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بسم الله الرحمن الرحيم

المملكة العربية السعودية
رئاسة إدارات البحوث العلمية والإفتاء والدعوة والإرشاد
مكتب الرئيس

الرقم
التاريخ
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إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته،أما بعد:

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيما اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق.

وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام
لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد





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بسم الله الرحمن الرحيم

المملكة العربية السعودية
الجامعة الإسلامية
بالمدينة المنورة



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لمن يهمه الأمر

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تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين بعاليه كانا من ضمن العاملين بالجامعة . وأنهما قد قاما أثناء ذلك بترجمة معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها أيضاً .

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لملئه . كما أن المذكورين يمتازان بحسن العقيدة السليمة من الشوائب، وبالصفات الحميدة .

وبناء على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق .

وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه .

الأمين العام للجامعة



عمر محمد فلاته

CONTENTS OF VOLUME SEVEN

فهرس الجزء السابع

67 – THE BOOK OF *AN-NIKĀḤ* (The Wedlock) 19

(1) CHAPTER. Awakening the desire for marriage 19
(2) CHAPTER. "Whoever is able to marry, should marry..." 20
(3) CHAPTER. Whoever is not able to marry, is recommended to fast... 21
(4) CHAPTER. About (marrying) several women. 21
(5) CHAPTER. Whoever emigrated with the intention of marrying a woman. 22
(6) CHAPTER. The marrying of a poor man. 23
(7) CHAPTER. The saying of a man to his brother (in Islām) 23
(8) CHAPTER. What is disliked of not marrying and of getting castrated. 24
(9) CHAPTER. To marry virgins... 25
(10) CHAPTER. The marrying of matrons 26
(11) CHAPTER. The marrying of a young lady to an elderly man. 27
(12) CHAPTER. What type of women should one seek in marriage? 28
(13) CHAPTER. Having female captives and manumitting one's own slave-girl. 28
(14) CHAPTER. The manumission of a slave-girl as her *Mahr*. 30
(15) CHAPTER. "If they be poor, Allāh will enrich them out of His Bounty." 30
(16) CHAPTER. Husband and wife should have the same religion. 31
(17) CHAPTER. The marriage of a poor man with a well-to-do lady. ... 33
(18) CHAPTER. What evil omen of a lady is to be warded off. 34
(19) CHAPTER. (About) a free lady as the wife of a slave. 35
(20) CHAPTER. Not to marry more than four (at a time). 36
(21) CHAPTER. "...your foster-mothers who gave you suck." 37
(22) CHAPTER. "No suckling is to be carried on after the baby is two years old." 38
(23) CHAPTER. The milk belongs to the husband. 39
(24) CHAPTER. The witness of a wet nurse. 39
(25) CHAPTER. "Forbidden to you (for marriage) are: your mothers, your daughters..." 40
(26) CHAPTER. "...your step-daughters under your guardianship, born of your wives..." 42
(27) CHAPTER: "(It is prohibited to have) two sisters in wedlock at the same time..." 43
(28) CHAPTER. A woman should not marry a man already married to her paternal aunt 44
(29) CHAPTER. *Ash-Shighār*. [Exchange of daughters or sisters in marriage without paying *Mahr*]. 44
(30) CHAPTER. Is it permissible for a woman to present herself for marriage to somebody? 45
(31) CHAPTER. The marriage of a *Muḥrim*. 45
(32) CHAPTER. Allāh's Messenger ﷺ prohibited *Nikāḥ-al-Mut'a* lately. 46

(33) CHAPTER. A woman can present herself to a righteous man (for marriage)........ 47
(34) CHAPTER. The presentation of one's own daughter or sister (for marriage) to a religious man......... 48
(35) CHAPTER. "And there is no sin on you if you make a hint of betrothal or conceal it in yourself..."............ 49
(36) CHAPTER. (It is permissible) to look at a woman before marrying.......... 50
(37) CHAPTER. Whoever said, "A marriage is not valid except through the *Wali*."......... 52
(38) CHAPTER. If the guardian himself is the suitor.......... 55
(39) CHAPTER. Giving one's young children in marriage.......... 57
(40) CHAPTER. The marrying of a daughter by her father to a ruler.... 57
(41) CHAPTER. The ruler is regarded as a guardian.......... 57
(42) CHAPTER. The father or the guardian cannot give a virgin or matron in marriage without her consent.......... 58
(43) CHAPTER. If a man gives his daughter in marriage while she is averse to it, then such marriage is invalid.......... 59
(44) CHAPTER. The giving of an orphan girl in marriage.......... 59
(45) CHAPTER. If the suitor says, "Marry me to so-and-so," and the guardian says, "I have married her to you for such *Mahr*".......... 61
(46) CHAPTER. None should ask for the hand of a lady who is already engaged to his brother (Muslim).... 61
(47) CHAPTER. The meaning of the cancelling of the engagement... 62
(48) CHAPTER. *Al-Khuṭba* (for *Nikāḥ*).......... 63
(49) CHAPTER. Beating the tambourine during marriage ceremony and the wedding banquet. 63
(50) CHAPTER. "And give to the women their *Mahr* with a good heart..".......... 64
(51) CHAPTER. To marry (a lady to) a man for what he knows of the Qur'ān.......... 65
(52) CHAPTER. To give *Mahr* in the form of material things.......... 65
(53) CHAPTER. The conditions stipulated in marriage (contract).... 66
(54) CHAPTER. Conditions not lawful in the marriage contract...... 66
(55) CHAPTER. Yellow coloured perfume for a bridegroom.......... 67
(56) CHAPTER.......... 67
(57) CHAPTER. How to invoke good upon a person who has married recently?.......... 67
(58) CHAPTER. The invocation of those women who prepare the bride.......... 68
(59) CHAPTER. To consummate the marriage before going on a military campaign.......... 68
(60) CHAPTER. Whoever consummated his marriage with a lady of nine years of age.......... 69
(61) CHAPTER. Consummation of marriage during a journey.......... 69
(62) CHAPTER. Consummation of marriage during the daytime without a marriage procession or lighting of fires.......... 69
(63) CHAPTER. The curtains, beddings and similar things designed for the women.......... 70
(64) CHAPTER. The women who present the lady to her husband..... 70
(65) CHAPTER. The giving of a present to the bridegroom.......... 70
(66) CHAPTER. To borrow the clothes, etc. for the bride.......... 72
(67) CHAPTER. What a man should say on having a sexual intercourse with his wife.......... 72
(68) CHAPTER. The *Walīma* (wedding banquet) is obligatory..... 73
(69) CHAPTER. *Al-Walīma* is to be given even with one sheep.......... 74

(70) CHAPTER. A bigger *Walīma* on marrying some wives than the other wives ... 75
(71) CHAPTER. *Walīma* of less than one sheep ... 75
(72) CHAPTER. To accept the invitation to a *Walīma* ... 76
(73) CHAPTER. If somebody refuses an invitation ... 77
(74) CHAPTER. Whoever accepted the invitation to a meal of trotters. 77
(75) CHAPTER. To accept the invitation to a party ... 78
(76) CHAPTER. The attendance of women and children at a wedding party. ... 78
(77) CHAPTER. Should a person return if he sees something objectionable in the party? ... 78
(78) CHAPTER. The serving of the bride herself for the men at (her) marriage party. ... 79
(79) CHAPTER. *An-Naqi'* and other non-intoxicant drinks at a wedding party ... 80
(80) CHAPTER. To be polite and kind to the women. ... 80
(81) CHAPTER. The exhortation of taking care of the women. ... 80
(82) CHAPTER. "Ward off from yourself and your families a Fire whose fuel is men and stones..." ... 81
(83) CHAPTER. To treat the family in a polite and kind manner ... 82
(84) CHAPTER. Advice to a daughter regarding her husband ... 85
(85) CHAPTER. A woman should not observe *Saum* except husband's consent ... 90
(86) CHAPTER. If a woman deserts her husband's bed ... 90
(87) CHAPTER. A woman should not allow anyone to enter the house except husband's consent ... 90
(88) CHAPTER ... 91
(89) CHAPTER. To be unthankful to the husband ... 91
(90) CHAPTER. Your wife has a right over you ... 93
(91) CHAPTER. The woman is a guardian in her husband's house ... 93
(92) CHAPTER. "Men are protectors and maintainers of women." ... 94
(93) CHAPTER. The decision of the Prophet ﷺ not to share the beds with his wives and to stay away ... 94
(94) CHAPTER. The beating of women is disapproved ... 95
(95) CHAPTER. Not to obey the husband if he orders to do something sinful ... 96
(96) CHAPTER. "If a woman fears cruelty or desertion on her husband's part..." ... 96
(97) CHAPTER. The coitus interruptus. ... 97
(98) CHAPTER. To draw lots among the wives for a journey ... 98
(99) CHAPTER. To give up the turn with the husband to one of his other wives ... 98
(100) CHAPTER. To deal justly between the women (wives) ... 99
(101) CHAPTER. Marrying a virgin while already having a matron wife 99
(102) CHAPTER. Marrying a matron while already having a virgin wife ... 99
(103) CHAPTER. Whoever had sexual intercourse with all his wives and then took one bath only ... 100
(104) CHAPTER. If a man goes to all his wives in one day ... 100
(105) CHAPTER. If a man takes the permission of his wives so as to stay in the house of one of them ... 100
(106) CHAPTER. To love some of the wives more than the others ... 101
(107) CHAPTER. To claim having more things or better qualities than one really has ... 101
(108) CHAPTER. *Al-Ghaira* (i.e. honour, prestige or self-respect) ... 102
(109) CHAPTER. The jealousy of women and their anger ... 105

(110) CHAPTER. Attempt to prevent the daughter's jealousy...... 106
(111) CHAPTER. Men will decrease and women will increase.. 107
(112) CHAPTER. A man should not stay with a woman in seclusion...... 107
(113) CHAPTER. Private meeting between a man and a woman not secluded from the people............. 108
(114) CHAPTER. Effeminate men should not enter upon women....... 109
(115) CHAPTER. The looking of a woman at the Ethiopians and the like.. 109
(116) CHAPTER. The going out of women for their needs............... 110
(117) CHAPTER. The permission taken by a woman from her husband to go to the mosque.................. 110
(118) CHAPTER. Visiting or looking at women having foster suckling relations...................... 110
(119) CHAPTER. A woman should not look at or touch the body of another woman to describe to her husband.................................. 111
(120) CHAPTER. "I will go round all my wives tonight."................. 111
(121) CHAPTER. If a man is away for a long time, he should not enter his house at night...................... 112
(122) CHAPTER. Seeking to beget children................................. 113
(123) CHAPTER. The woman should shave her pubic hair, and should comb the hair................. 114
(124) CHAPTER. "And not to reveal their adornments except to their husbands, ..."..................... 114
(125) CHAPTER. "And those among you who have not come to the age of puberty."................... 115
(126) CHAPTER. The man's poking his daughter in the flank while admonishing her........................ 115

68 – THE BOOK OF DIVORCE 117

(1) CHAPTER. "O Prophet! When you divorce women, divorce them at their *'Idda* and count their *'Idda*.". 117
(2) CHAPTER. Divorce during the menses is counted as one legal divorce.................................... 117
(3) CHAPTER. Should a man tell his wife face to face that she is divorced.................................. 118
(4) CHAPTER. To divorce one's wife thrice (at a time)................ 120
(5) CHAPTER. Giving option to the wives...................................... 123
(6) CHAPTER. If a man says (to his wife): "I have parted with you," or "I have released you"..................... 123
(7) CHAPTER. Whoever said to his wife: "You are *Harām* for me."..... 124
(8) CHAPTER. "O Prophet! Why do you forbid that which Allāh has allowed to you...?"..................... 125
(9) CHAPTER. There is no divorce before marriage.......................... 127
(10) CHAPTER. If, under compulsion somebody says about his wife, "She is my sister."........... 128
(11) CHAPTER. A divorce given in a state of anger, under compulsion or under the effect of intoxicants or insanity.................................... 128
(12) CHAPTER. *Al-Khul'* and how a divorce is given according to it...... 132
(13) CHAPTER. *Ash-Shiqāq* (the breach between the man and his wife)...................................... 134
(14) CHAPTER. Selling a female slave does not lead to her divorce.. 134
(15) CHAPTER. A female slave, whose husband is a slave, has the option to keep him or leave him (when she is manumitted)............ 135
(16) CHAPTER. The intercession of the Prophet ﷺ for Barīra's husband. 136
(17) CHAPTER:........................ 136
(18) CHAPTER. "Do not marry *Al-Mushrikāt* till they believe..."........ 137
(19) CHAPTER. Marrying *Al-Mushrikāt* who had embraced Islām; and their *'Idda*................. 137

(20) CHAPTER. If an idolatress or a Christian woman becomes a Muslim while she is the wife of a *Dhimmī* or a *Mushrik* at war with the Muslims? 138
(21) CHAPTER. "Those who take an oath, not to have sexual relations with their wives, must wait four months." 140
(22) CHAPTER. The regulations concerning the property and family of a lost person 141
(23) CHAPTER. *Az-Ẓihār.* 143
(24) CHAPTER. Using gestures to express the decision of divorce 143
(25) CHAPTER. *Al-Li'ān* 147
(26) CHAPTER. If a husband suspects his paternity to a child. 149
(27) CHAPTER. Commanding those who are involved in a case of *Li'ān* to take the oath 150
(28) CHAPTER. The man should start the process of *Li'ān* 150
(29) CHAPTER. *Al-Li'ān*, and divorce after the process of *Li'ān* 151
(30) CHAPTER. To carry out *Li'ān* in a mosque 152
(31) CHAPTER. "If I were to stone any person to death without witnesses." 153
(32) CHAPTER. The *Mahr* in the case of *Li'ān* 154
(33) CHAPTER. "Surely one of you two is a liar; so will one of you repent (to Allāh)?" 155
(34) CHAPTER. The separation between those who are involved in a case of *Li'ān* 155
(35) CHAPTER. The child is to be given to the lady (accused by her husband) 156
(36) CHAPTER. "O Allāh! Reveal the truth." 156
(37) CHAPTER. Marriage of a divorced woman to another man but he does not consummate his marriage with her. 157
(38) CHAPTER. "And those of your women as have passed the age of monthly courses..." 158
(39) CHAPTER. "For those who are pregnant, their *'Idda* is until they laydown their burdens." 158
(40) CHAPTER. "And divorced women shall wait for three menstrual periods." 159
(41) CHAPTER. The story of Fāṭima bint Qais. 159
(42) CHAPTER. If a divorced lady is afraid that she may be attacked in her husband's house. 161
(43) CHAPTER. "And it is not lawful for them to conceal what Allāh has created in their wombs." 161
(44) CHAPTER. "And their husbands have the better right to take them back..." during the period of the *'Idda* 162
(45) CHAPTER. To take back one's wife while in her menses. 163
(46) CHAPTER. A widow should mourn for four months and ten days. 164
(47) CHAPTER. Can a mourning lady use koḥl? 166
(48) CHAPTER. *Qusṭ* (incense) may be used by a mourning lady after being cleaned from her menses 167
(49) CHAPTER. A mourning lady can wear clothes of *'Aṣb* 167
(50) CHAPTER. "And those of you who die, and leave behind wives..." 168
(51) CHAPTER. The earnings of a prostitute and the illegal wedding... 169
(52) CHAPTER. The *Mahr* of the lady whose husband entered upon her to consummate his marriage.... 170
(53) CHAPTER. The gift given by a husband to a divorced lady for whom *Mahr* has not been fixed. 171

69 – THE BOOK OF PROVISION: (Outlay) 173

(1) CHAPTER. The superiority of providing for one's family. 173

(2) CHAPTER. It is obligatory to spend for one's wife and household. 174
(3) CHAPTER. To provide one's family with food sufficient for one year in advance. 175
(4) CHAPTER. The expenditure of a woman and her child, whose husband is away from her. 178
(5) CHAPTER. "The mothers shall give suck to their children for two whole years, for those who desire to complete the term of suckling..." 179
(6) CHAPTER. The working of a lady in her husband's house. 180
(7) CHAPTER. A servant for one's wife. 180
(8) CHAPTER. A man's serving his family. 181
(9) CHAPTER. If a man does not provide for his family. 181
(10) CHAPTER. A woman should take care of the wealth of her husband. 182
(11) CHAPTER. Providing one's wife with clothes reasonably. 182
(12) CHAPTER. A lady should help her husband in looking after his children. 182
(13) CHAPTER. The expenditure of a poor man on his family. 183
(14) CHAPTER. "And on the heir is incumbent the like of that..." 184
(15) CHAPTER. "If one dies leaving debts to be repaid or dependants to be taken care of, it is for me." 184
(16) CHAPTER. Freed female slaves or any other women can be wet nurses. 185

70 – THE BOOK OF FOODS [MEALS]: 187

(1) CHAPTER. Eat of the lawful things that We have provided you with..." 187
(2) CHAPTER. Mention the Name of Allāh on starting to eat, and eat with the right hand. 188
(3) CHAPTER. To eat of the dish what is nearer to you. 189
(4) CHAPTER. Eating from around the dish while taking meal with someone else. 189
(5) CHAPTER. To eat with right hand, and to start with the right side in doing other things. 190
(6) CHAPTER. Whoever ate till he was satisfied. 190
(7) CHAPTER. "There is no restriction on the blind..." 192
(8) CHAPTER. Thin bread and eating at a dining table. 193
(9) CHAPTER. *As-Sawīq*. 195
(10) CHAPTER. The Prophet ﷺ never used to eat anything unless it was named for him so that he might know what it was. 195
(11) CHAPTER. The food of one person is sufficient for two persons. 196
(12) CHAPTER. A believer eats in one intestine. 197
(13) CHAPTER. To eat while leaning. 198
(14) CHAPTER. Roasted (meat)... 199
(15) CHAPTER. *Al-Khazīra* (dish prepared with white flour and fat). 199
(16) CHAPTER. *Al-Aqit* (dried yoghourt). 201
(17) CHAPTER. *As-Salq* (a kind of beet) and barley. 201
(18) CHAPTER. To seize and catch flesh with the teeth (while eating). 202
(19) CHAPTER. To eat the flesh of a foreleg (by stripping the bone of its meat with the teeth). 202
(20) CHAPTER. To cut the meat with a knife. 203
(21) CHAPTER. The Prophet ﷺ never criticized any food. 204
(22) CHAPTER. To blow barley (to remove the husk). 204
(23) CHAPTER. What the Prophet ﷺ and his Companions used to eat. 204
(24) CHAPTER. *At-Talbīna* (a kind of dish prepared from flour or bran). 206

(25) CHAPTER. *Ath-Tharīd* (a dish prepared from meat and bread).... 207
(26) CHAPTER. A roasted sheep.. 208
(27) CHAPTER. Storage of food in the houses and on a journey......... 208
(28) CHAPTER. *Al-Ḥais* (dish prepared from dried yoghourt, butter and dates)...................... 209
(29) CHAPTER. Eating in a dish decorated with silver.................. 210
(30) CHAPTER. The mention of food...................................... 211
(31) CHAPTER. *Al-Udm* (additional food taken with bread). 212
(32) CHAPTER. Sweet edible things and honey....................... 212
(33) CHAPTER. *Ad-Dubbā'* (gourd)..................................... 213
(34) CHAPTER. To prepare a meal for (Muslim) brethren................ 213
(35) CHAPTER. Whoever invited a man to a meal and then went to carry on his job......................... 214
(36) CHAPTER. Soup............... 215
(37) CHAPTER. Cured meat........ 215
(38) CHAPTER. To present something to the companion across the dining table......................... 216
(39) CHAPTER. The eating of snake cucumber with fresh dates.... 216
(40) CHAPTER....................... 217
(41) CHAPTER. Fresh dates and dry dates................................ 217
(42) CHAPTER. The eating of a spadix of the palm tree............... 219
(43) CHAPTER. *Al-'Ajwa* (a special kind of date)........................... 219
(44) CHAPTER. To eat two dates at a time...................................... 220
(45) CHAPTER. The snake cucumber.................................. 220
(46) CHAPTER. The goodness of the date-palm tree..................... 220
(47) CHAPTER. The taking of two kinds of fruit or food at a time...... 220
(48) CHAPTER. Whoever admitted the guests in batches of ten persons (by turns).................................. 221
(49) CHAPTER. The eating of garlic or other (bad smelling vegetables)................................ 222
(50) CHAPTER. *Al-Kabāth*, i.e., the leaves of *Al-Arāk*.................. 222
(51) CHAPTER. To rinse the mouth after taking meals............. 223
(52) CHAPTER. To lick and suck the fingers................................ 223
(53) CHAPTER. The handkerchief. 224
(54) CHAPTER. What one should say after finishing one's meal......... 225
(55) CHAPTER. To eat with one's servant.................................... 225
(56) CHAPTER. A person who thanks Allāh after taking his meals. 225
(57) CHAPTER. "May this (person) come with me too?".................. 225
(58) CHAPTER. If supper or dinner is served [when the time for *Ṣalāt* is due]...................................... 226
(59) CHAPTER. "And when you have taken your meal disperse.".... 227

71 - THE BOOK OF *AL-'AQIQA*: 228

(1) CHAPTER. The naming of a newly born child, *Al-'Aqīqa* and its *Taḥnīk* 228
(2) CHAPTER. *'Aqīqa* is to remove what harms the boy................... 230
(3) CHAPTER. *Al-Fara'*............. 231
(4) CHAPTER. *Al-'Atīra*............. 231

72 - THE BOOK OF SLAUGHTERING AND HUNTING 232

(1) CHAPTER. The mentioning of Allāh's Name while hunting.......... 232
(2) CHAPTER. The game killed by the *Mi'rāḍ*.............................. 233
(3) CHAPTER. The game killed by the broad side of *Al-Mi'rāḍ*........... 234
(4) CHAPTER. About hunting with a bow.................................... 234
(5) CHAPTER. *Al-Khadhf* and *Al-Bunduqa*.................................. 235

(6) CHAPTER. A (pet) dog.......... 236
(7) CHAPTER. If a hound eats (of the game)................................ 237
(8) CHAPTER. If the hunter hits a game but does not catch it till two or three days................................ 238
(9) CHAPTER. If somebody finds another hound with the game........ 238
(10) CHAPTER. What have been said about hunting...................... 239
(11) CHAPTER. To hunt on mountains.................................. 241
(12) CHAPTER. "Lawful to you is water-game and its use for food... for the benefit of yourselves."............ 242
(13) CHAPTER. The eating of locusts.................................... 244
(14) CHAPTER. The utensils of Magians and (eating) dead flesh.... 244
(15) CHAPTER. Mentioning Allāh's Name on slaughtering an animal.... 246
(16) CHAPTER. Animals sacrificed on *An-Nuṣub* and for the idols...... 247
(17) CHAPTER. "So slaughter by mentioning the Name of Allāh.".... 248
(18) CHAPTER. The instruments that cause the blood to gush out.... 248
(19) CHAPTER. The animal slaughtered by a lady.................. 249
(20) CHAPTER. Not to slaughter with a tooth, a bone or a nail........ 250
(21) CHAPTER. The animals slaughtered by bedouins or the like. 250
(22) CHAPTER. The animals slaughtered by the people of the Scripture (Jews and Christians)...... 251
(23) CHAPTER. Any domestic animal that runs away, should be treated like a wild animal............ 251
(24) CHAPTER. *An-Naḥr* and *Adh-Dhabḥ*.................................... 252
(25) CHAPTER. *Al-Muthla, Al-Maṣbūra*, and *Mujaththama*.......... 254
(26) CHAPTER. The meat of chickens.................................. 255
(27) CHAPTER. Horse flesh........ 257
(28) CHAPTER. The meat of donkeys.................................... 257
(29) CHAPTER. The meat of beasts of prey having fangs.................. 259
(30) CHAPTER. The skin of dead animals.................................. 260
(31) CHAPTER. The musk........... 260
(32) CHAPTER. The rabbit.......... 261
(33) CHAPTER. The mastigure..... 261
(34) CHAPTER. If a mouse falls into solid or liquid butter-fat......... 262
(35) CHAPTER. Branding the faces.. 263
(36) CHAPTER. To slaughter sheep or camels from war booty without the permission of the companions.............................. 264
(37) CHAPTER. To kill a runaway camel.................................... 265
(38) CHAPTER. The eating (of dead animals etc.) out of necessity. 265

73 – THE BOOK OF *AL-AḌĀḤĪ* 267

(1) CHAPTER. The legal way of *Al-Uḍḥiya*.................................... 267
(2) CHAPTER. The distribution of the animals among the people....... 268
(3) CHAPTER. Sacrifices on behalf of travellers and women.............. 268
(4) CHAPTER. Meat is desired on the day of *Naḥr*........................ 268
(5) CHAPTER. Sacrifices on the day of *Naḥr*............................ 269
(6) CHAPTER. *Al-Aḍḥā* and to slaughter sacrifices at the *Muṣallā*.. 270
(7) CHAPTER. The Prophet ﷺ slaughtered two horned rams......... 271
(8) CHAPTER. "Slaughter a kid as a sacrifice, but it will not be sufficient for anybody else after you."..................................... 272
(9) CHAPTER. Slaughtering the sacrifice with own hands.............. 273
(10) CHAPTER. Slaughtering the sacrifices on behalf of others......... 273
(11) CHAPTER. To slaughter the sacrifice after the (*'Eīd*) *Ṣalāt*....... 274
(12) CHAPTER. Whoever slaughters his sacrifice before the *'Eīd* prayer should repeat it.......... 274

(13) CHAPTER. To put one's foot on the side of the animal at the time of slaughtering. 275
(14) CHAPTER. To say *Takbīr* while slaughtering. 276
(15) CHAPTER. If someone sends his *Hady* to be slaughtered. 276
(16) CHAPTER. What may be eaten of the meat of sacrifices and what may be taken as journey food. 277

74 – THE BOOK OF DRINKS. 280

(1) CHAPTER. "Intoxicants, gambling, *Al-Anṣāb* and *Al-Azlām* are an abomination of *Shaitān's* handiwork..." 280
(2) CHAPTER. Alcoholic drinks prepared from grapes and other things. 282
(3) CHAPTER. Prohibition of alcoholic drinks prepared from unripe and ripe dates. 282
(4) CHAPTER. Alcoholic drinks prepared from honey. 283
(5) CHAPTER. Alcoholic drink is any drink that disturbs the mind. 285
(6) CHAPTER. The one who regards an alcoholic drink lawful to drink, and calls it by another name. 286
(7) CHAPTER. To prepare non-alcoholic drinks in bowls or *Taūr*... 286
(8) CHAPTER. The Prophet ﷺ re-allowed the use of forbidden bowls and containers. 287
(9) CHAPTER. (One can drink) date-syrup as long as it does not intoxicate (not fermented). 288
(10) CHAPTER. *Al-Bādhaq* (a kind of alcoholic drink). 289
(11) CHAPTER. Unripe-date drink and ripe-date drink should not be mixed if it is an intoxicant, and two cooked foods should not be put in one dish. 290
(12) CHAPTER. The drink of milk. 291
(13) CHAPTER. Fresh water. 293
(14) CHAPTER. The drinking of milk with water. 294
(15) CHAPTER. The drinking of sweet edible things and honey. 295
(16) CHAPTER. To drink while standing. 296
(17) CHAPTER. To drink while on the back of camel. 297
(18) CHAPTER. The one on the right should drink first. 297
(19) CHAPTER. The permission of the one on right to give the drink to an elder person first 297
(20) CHAPTER. To drink water from a basin by putting mouth in it. 298
(21) CHAPTER. The younger should serve the older. 299
(22) CHAPTER. Covering the containers. 299
(23) CHAPTER. The bending of the mouths of the water-skins for the sake of drinking from them. 300
(24) CHAPTER. To drink water from the mouth of a water-skin. 301
(25) CHAPTER. It is forbidden to breathe in the vessel (while drinking). 301
(26) CHAPTER. Breathing twice or thrice while drinking. 302
(27) CHAPTER. To drink in gold utensils. 302
(28) CHAPTER. Silver utensils. 302
(29) CHAPTER. To drink in wooden utensils. 303
(30) CHAPTER. To drink in the drinking bowl of the Prophet ﷺ. 304
(31) CHAPTER. To drink blessed water; and the blessed water. 305

75 – THE BOOK OF PATIENTS. 307

(1) CHAPTER. Sickness is expiation for sins. 307
(2) CHAPTER. The severity of disease. 308
(3) CHAPTER. Most prone to trials are Prophets, then the most pious, and then the less pious. 309
(4) CHAPTER. It is compulsory to visit the sick. 310

(5) CHAPTER. To visit an unconscious person. 310
(6) CHAPTER. The superiority of a person suffering from epilepsy. 311
(7) CHAPTER. The superiority of a person who has lost his sight. 311
(8) CHAPTER. The visiting of sick men by women. 312
(9) CHAPTER. To visit sick children. 313
(10) CHAPTER. To visit a bedouin. 313
(11) CHAPTER. To visit a *Mushrik*. 314
(12) CHAPTER. If one visited a patient and the time of the *Ṣalāt* became due 314
(13) CHAPTER. Placing the hand on the patient. 315
(14) CHAPTER. What should be said to a patient and what should be his answer. 316
(15) CHAPTER. To visit a patient riding, walking or sitting with another person on a donkey. 317
(16) CHAPTER. To say: "I am sick," or "Oh, my head!" or "My ailment has been aggravated." 318
(17) CHAPTER. The saying of the patient: "Get up from me!" 321
(18) CHAPTER. Whoever took the sick boy (to someone) to invoke Allāh for him. 322
(19) CHAPTER. The patient's wish for death. 322
(20) CHAPTER. The invocation for the patient 324
(21) CHAPTER. Ablution by a person who pays a visit to a patient. 324
(22) CHAPTER. To invoke Allāh to remove epidemics and fever. 325

76 – THE BOOK OF MEDICINE 326

(1) CHAPTER. There is no disease except its treatment. 326
(2) CHAPTER. May a man treat a woman or a woman treat a man? 326
(3) CHAPTER. There is cure in three things. 326
(4) CHAPTER. Treatment with honey 327
(5) CHAPTER. To treat with the milk of camels. 328
(6) CHAPTER. To treat with the urine of camels. 329
(7) CHAPTER. (To treat with) black cumin (Nigella seeds). 329
(8) CHAPTER. *At-Talbīna* prepared for the patient. 330
(9) CHAPTER. *Sa'ūt*. 331
(10) CHAPTER. To sniff the Indian and sea *Qusṭ* (kind of incense). 331
(11) CHAPTER. What time one should be cupped. 332
(12) CHAPTER. To be cupped while on a journey or in *Iḥrām* 332
(13) CHAPTER. To be cupped (as a treatment) for a disease. 332
(14) CHAPTER. Cupping on the head. 333
(15) CHAPTER. Cupping to treat unilateral or bilateral headache. 333
(16) CHAPTER. To get one's head shaved because of some ailment. 334
(17) CHAPTER. Branding (cauterizing). 335
(18) CHAPTER. To treat opthalmia with antimony or kohl. 336
(19) CHAPTER. Leprosy. 337
(20) CHAPTER. *Al-Mann* heals eye diseases 337
(21) CHAPTER. *Al-Ladūd* (the medicine which is poured or inserted into one side of a patient's mouth) 337
(22) CHAPTER: 339
(23) CHAPTER. *Al-'Udhra* (throat or tonsil diseases) 340
(24) CHAPTER. The treatment for a person suffering from diarrhea. 340
(25) CHAPTER. There is no *Ṣafar* disease that afflicts the abdomen 341
(26) CHAPTER. Pleurisy. 341
(27) CHAPTER. To burn a mat to stop bleeding. 342
(28) CHAPTER. Fever is from the heat of Hell. 343

(29) CHAPTER. Whoever went out of a land because of its climate and water.......... 344
(30) CHAPTER. What has been mentioned about the plague.......... 345
(31) CHAPTER. The reward of a person who suffers from plague and remains patient.......... 348
(32) CHAPTER. *Ar-Ruqa* with the Qur'ān and the *Mu'awwidhāt*.......... 348
(33) CHAPTER. To do *Ruqya* by reciting *Sūrat Al-Fātiḥa*.......... 349
(34) CHAPTER. Conditions for doing a *Ruqya* with *Sūrat Al-Fātiḥa*. 350
(35) CHAPTER. *Ruqya* for an evil eye.......... 350
(36) CHAPTER. The effect of an evil eye is a fact.......... 351
(37) CHAPTER. To treat a snakebite or a scorpion sting with a *Ruqya*.......... 351
(38) CHAPTER. The *Ruqya* of the Prophet ﷺ.......... 352
(39) CHAPTER. *An-Nafth* while treating with a *Ruqya*.......... 353
(40) CHAPTER. Passing right hand on the place of ailment while treating with a *Ruqya*.......... 355
(41) CHAPTER. A woman may treat a man with a *Ruqya*.......... 356
(42) CHAPTER. Whoever does not treat or get treated with a *Ruqya*... 356
(43) CHAPTER. *At-Ṭiyara* (drawing an evil omen from birds, etc.).......... 357
(44) CHAPTER. *Al-Fā'l* (good omen).......... 358
(45) CHAPTER. No *Hāma*.......... 359
(46) CHAPTER. Foretellers.......... 359
(47) CHAPTER. Magic.......... 361
(48) CHAPTER. *Shirk* and witchcraft are from the *Mūbiqāt* (great destructive sins).......... 363
(49) CHAPTER. Should a bewitched person be treated?.......... 363
(50) CHAPTER. Witchcraft.......... 365
(51) CHAPTER. Some eloquent speech is as effective as magic.......... 366
(52) CHAPTER. The use of *'Ajwa* dates as medicine for magic.......... 366
(53) CHAPTER. No *Hāma*.......... 367
(54) CHAPTER. No *'Adwā* (no contagious disease is conveyed without Allāh's Permission).......... 367
(55) CHAPTER. The poison given to the Prophet ﷺ.......... 369
(56) CHAPTER. The taking of poison and treating with it.......... 370
(57) CHAPTER. The milk of she-asses.......... 371
(58) CHAPTER. If a housefly falls in a utensil.......... 372

77 – THE BOOK OF DRESS... 373

(1) CHAPTER. "Say: Who has forbidden the adornment with clothes given by Allāh which He has produced for His slaves?"....... 373
(2) CHAPTER. Whoever dragged his *Izār* without conceit.......... 373
(3) CHAPTER. To tuck up or roll up the clothes.......... 374
(4) CHAPTER. The part of the garment that hangs below the ankles is in the Fire.......... 374
(5) CHAPTER. Whoever drags his garment out of pride and arrogance. 375
(6) CHAPTER. The fringed *Izār*... 376
(7) CHAPTER. The *Ridā'*.......... 377
(8) CHAPTER. Wearing of shirts.. 378
(9) CHAPTER. The *Jaib* (pocket). 379
(10) CHAPTER. Wearing a cloak of narrow sleeves while on a journey.. 380
(11) CHAPTER. To wear a woollen cloak during the *Ghazawāt*.......... 380
(12) CHAPTER. *Al-Qabā'*.......... 381
(13) CHAPTER. Hooded cloaks.... 382
(14) CHAPTER. Trousers.......... 382
(15) CHAPTER. Turbans.......... 383
(16) CHAPTER. *At-Taqannu'*....... 384
(17) CHAPTER. The helmet....... 385
(18) CHAPTER. *Al-Burūd*, *Al-Ḥibar* and *Ash-Shamla*.......... 386
(19) CHAPTER. *Al-Aksiya* and *Al-Khamā'iṣ*.......... 388
(20) CHAPTER. *Ishtimāl-aṣ-Ṣammā*.......... 389

(21) CHAPTER. *Al-Ihtiba'* 390
(22) CHAPTER. The black *Khamisa* 391
(23) CHAPTER. Green clothes.......... 392
(24) CHAPTER. White clothes.......... 393
(25) CHAPTER. The wearing of silk clothes by men.......... 394
(26) CHAPTER. Whoever just touches silk but does not wear it.......... 397
(27) CHAPTER. The use of silk in bedding.......... 397
(28) CHAPTER. The wearing of *Qassiy*.......... 398
(29) CHAPTER. Silk is allowed for men suffering from an itch.......... 398
(30) CHAPTER. Silk for women.......... 399
(31) CHAPTER. The Prophet ﷺ used to be contented with whatever clothes or mats were available.......... 400
(32) CHAPTER. To invoke for the one wearing a new garment.......... 402
(33) CHAPTER. Men are forbidden to use saffron.......... 402
(34) CHAPTER. The garment dyed with saffron.......... 403
(35) CHAPTER. The red garment. 403
(36) CHAPTER. The red *Mithara*. 403
(37) CHAPTER. *Sibtiya* and other shoes.......... 404
(38) CHAPTER. While putting on shoes, start with right foot.......... 405
(39) CHAPTER. Do not walk wearing one shoe only.......... 405
(40) CHAPTER. One should take off the left shoe first.......... 406
(41) CHAPTER. Straps in a sandal 406
(42) CHAPTER. The red tent of leather.......... 406
(43) CHAPTER. To sit on a *Hasir*. 407
(44) CHAPTER. Garments having gold buttons.......... 408
(45) CHAPTER. Gold rings.......... 408
(46) CHAPTER. Silver rings.......... 409
(47) CHAPTER.......... 410
(48) CHAPTER. Stone of the ring. 411
(49) CHAPTER. An iron ring.......... 411
(50) CHAPTER. To engrave a ring.......... 412
(51) CHAPTER. To wear the ring on the little finger.......... 413
(52) CHAPTER. Taking a ring for stamping letters.......... 413
(53) CHAPTER. Keeping the stone of the ring towards the palm.......... 414
(54) CHAPTER. "None should have the same engraving made on his ring as the engraving on my ring.".......... 414
(55) CHAPTER. The engraving of the ring done in three lines?.......... 415
(56) CHAPTER. Rings for women. 415
(57) CHAPTER. The wearing of necklaces and *Sikhab* by the women.......... 416
(58) CHAPTER. To borrow a necklace.......... 416
(59) CHAPTER. Ear-rings.......... 417
(60) CHAPTER. *As-Sikhab* for boys.......... 417
(61) CHAPTER. Men who are in the similitude of women, and women who are in the similitude of men.......... 418
(62) CHAPTER. The dismissal of such men as are in the similitude of women, from the houses.......... 418
(63) CHAPTER. To cut short the moustaches.......... 419
(64) CHAPTER. The clipping of nails.......... 420
(65) CHAPTER. To leave the beard.......... 421
(66) CHAPTER. What is said about grey hair.......... 421
(67) CHAPTER. The hair dye.......... 423
(68) CHAPTER. The curly hair.......... 423
(69) CHAPTER. *At-Talbid*.......... 426
(70) CHAPTER. (Hair) parting.......... 427
(71) CHAPTER. Locks of hair.......... 428
(72) CHAPTER. *Al-Qaza'*.......... 428
(73) CHAPTER. The application of perfume by the wife on her husband.......... 429
(74) CHAPTER. To apply scent to the head and beard.......... 430
(75) CHAPTER. Combing one's hair.......... 430
(76) CHAPTER. The combing of

the hair of the husband by his menstruating wife........ 430
(77) CHAPTER. To start combing the hair from the right side.......... 431
(78) CHAPTER. What has been mentioned about musk.......... 431
(79) CHAPTER. What kind of scent is recommended.......... 431
(80) CHAPTER. Whoever did not refuse the scent.......... 432
(81) CHAPTER. *Adh-Dharīra*....... 432
(82) CHAPTER. Creating artificial spaces between the teeth to look beautiful.......... 432
(83) CHAPTER. The use of false hair.......... 433
(84) CHAPTER. Ladies who remove hair from the face, eye-brows etc.......... 435
(85) CHAPTER. The lady who lengthens hair artificially.......... 435
(86) CHAPTER. The woman who practises tattooing.......... 437
(87) CHAPTER. The woman who gets herself tattooed.......... 437
(88) CHAPTER. Pictures.......... 438
(89) CHAPTER. The punishment for picture-makers on the Day of Resurrection.......... 439
(90) CHAPTER. The obliteration of pictures.......... 439
(91) CHAPTER. Pictures made on things that are to be trodden on.... 440
(92) CHAPTER. Whoever disliked to sit on pictures.......... 441
(93) CHAPTER. It is disliked to offer *Ṣalāt* wearing clothes with pictures.......... 442
(94) CHAPTER. Angels do not enter a house in which there are pictures.......... 442
(95) CHAPTER. Whoever does not enter a house having a picture in it. 443
(96) CHAPTER. Whoever cursed a picture-maker.......... 443
(97) CHAPTER. Whoever makes a picture will be asked to put life into it on the Day of Resurrection....... 444
(98) CHAPTER. To ride as a companion-rider on an animal....... 444
(99) CHAPTER. Three (riders) on one animal.......... 445
(100) CHAPTER. The mounting of the owner of animal and somebody else in front of him.......... 445
(101) CHAPTER. To mount a man behind another man on an animal.. 445
(102) CHAPTER. To mount a woman behind a man who is *Dhā-Maḥram*.......... 446
(103) CHAPTER. To put one leg on the other while lying down.......... 447

67 – THE BOOK OF *AN-NIKĀḤ* (The Wedlock)

٦٧ - كتاب النكاح

(1) CHAPTER. Awakening the desire for marriage which is recommended in the Statement of Allāh تعالى: "...then marry (other) women of your choice..." (V.4:3)

(١) بابُ التَّرْغيبِ في النِّكاحِ، لِقَوْلِهِ تَعالى: ﴿فَٱنكِحُواْ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ﴾ [النساء: ٣].

5063. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A group of three men came to the houses of the wives of the Prophet ﷺ asking how the Prophet ﷺ worshipped (Allāh), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet ﷺ as his past and future sins have been forgiven." Then one of them said, "I will offer the *Ṣalāt* (prayer) throughout the night forever." The other said, "I will observe *Saum* (fast) throughout the year and will not break my *Saum* (fast)." The third said, "I will keep away from the women and will not marry forever." Allāh's Messenger ﷺ came to them and said, "Are you the same people who said so-and-so? By Allāh, I am more submissive to Allāh and more afraid of Him than you; yet I observe *Saum* (fast) and also do not observe *Saum* (fast), I do offer *Ṣalāt* (prayer) and also do sleep and I also marry women. So he who does not follow my *As-Sunna* (legal ways) in religion, is not from me (not one of my followers)."

٥٠٦٣ - حدَّثنا سَعيدُ بن أبي مَرْيَمَ: أَخْبرَنا مُحَمَّدُ بنُ جَعْفَرٍ: أَخبرَنا حُمَيدُ ابنُ أبي حُمَيْدٍ الطَّويلُ: أنَّهُ سَمِعَ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: جاءَ ثَلاثَةُ رَهْطٍ إلى بُيُوتِ أَزْواجِ النَّبيِّ ﷺ يَسألُونَ عَنْ عِبادَةِ النَّبيِّ ﷺ، فَلَمَّا أُخْبِرُوا كأنَّهُمْ تَقالُّوها فَقالُوا: وأيْنَ نَحْنُ مِنَ النَّبيِّ ﷺ؟ قَدْ غَفَرَ اللهُ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ وَما تَأخَّرَ، فَقالَ أَحَدُهُمْ: أمَّا أنا فَأَنَا أُصَلِّي اللَّيْلَ أَبداً، وقَالَ آخَرُ: أنا أَصُومُ الدَّهْرَ وَلا أُفطِرُ، وَقالَ آخَرُ: أَنا أَعْتَزِلُ النِّساءَ فَلا أَتَزَوَّجُ أَبداً. فَجاءَ إلَيْهِم رَسُولُ اللهِ ﷺ فَقالَ: «أَنْتُمُ الَّذِينَ قُلْتُمْ كَذَا وكَذا؟ أَمَا وَاللهِ إنِّي لأَخْشاكُمْ للهِ وأتْقاكُمْ لَهُ، لٰكِنِّي أَصُومُ وأُفْطِرُ، وأُصَلِّي وأرْقُدُ، وأتَزَوَّجُ النِّساءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي».

5064. Narrated 'Urwa that he asked 'Āishah about the Statement of Allāh تعالى:

"If you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two or three or four; but if you fear that you shall not be

٥٠٦٤ - حدَّثنا عَليٌّ: سَمِعَ حَسَّانَ ابنَ إبْرَاهِيمَ، عَنْ يُونُسَ بنِ يَزيد، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَني عُرْوَةُ أنَّهُ سألَ عائِشَةَ عَنْ قَوْلِهِ

able to deal justly (with them), then only one, or (slaves) that your right hands possess. That will be nearer to prevent you from doing injustice." (V.4:3)

'Āishah said, "O my nephew! (This Verse has been revealed in connection with) an orphan girl under the guardianship of her guardian who is attracted by her wealth and beauty and intends to marry her with a *Mahr* less than what other women of her standard deserve. So they (such guardians) have been forbidden to marry them unless they do justice to them and give them their full *Mahr*, and they are ordered to marry other women instead of them."

تَعالى: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا﴾ [النساء: ٣] قالَتْ: يا ابْنَ أُخْتِي، اليَتِيمَةُ تَكونُ في حَجْرِ وَلِيِّها فَيَرْغَبُ في مالِها وجَمالِها، يُرِيدُ أَنْ يَتَزَوَّجها بأَدْنى مِنْ سُنَّةِ صَداقِها. فَنُهُوا أَنْ يَنْكِحوهُنَّ إلَّا أَنْ يُقْسِطُوا لَهُنَّ فَيُكْمِلُوا الصَّداقَ. وأُمِرُوا بِنِكاحِ مَنْ سِواهُنَّ مِنَ النِّساءِ».

[راجع: ٢٤٩٤]

(2) CHAPTER. The Statement of the Prophet ﷺ:

"Whoever is able to marry, should marry, for that will help him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.)." And should a person marry (even if) he has no desire for marriage?

(٢) بابُ قَوْلِ النَّبِيِّ ﷺ: «مَنِ اسْتَطاعَ الباءَةَ فَلْيَتَزَوَّجْ فإنَّهُ أَغَضُّ للْبَصَرِ وأَحْصَنُ للْفَرْجِ». وَهَلْ يَتَزَوَّجُ مَنْ لا أَرَبَ لَهُ في النِّكاحِ؟

5065. Narrated 'Alqama: While I was with 'Abdullāh, 'Uthmān met him at Minā and said, "O Abū 'Abdur-Raḥmān! I have something to say to you." So both of them went aside and 'Uthmān said, "O Abū 'Abdur-Raḥmān! Shall we marry you to a virgin who will make you remember your past days?" When 'Abdullāh felt that he was not in need of that, he beckoned me (to join him) saying, "O 'Alqama!" Then I heard him saying (in reply to 'Uthmān), "As you have said that, (I tell you that) the Prophet ﷺ once said to us, 'O young people! Whoever among you is able to marry, should marry, and whoever is not able to marry, is

٥٠٦٥ - حدَّثَنا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أَبي: حدَّثَنا الأَعْمَشُ قالَ: حدَّثَني إبْراهِيمُ، عَنْ عَلْقَمَةَ قالَ: كُنْتُ مَعَ عَبْدِ اللهِ فَلَقِيَهُ عُثْمانُ بِمِنًى فَقالَ: يا أَبا عَبْدِ الرَّحْمٰنِ، إنَّ لي إلَيْكَ حاجَةً فَخَلَيا فَقالَ عُثْمانُ: هَلْ لَكَ يا أَبا عَبْدِ الرَّحْمٰنِ في أَنْ نُزَوِّجَكَ بِكْراً تُذَكِّرُكَ ما كُنْتَ تَعْهَدُ؟ فَلَمَّا رَأى عَبْدُ اللهِ أَنْ لَيْسَ لَهُ حاجَةٌ إلى هٰذا أَشارَ إلَيَّ فَقالَ: يا عَلْقَمَةُ،

فَانْتَهَيْتُ إِلَيْهِ وَهُوَ يَقُولُ: أَمَا لَئِنْ قُلْتَ ذٰلِكَ، لَقَدْ قالَ لَنا النَّبِيُّ ﷺ: «يا مَعْشَرَ الشَّبابِ مَنِ اسْتَطاعَ مِنْكُمُ الباءَةَ فَلْيَتَزَوَّجْ، وَمَنْ لَمْ يَستَطِعْ فَعَلَيْهِ بالصَّومِ، فإِنَّهُ لَهُ وِجاءٌ». [راجع: ١٩٠٥]

recommended to observe *Saum* (fast) as fasting will diminish his sexual power."

(٣) بابٌ مَنْ لَمْ يَسْتَطِعِ الباءَةَ فَلْيَصُمْ

(3) CHAPTER. Whoever is not able (cannot afford) to marry, is recommended to fast.

٥٠٦٦ - حَدَّثَنَا عُمَرُ بنُ حَفْصِ بنِ غِيَاثٍ: حدَّثنا أبي: حدَّثنا الأَعمَشُ: حدَّثَني عُمارَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ يَزِيدَ قالَ: دَخَلْتُ مَعَ عَلْقَمَةَ والأَسْوَدِ عَلى عَبْدِ اللهِ فَقالَ عَبْدُ اللهِ: كُنَّا مَعَ النَّبِيِّ ﷺ شَباباً لاَ نَجِدُ شَيْئاً، فَقالَ لَنا رَسُولُ اللهِ ﷺ: «يا مَعْشَرَ الشَّبابِ، مَنِ اسْتَطاعَ الباءَةَ فَلْيَتَزَوَّجْ، فإِنَّهُ أَغَضُّ للْبَصَرِ وأَحْصَنُ للفَرْجِ. وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بالصَّوْمِ فإِنَّهُ لَهُ وِجاءٌ». [راجع: ١٩٠٥]

5066. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: We were with the Prophet ﷺ while we were young and had no wealth. So Allāh's Messenger ﷺ said, "O young people! Whoever among you is able to marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting will diminish his sexual power."

(٤) بابُ كَثْرَةِ النِّساءِ

(4) CHAPTER. About (marrying) several women.

٥٠٦٧ - حَدَّثَنَا إِبْرَاهِيمُ بنُ مُوسَى: أَخبرَنَا هِشامُ بنُ يُوسُفَ: أَنَّ ابنَ جُرَيْجٍ أَخْبَرَهُمْ قالَ: أَخبرَني عَطاءٌ قالَ: حَضَرْنا مَعَ ابنِ عَبَّاسٍ جَنازَةَ مَيْمُونَةَ بسَرِفَ، فَقالَ ابنُ عَبَّاسٍ: هٰذِهِ زَوْجَةُ النَّبِيِّ ﷺ فإذَا رَفَعْتُمْ نَعْشَهَا فَلا تُزَعْزِعُوها وَلا

5067. Narrated 'Aṭā: We attended along with Ibn 'Abbās the funeral procession of Maimūna at a place called Sarif. Ibn 'Abbās said, "This is the wife of the Prophet ﷺ, so when you lift her bier, do not jerk it or shake it much, but walk smoothly because the Prophet ﷺ had nine wives and he used to observe the night turns with eight of them, and for one of them there was no night turn."

تُزَلْزِلُوها وارْفُقوا فإنَّهُ كانَ عِنْدَ النَّبيِّ ﷺ تِسْعٌ، كانَ يَقْسِمُ لِثَمانٍ وَلا يَقْسِمُ لِوَاحِدَةٍ.

٥٠٦٨ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَزِيدُ ابنُ زُرَيْعٍ: حدَّثنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبيَّ ﷺ كانَ يَتَطَوَّفُ عَلى نِسائِهِ في لَيْلَةٍ وَاحِدَةٍ ولَهُ تِسْعُ نِسْوَةٍ. وَقالَ لي خَلِيْفَةُ: حدَّثنا يَزِيدُ ابنُ زُرَيْعٍ: حدَّثنا سَعِيدٌ، عَنْ قَتادَةَ: أَنَّ أَنَساً حدَّثَهُمْ عَنِ النَّبيِّ ﷺ. [راجع: ٢٦٨]

5068. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to go round (have sexual relations with) all his wives in one night, and he had nine wives.

٥٠٦٩ - حدَّثنا عَلِيُّ بنُ الحَكَمِ الأَنْصارِيُّ: حدَّثنا أَبُو عَوانَةَ، عَنْ رَقَبَةَ، عَنْ طَلْحَةَ اليامِيِّ، عَنْ سَعِيدِ بنِ جُبَيرٍ قالَ: قالَ لي ابنُ عَبّاسٍ: هَلْ تَزَوَّجْتَ؟ قُلْتُ: لا، قالَ: فَتَزَوَّجْ فإنَّ خَيرَ هٰذِهِ الأُمَّةِ أَكْثَرُها نِساءً.

5069. Narrated Sa'īd bin Jubair: Ibn 'Abbās asked me, "Are you married?" I replied, "No." He said, "Marry, for the best person of this (Muslim) nation (i.e., Muḥammad ﷺ) had the largest number of wives."

(٥) بابٌ مَنْ هاجَرَ أَوْ عَمِلَ خيراً لِتَزْوِيجِ امْرأةٍ فَلَهُ ما نَوَى

(5) CHAPTER. Whoever emigrated or did a good deed with the intention of marrying a woman, then he will be rewarded according to his intentions.

٥٠٧٠ - حدَّثنا يَحْيَى بنُ قَزَعَةَ: حدَّثنا مالكٌ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ مُحَمَّدِ بنِ إِبْرَاهِيمَ بنِ الحارِثِ، عَنْ عَلْقَمَةَ بنِ وَقّاصٍ، عَنْ عُمَرَ بنِ الخَطّابِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «العَمَلُ بالنِّيَّةِ، وَإِنَّما لِامْرِئٍ ما نَوَى، فَمَنْ كانَتْ هِجْرَتُهُ

5070. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The rewards (of deeds) are according to the intention, and everybody will get the reward for what he has intended. So whoever emigrates for Allāh's and His Messenger's sake, his emigration will be for Allāh and His Messenger; and whoever emigrates for worldly benefits, or to marry a woman, then his emigration will be for the thing for what he emigrated for."[1].

(1) (H. 5070) His reward will be according to his intentions, not to his apparent deed,=

إلى اللهِ وَرَسُولِهِ فَهِجْرَتُهُ إلى اللهِ وَرَسُولِهِ، وَمَنْ كانَتْ هِجْرَتُهُ إلى دُنْيا يُصِيبُها أَوِ امْرَأَةٍ يَنْكِحُها، فَهِجْرَتُهُ إلى ما هاجَرَ إِلَيْهِ». [راجع: ١]

(6) CHAPTER. The marrying of a poor man who has the knowledge of the Qur'ān and is a Muslim.

(٦) بابُ تَزْوِيجِ المُعْسِرِ الَّذي مَعَهُ القُرآنُ وَالإِسْلامُ،

Sahl bin Sa'd narrated this from the Prophet ﷺ.

فِيهِ سَهْلُ بنُ سَعْدٍ عَنِ النَّبِيِّ ﷺ.

5071. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: We used to fight in the holy battles in the company of the Prophet ﷺ and we had no wives with us. So we said, "O Allāh's Messenger! Shall we get castrated?" The Prophet ﷺ forbade us to do so.

٥٠٧١ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيى: حدَّثَنا إسْماعِيلُ: حدَّثَني قَيْسٌ، عَنِ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا نَغْزُو مَعَ النَّبِيِّ ﷺ لَيْسَ لَنا نِساءٌ فَقُلْنا: يا رَسُولَ اللهِ، أَلا نَسْتَخْصِي؟ فَنهانا عَنْ ذلكَ. [راجع: ٤٦١٥]

(7) CHAPTER. The saying of a man to his brother (in Islām): "Have a look at either of my wives (and if you wish), I will divorce her for you."

(٧) بابُ قَوْلِ الرَّجُلِ لأَخِيهِ انْظُرْ أَيَّ زَوْجَتَيَّ شِئْتَ حتَّى أَنْزِلَ لَكَ عَنْها،

This is narrated by 'Abdur-Raḥmān bin 'Auf.

رَواهُ عَبْدُ الرَّحْمٰنِ بنُ عَوْفٍ.

5072. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: 'Abdur-Raḥmān bin 'Auf came (from Makkah to Al-Madīna) and the Prophet ﷺ made a bond of brotherhood between him and Sa'd bin Ar-Rabī' Al-Anṣārī. Al-Anṣārī had two wives, so he suggested that 'Abdur-Raḥmān take half, his wives and property. 'Abdur-Raḥmān replied, "May Allāh bless you with your wives and property. Kindly show me the market." So 'Abdur-Raḥmān went to the market and gained (in bargains)

٥٠٧٢ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ، عَنْ سُفْيانَ، عَنْ حُمَيْدٍ الطَّوِيلِ قالَ: سَمِعْتُ أَنَسَ بنَ مالِكٍ قالَ: قَدِمَ عَبْدُ الرَّحْمٰنِ ابنُ عَوْفٍ فآخَى النَّبِيُّ ﷺ بَيْنَهُ وَبَينَ سَعْدِ ابنِ الرَّبِيعِ الأَنْصارِيِّ، وَعِنْدَ الأَنْصارِيِّ امْرأَتانِ، فَعَرَضَ عَلَيْهِ أَنْ يُناصِفَهُ أَهْلَهُ وَمالَهُ، فَقالَ: بارَكَ اللهُ لَكَ في أَهْلِكَ وَمالِكَ،

=for one and the same deed may be done by different persons with different intentions.

some dried yoghourt and some butter. After a few days the Prophet ﷺ saw 'Abdur-Raḥmān with some yellow stains on his clothes and asked him, "What is that, O 'Abdur-Raḥmān?" He replied, "I had married an *Anṣārī* woman." The Prophet ﷺ asked, "How much *Mahr* did you give her?" He replied, "The weight of one (date) stone of gold." The Prophet ﷺ said, "Offer a *Walima* (wedding banquet) even with one sheep."

دُلُّوني عَلى السُّوقِ. فأَتى السُّوقَ فَرَبِح شَيْئاً مِنْ أَقِطٍ وَشَيْئاً مِنْ سَمْنٍ فَرآهُ النَّبِيُّ ﷺ بَعْدَ أَيَّامٍ وَعَلَيْهِ وَضَرٌ مِنْ صُفْرَةٍ، فَقالَ: «مَهْيَمْ يا عَبْدَ الرَّحْمٰنِ؟» فَقالَ: تَزَوَّجْتُ أَنْصارِيَّةً، قالَ: «فَمَا سُقْتَ؟» قالَ: وَزْنَ نَواةٍ مِنْ ذَهَبٍ، قَالَ: «أَوْلِمْ وَلَوْ بِشاةٍ». [راجع: ٢٠٤٩]

(8) CHAPTER. What is disliked of not marrying and of getting castrated.

(٨) بابُ ما يُكْرَهُ مِنَ التَّبَتُّلِ والخِصاءِ

5073. Narrated Sa'd bin Abī Waqqāṣ: Allāh's Messenger ﷺ did not allow 'Uthmān bin Maẓ'ūn to keep away from marrying (and other pleasures) and if he had allowed him, we would have gotten ourselves castrated[1].

٥٠٧٣ - حدَّثَنا أَحْمَدُ بنُ يُونُسَ: حدَّثَنا إِبْراهِيمُ بنُ سَعْدٍ: أَخْبرَنا ابنُ شِهابٍ: سَمِعَ سَعِيدَ بنَ المُسَيَّبِ يَقُولُ: سَمِعْتُ سَعْدَ بنَ أَبي وَقَّاصٍ يَقُولُ: رَدَّ رَسُولُ اللهِ ﷺ عَلى عُثْمانَ بنِ مَظْعُونٍ التَّبَتُّلَ، وَلَوْ أَذِنَ لَهُ لاخْتَصَيْنا. [انظر: ٥٠٧٤]

5074. Narrated Sa'd bin Abī Waqqāṣ: The Prophet ﷺ did not allow 'Uthmān bin Maẓ'ūn to keep away from marrying, and had he allowed him, we would have got ourselves castrated[1].

٥٠٧٤ - حدَّثَنا أَبُو اليَمانِ: أَخْبرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: أَخْبرَني سَعِيدُ ابنُ المُسَيَّبِ أَنَّهُ سَمِعَ سَعْدَ بنَ أَبي وَقَّاصٍ يَقُولُ: لَقَدْ رَدَّ ذلكَ، يَعْني النَّبِيَّ ﷺ، عَلى عُثْمانَ ابنِ مَظْعُونٍ وَلَوْ أجازَ لَهُ التَّبَتُّلَ لاخْتَصَيْنا. [راجع: ٥٠٧٣]

5075. Narrated 'Abdullāh: We used to participate in the holy battles led by Allāh's Messenger ﷺ and we had nothing (no wives)

٥٠٧٥ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا جَرِيرٌ، عَنْ إِسْماعِيلَ، عَنْ

(1) (H. 5074) Sa'd, by saying, "We would have ourselves castrated," did not mean the actual castration, but he meant excessive abstention from all kinds of pleasures, for castration is forbidden in Islām.

with us. So we said, "Shall we get ourselves castrated?" He forbade us that and then allowed us to marry a woman temporarily by giving her even a garment[1] and then he recited to us:

'O you who believe! Make not unlawful the *Tayyibāt* (all that is good as regards foods, things, deeds, beliefs, persons etc.) which Allāh has made lawful to you.' (V.5:87)

قَيْسٍ قالَ: قالَ عَبْدُ اللهِ: كُنَّا نَغْزُو مَعَ رَسُولِ اللهِ ﷺ وَلَيْسَ لَنا شَيْءٌ فَقُلْنا: أَلا نَسْتَخْصِي؟ فَنَهانا عَنْ ذٰلِكَ ثُمَّ رَخَّصَ لَنا أَنْ نَنْكِحَ المَرْأَةَ بِالثَّوْبِ، ثُمَّ قَرَأَ عَلَيْنا ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحَرِّمُوا۟ طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ﴾ الآيَة [المائدة: ٨٧]. [راجع: ٤٦١٥]

5076. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I said, "O Allāh's Messenger! I am a young man and I am afraid that I may commit illegal sexual intercourse and I cannot afford to marry." He kept silent, and then I repeated my question once again, but he kept silent. I said the same (for the third time) and he remained silent. Then I repeated my question (for the fourth time), and only then the Prophet ﷺ said, "O Abū Hurairah! The pen has dried after writing what you are going to confront.[2] So (it does not matter whether you) get yourself castrated or not."[3]

٥٠٧٦ - وَقالَ أَصْبَغُ: أَخْبَرَنِي ابنُ وَهْبٍ، عَنْ يُونُسَ بنِ يَزِيدَ، عَنِ ابنِ شِهابٍ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قُلْتُ: يا رَسُولَ اللهِ إِنِّي رَجُلٌ شابٌّ وأَنا أَخافُ على نَفْسِي العَنَتَ وَلا أَجِدُ ما أَتَزَوَّجُ بِهِ النِّساءَ فَسَكَتَ عَنِّي ثُمَّ قُلْتُ مِثْلَ ذٰلِكَ فَسَكَتَ عَنِّي، ثُمَّ قُلْتُ مِثْلَ ذٰلِكَ فَسَكَتَ عَنِّي، ثُمَّ قُلْتُ مِثْلَ ذٰلِكَ، فَقالَ النَّبِيُّ ﷺ: «يا أَبا هُرَيْرَةَ، جَفَّ القَلَمُ بِمَا أَنْتَ لاقٍ فاخْتَصِ عَلى ذٰلِكَ أَوْ ذَرْ».

(9) CHAPTER. To marry virgins.

(٩) بابُ نِكاحِ الأَبْكارِ،

Ibn 'Abbās said to 'Āishah, "The Prophet ﷺ did not marry any virgin besides you."

وَقالَ ابنُ أَبي مُلَيْكَةَ: قالَ ابنُ عَبَّاسٍ لِعائِشَةَ: لَمْ يَنْكِحِ النَّبِيُّ ﷺ بِكْراً غَيرَكِ.

5077. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I said,

٥٠٧٧ - حَدَّثَنا إِسْمَاعِيلُ بنُ عَبْدِ

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(1) (H. 5075) This sort of marriage (i.e., *Nikāh-al-Mut'a*) was later on forbidden forever. (See H.5115)

(2) (H. 5076) Your fate has been destined for you.

(3) (H. 5076) (This means:) You cannot change your destined fate by getting castrated, so there is no benefit in doing so.

"O Allāh's Messenger! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?" He said, "(I will let my camel graze) of the one of which nothing has been eaten before." (The subnarrator added: 'Āishah meant that Allāh's Messenger ﷺ had not married a virgin besides herself).

اللهِ قالَ: حدَّثَني أخي، عَنْ سُلَيْمانَ، عَنْ هِشامِ ابنِ عُرْوَةَ عَنْ أبيهِ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قُلْتُ: يا رَسُولَ اللهِ، أرأَيْتَ لَوْ نَزَلْتَ وَادِياً وَفِيهِ شَجَرَةٌ قَدْ أُكِلَ مِنْها وَوَجَدْتَ شَجَراً لَمْ يُؤْكَلْ مِنْها، في أيِّها كُنْتَ تُرْتِعُ بَعِيرَكَ؟ قالَ: «في الَّتي لَمْ يُرْتَعْ مِنْها»، يَعْني أنَّ رَسُولَ اللهِ ﷺ لَمْ يَتَزَوَّجْ بِكْراً غيرَها.

5078. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ said (to me), "You have been shown to me twice in (my) dreams. A man was carrying you in a silken cloth and said to me, 'This is your wife.' I uncovered it; and behold, it was you. I said to myself, 'If this dream is from Allāh, He will cause it to come true'."

٥٠٧٨ - **حدَّثَنا** عُبَيْدُ بنُ إسْماعِيلَ: حدَّثَنا أبو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «أُرِيتُكِ في المَنامِ مَرَّتَيْنِ، إذَا رَجُلٌ يَحْمِلُكِ في سَرَقَةِ حَرِيرٍ فَيَقُولُ: هٰذِهِ امْرأتُكَ، فأكْشِفُها فإذَا هِيَ أنْتِ، فأقُولُ: إنْ يَكُنْ هٰذَا مِنْ عِنْدِ اللهِ يُمْضِهِ». [راجع: ٣٨٩٥]

(10) CHAPTER. The marrying of matrons (divorced or widowed ladies).

Umm Ḥabība said, "The Prophet ﷺ said to me, 'Do not offer me your daughters or sisters in marriage'."

(١٠) بابُ تَزْوِيجِ الثَّيِّباتِ،

وَقالَتْ أُمُّ حَبِيبَةَ: قالَ لي النَّبِيُّ ﷺ: «لا تَعْرِضْنَ عَلَيَّ بَناتِكُنَّ وَلا أَخَواتِكُنَّ».

5079. Narrated Jābir bin 'Abdullāh: While we were returning from a *Ghazwa* (holy battle) with the Prophet ﷺ; I started driving my camel fast, as it was a lazy camel. A rider came behind me and pricked my camel with a spear he had with him, and then my camel started running as fast as the best camel you may see. Behold! The rider was the Prophet ﷺ himself. He said, "What makes you in such a hurry?" I replied, "I am newly married." He said, "Did you marry a

٥٠٧٩ - **حدَّثَنا** أبُو النُّعْمانِ: حدَّثَنا هُشَيْمٌ: حدَّثَنا سَيَّارٌ، عَنِ الشَّعْبِيِّ، عَنْ جابِرِ ابنِ عَبْدِ اللهِ قالَ: قَفَلْنا مَعَ النَّبِيِّ ﷺ مِنْ غَزْوَةٍ، فَتَعجَّلْتُ عَلى بَعِيرٍ لي قَطُوفٍ، فَلَحِقَني راكِبٌ مِنْ خَلْفي فَنَخَسَ بَعِيري بِعَنَزَةٍ كانَتْ مَعَهُ، فانْطَلَقَ

بَعِيري كأَجْوَدِ ما أَنْتَ رَاءٍ مِنَ الإِبِلِ، فإِذَا النَّبِيُّ ﷺ فقالَ: «ما يُعْجِلُكَ؟» قُلْتُ: كُنْتُ حَدِيثَ عَهْدٍ بِعُرسٍ، قالَ: «أَبِكْرًا أَمْ ثَيِّباً؟» قُلْتُ: ثَيِّباً، قالَ: «فَهَلَّا جارِيَةً تُلاعِبُها وَتُلاعِبُكَ؟» قالَ: فَلَمَّا ذَهَبْنا لِنَدْخُلَ، قالَ: «أَمْهِلُوا حتَّى تَدْخُلُوا لَيْلاً - أَيْ عِشاءً - لِكَي تَمْتَشِطَ الشَّعِثَةُ وَتَسْتَحِدَّ المُغِيبَةُ». [راجع: ٤٤٣]

virgin or a matron?" I replied, "A matron." He said, "Why didn't you marry a young girl so that you may play with her and she with you?" When we were about to enter (Al-Madīna), the Prophet ﷺ said, "Wait so that you may enter Al-Madīna) at the afternoon so that the lady of unkempt hair may comb her hair and the one whose husband has been absent may shave her pubic region."

٥٠٨٠ - حدَّثنا آدَمُ: حدَّثنا شُعْبَةُ: حدَّثنا مُحَارِبٌ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يَقُولُ: تَزَوَّجْتُ، فَقالَ لي رَسُولُ اللهِ ﷺ: «ما تَزَوَّجْتَ؟» فَقُلْتُ: تَزَوَّجْتُ ثَيِّباً، فَقال: «مَا لكَ وَلِلْعَذَارَى وَلِعابِها؟» فَذَكَرْتُ ذٰلكَ لِعَمْرِو بنِ دينارٍ فَقالَ عَمْرٌو: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ يَقُولُ: قالَ لي رَسُولُ اللهِ ﷺ: «هَلَّا جارِيَةً تُلاعِبُها وَتُلاعِبُكَ؟». [راجع: ٤٤٣]

5080. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: When I got married, Allāh's Messenger ﷺ said to me, "What type of lady have you married?" I replied, "I have married a matron." He said, "Why, don't you have a liking for the virgins and for fondling them?" Jābir also said: Allāh's Messenger ﷺ said, "Why didn't you marry a young girl so that you might play with her and she with you?"

(١١) بابُ تَزْوِيجِ الصِّغارِ مِنَ الكِبارِ

(11) CHAPTER. The marrying of a young lady to an elderly man.

٥٠٨١ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثنا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ عِرَاكٍ، عَنْ عُرْوَةَ: أَنَّ النَّبِيَّ ﷺ خَطَبَ عائِشَةَ إِلى أَبي بَكْرٍ فَقالَ لهُ أَبُو بَكْرٍ: إِنَّمَا أَنا أَخُوكَ، فَقالَ: «أَنْتَ أَخي في دينِ اللهِ وكِتابِهِ وَهيَ لي حَلالٌ».

5081. Narrated 'Urwa: The Prophet ﷺ asked Abū Bakr for 'Āishah's hand in marriage. Abū Bakr said, "But I am your brother." The Prophet ﷺ said, "You are my brother in Allāh's religion and His Book, but she ('Āishah) is lawful for me to marry."

(12) CHAPTER. What type of women should one seek in marriage? And what type of women is better? And what type of women one is recommended to select so as to beget good offspring, without there being any compulsion to do so.

(١٢) بابٌ: إلى مَنْ يَنكِحُ؟ وأيُّ النِّساءِ خَيرٌ؟ ومَا يُسْتَحَبُّ أَنْ يَتَخَيَّرَ لِنُطَفِهِ مِنْ غَيرِ إيجابٍ

5082. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "The best women are the riders of the camels and the righteous among the women of Quraish. They are very kind to their children in their childhood and very careful in guarding of the property of their husbands."

٥٠٨٢ - حدَّثَنَا أَبُو اليَمانِ: أَخبرَنا شُعَيْبٌ: حدَّثَنا أبو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «خَيرُ نِساءٍ رَكِبْنَ الإبِلَ صَالِحُ نِساءِ قُرَيْشٍ، أَحْناهُ عَلى وَلَدٍ في صِغَرِهِ، وأَرْعاهُ عَلى زَوْجٍ في ذَاتِ يَدِهِ». [راجع: ٣٤٣٤]

(13) CHAPTER. Having female captives (for sexual purposes) and marrying and manumitting one's own slave-girl.

(١٣) بابُ اتخاذِ السَّرارِيِّ، وَمَنْ أَعْتَقَ جارِيةً ثُمَّ تَزوَّجَها

5083. Narrated Abū Burda's father: Allāh's Messenger ﷺ said, "Any man who has a slave-girl whom he educates properly, teaches good manners, manumits and marries her, will get a double reward. And if any man of the people of the Scriptures (Jews and Christians) believes in his own Prophet and then believes in me too, he will (also) get a double reward. And any slave who fulfils his duty to his master and to his Lord (Allāh), will (also) get a double reward."

٥٠٨٣ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا صَالِحُ بْنُ صَالِحٍ الهَمْدَانِيُّ: حدَّثَنا الشَّعْبِيُّ: حدَّثَني أَبُو بُرْدَةَ عَنْ أَبِيهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أَيُّما رَجُلٍ كانَتْ عِنْدَهُ وَلِيدَةٌ فَعَلَّمَها فأَحْسَنَ تَعْلِيمَها، وأَدَّبَها فأَحْسَنَ تأدِيبَها، ثُمَّ أَعْتَقَها وَتَزَوَّجَها فَلَهُ أَجْرَانِ. وأَيُّما رَجُلٍ مِنْ أَهْلِ الكِتابِ آمَنَ بِنَبِيِّهِ وآمَنَ - يَعْني - بي فَلَهُ أجْرَانِ. وأَيُّما مَمْلُوكٍ أَدَّى حَقَّ مَوَالِيهِ وحَقَّ رَبِّهِ فَلَهُ أَجْرَانِ». قالَ الشَّعْبِيُّ: خُذْها بغَيرِ شَيْءٍ، قَدْ كانَ الرَّجُلُ يَرْحَلُ فِيما دُونَهَا إلى المَدينَةِ. وقَالَ أَبُو بَكْرٍ، عَنْ أَبي حُصَينٍ عَنْ

أبي بُرْدَةَ، عَنْ أَبيهِ عَنِ النَّبيِّ ﷺ: «أَعْتَقَها ثُمَّ أَصْدَقَها». [راجع: ٩٧]

5084. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said: "Abraham did not tell lies except three lies. (One of them was) when Abraham passed by a tyrant and (his wife) Sārah was accompanying him. [Abū Hurairah then mentioned the whole narration (See H. No. 3363, Vol. 4, *Sāhīh Al-Bukhari*) and said:] (The tyrant) gave her Hājar. Sārah said, "Allāh saved me from the hands of the *Kāfir* (i.e. infidel) and gave me Ājar (Hājar) to serve me." (Abū Hurairah added:) That (Hājar) is your mother, O *Banū Mā'-As-Samā'* (i.e., the Arabs)!

٥٠٨٤ - **حدَّثنا** سَعِيدُ بنُ تَليدٍ قالَ: أَخْبَرَنا ابنُ وَهْبٍ قالَ: أَخبرَني جَريرُ بنُ حازِمٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبي هُرَيْرَةَ قالَ: قالَ النَّبيُّ ﷺ. حدَّثنا سُلَيْمانُ، عَنْ حَمَّادِ بنِ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبي هُرَيْرَةَ: «لَمْ يَكْذِبْ إِبْراهِيمُ إِلَّا ثَلاثَ كَذَباتٍ: بَيْنَما إِبْراهِيمُ مَرَّ بِجَبَّارٍ وَمَعَهُ سارَةُ - فَذَكَرَ الحَدِيثَ - فَأَعْطاها هاجَرَ، قالَتْ: كَفَّ اللهُ يَدَ الكافِرِ وأَخْدَمَنِي آجَرَ». قالَ أَبو هُرَيْرَةَ: فَتِلْكَ أُمُّكُمْ يا بَنِي ماءِ السَّماءِ. [راجع: ٢٢١٧]

5085. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ stayed for three days between Khaibar and Al-Madīna, and there he consummated his marriage to Ṣafiyya bint Ḥuyai. I invited the Muslims to the wedding banquet in which neither meat nor bread was offered. He ordered for leather dining-sheets to be spread, and dates, dried yoghourt and butter were laid on it, and that was the Prophet's wedding banquet. The Muslims wondered, "Is she (Ṣafiyya) considered as his wife or his slave-girl?" Then they said, "If he orders her to veil herself, she will be one of the Mothers of the believers; but if he does not order her to veil herself, she will be a slave-girl." So when the Prophet ﷺ proceeded from there, he made a space for her behind him (on his she-camel) and put a screening veil between her and the people. (See H. 371)

٥٠٨٥ - **حدَّثنا** قُتَيْبَةُ: حدَّثَنا إِسْماعِيلُ بنُ جَعْفَرٍ، عن حُمَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: أَقامَ النَّبيُّ ﷺ بَينَ خَيْبَرَ والمَدِينَةِ ثَلاثاً يُبْنَى عَلَيْهِ بِصَفِيَّةَ بِنْتِ حُيَيٍّ، فَدَعَوْتُ المُسْلِمِينَ إِلى وَلِيمَتِهِ، فَمَا كانَ فِيها خُبْزٌ وَلا لَحْمٌ، أُمِرَ بِالأَنْطاعِ فَأُلْقِيَ فِيها مِنَ التَّمْرِ والأَقِطِ والسَّمْنِ فَكانَتْ وَلِيمَتَهُ، فَقالَ المُسْلِمُونَ: إِحْدَى أُمَّهاتِ المُؤْمِنِينَ أَوْ مِمَّا مَلَكَتْ يَمِينُهُ، فَقالُوا: إِنْ حَجَبَها فَهِيَ مِنْ أُمَّهاتِ المُؤْمِنِينَ، وَإِنْ لَمْ يَحْجُبْها فَهِيَ مِمَّا مَلَكَتْ يَمِينُهُ. فَلَمَّا ارْتَحَلَ وَطَّأَ لَها

خَلْفَهُ ومَدَّ الحِجابَ بَيْنَها وَبَينَ النَّاسِ. [راجع: ٣٧١]

(14) CHAPTER. Whoever regarded the manumission of a slave-girl as her *Mahr*.

(١٤) **بابٌ** مَنْ جَعَلَ عِتْقَ الأَمَةِ صَداقَها

5086. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ manumitted Ṣafiyya and regarded her manumission as her *Mahr*.

٥٠٨٦ - **حدَّثنا** قُتَيْبَةُ بنُ سَعيدٍ: حدَّثنا حَمَّادٌ، عَنْ ثابِتٍ وَشُعَيْبِ بنِ الحَبْحابِ، عَنْ أَنَسِ بنِ مالِكٍ أَنَّ رَسُولَ اللهِ ﷺ أَعْتَقَ صَفِيَّةَ وَجَعَلَ عِتْقَها صَداقَها.

(15) CHAPTER. The marrying of the poor by virtue of the Statement of Allāh تعالى:
"If they be poor, Allāh will enrich them out of His Bounty." (V.24:32)

(١٥) **بابٌ** تَزْوِيجِ المُعْسِرِ، لِقَوْلِهِ تَعالى: ﴿إِن يَكُونُوا۟ فُقَرَآءَ يُغْنِهِمُ ٱللَّهُ مِن فَضْلِهِۦ﴾ [النور: ٣٢]

5087. Narrated Sahl bin Sa'd As-Sā'idī: A woman came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! I have come to give you myself in marriage (without *Mahr*)." Allāh's Messenger ﷺ looked at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his Companions got up and said, "O Allāh's Messenger! If you are not in need of her, then marry her to me." The Prophet ﷺ said, "Have you got something to offer (as a *Mahr*)?" The man said, "No, by Allāh, O Allāh's Messenger!" The Prophet ﷺ said (to him), "Go to your family and see if you have something." The man went and returned, saying, "No, by Allāh, I have not found anything." Allāh's Messenger ﷺ said, "(Go again) and look for something, even if it is an iron ring." He went again and returned, saying, "No, by Allāh, O Allāh's Messenger! I could not find even an iron ring, but this is my *Izār*[1]

٥٠٨٧ - **حدَّثنا** قُتَيْبَةُ: حدَّثنا عَبْدُ العَزِيزِ بنُ أَبي حازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بنِ سَعدٍ السَّاعِدِيِّ قالَ: جاءَتِ امْرأَةٌ إلى رَسُولِ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، جِئْتُ أَهَبُ لكَ نَفْسِي، قالَ: فَنَظَرَ إِلَيْها رَسُولُ اللهِ ﷺ فَصَعَّدَ النَّظَرَ فِيها وَصَوَّبَهُ ثُمَّ طَأْطَأَ رَسُولُ اللهِ ﷺ رأسَهُ، فَلَمَّا رَأَتِ المَرأةُ أَنَّهُ لَمْ يَقْضِ فِيها شَيْئاً جَلَسَتْ، فَقامَ رَجُلٌ مِنْ أَصحَابِهِ فَقالَ: يا رَسُولَ اللهِ، إنْ لَمْ يَكُنْ لَكَ بِها حاجَةٌ فَزَوِّجْنِيها، فَقالَ: «وَهَلْ عِنْدَكَ مِنْ شَيْءٍ؟» قالَ: لا، وَاللهِ يا رَسُولَ اللهِ. فَقالَ: «اذْهَبْ إلى أَهْلِكَ فانْظُرْ هَلْ تَجِدُ شَيْئاً؟» فَذَهَبَ ثُمَّ رَجَعَ فَقالَ: لا،

(1) (H. 5087) A garment to cover the lower part of the body.

(waistsheet)." He had no *Ridā*[1]. He added, "I give half of it to her." Allāh's Messenger ﷺ said, "What will she do with your *Izār*? If you wear it, she will be naked, and if she wears it, you will be naked." So that man sat down for a long while and then got up (to depart). When Allāh's Messenger ﷺ saw him going, he ordered that he be called back. When he came, the Prophet ﷺ said, "How much of the Qur'ān do you know?" He said, "I know such *Sūrah* and such *Sūrah*," "Do you know them by heart?" He replied, "Yes." The Prophet ﷺ said, "Go, I marry her to you for that much of the Qur'ān which you have."

وَاللهِ ما وَجَدْتُ شَيْئاً، فَقالَ رَسُولُ اللهِ ﷺ: «انْظُرْ وَلَوْ خاتَماً مِنْ حَدِيدٍ». فَذَهَبَ ثُمَّ رَجَعَ فَقالَ: لا، وَاللهِ يا رَسُولَ اللهِ وَلا خاتَماً مِنْ حَديدٍ ولكِنْ هٰذَا إِزَارِي - قالَ سَهْلٌ: ما لَهُ رِداءٌ - فَلَها نِصْفُهُ، فَقالَ رَسُولُ اللهِ ﷺ: «ما تَصْنَعُ بِإِزارِكَ؟ إِنْ لَبِسْتَهُ لَمْ يَكُن عَلَيْها مِنْهُ شَيْءٌ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ»، فَجَلَسَ الرَّجُلُ حَتَّى إِذَا طالَ مَجْلِسُهُ قامَ، فَرآهُ رَسُولُ اللهِ ﷺ مُوَلِّياً فأمَرَ بِهِ فَدُعِيَ، فَلَمَّا جاءَ قالَ: «ماذَا مَعَكَ مِنَ القُرآنِ؟» قالَ: مَعي سُورَةُ كَذَا وَسُورَةُ كَذَا، عَدَّدَها، فَقالَ: «تَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ؟» قالَ: نَعَمْ، قالَ: «اذْهَبْ فَقَدْ مَلَّكْتُكَها بِمَا مَعَكَ مِنَ القُرْآنِ». [راجع: ٢٣١٠]

(16) CHAPTER. (Both husband and wife) should have the same religion.
And the Statement of Allāh تعالى:
"And it is He Who has created man from water; and has appointed for him kindred by blood and kindred by marriage." (V.25:54)

(١٦) بابُ الأَكْفاءِ في الدِّينِ،
وقَوْلُهُ: ﴿وَهُوَ ٱلَّذِى خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا فَجَعَلَهُۥ نَسَبًا وَصِهْرًا﴾ الآيــة [الفرقان: ٥٤].

5088. Narrated 'Āishah رَضِيَ اللهُ عَنها: Abū Ḥudhaifa bin 'Utba bin Rabī'a bin 'Abd-Shams who had witnessed the battle of Badr along with the Prophet ﷺ, adopted Sālim as his son, to whom he married his niece, Hind bin Al-Walīd bin 'Utba bin Rabī'a; and Sālim was the freed slave of an *Anṣārī* woman, just as the Prophet ﷺ, had adopted Zaid as his son. It was the custom in the pre-Islāmic

٥٠٨٨ - **حدَّثَنا** أَبُو اليَمانِ: أَخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ ابنُ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ أَبا حُذَيْفَةَ بنَ عُتْبَةَ بنِ رَبِيعَةَ بنِ عَبْدِ شَمْسٍ وكانَ مِمَّنْ شَهِدَ بَدْراً مَعَ النَّبِيِّ ﷺ تَبَنَّى

(1) (H. 5087) A garment to cover the upperpart of the body.

سالماً وأَنْكَحَهُ بِنْتَ أَخِيهِ هِنْدَاً بِنْتَ الوَلِيدِ بنِ عُتْبَةَ بنِ رَبِيعَةَ وهُوَ مَوْلًى لِامْرَأَةٍ مِنَ الأَنْصارِ، كَما تَبَنَّى النَّبِيُّ ﷺ زَيْداً. وكانَ مَنْ تَبَنَّى رَجُلاً في الجاهِلِيَّةِ دَعاهُ النَّاسُ إلَيْهِ وَوَرِثَ مِنْ مِيرَاثِهِ، حتَّى أَنْزَلَ اللهُ ﴿ادْعُوهُمْ لِآبَآئِهِمْ﴾ إلى قَوْلِهِ: ﴿وَمَوَٰلِيكُمْ﴾ فَرُدُّوا إلى آبائِهِمْ. فَمَنْ لَمْ يُعْلَمْ لَهُ أَبٌ كانَ مَوْلًى وأَخاً في الدِّينِ. فَجاءَتْ سَهْلَةُ بِنْتُ سُهَيْلِ بنِ عَمْرٍو القُرَشِيِّ ثُمَّ العامِرِيِّ - وَهِيَ امْرأةُ أبي حُذَيْفَةَ بنِ عُتْبَةَ - النَّبِيَّ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إنَّا كُنَّا نَرَى سالِماً وَلَداً، وَقَدْ أَنْزَلَ اللهُ فِيهِ ما قَدْ عَلِمْتَ. فَذَكَرَ الحَدِيثَ. [راجع: ٤٠٠٠]

period that if somebody adopted a boy, the people would call him the son of the adoptive father and he would be the latter's heir. But when Allāh revealed the Divine Verses: "Call them (adopted sons) by (the names of) their fathers (up to) and *Mawālikum* (your freed slaves)." (V.33:5), the adopted persons were called by their father's names. The one whose father was not known, would be regarded as a *Maulā* and your brother in religion. Later on Sahla bint Suhail bin 'Amr Al-Qurashī Al-'Āmirī - and she was the wife of Abū Ḥudhaifa bin 'Utba - came to the Prophet ﷺ and said, "O Allāh's Messenger! We used to consider Sālim as our (adopted) son, and now Allāh has revealed what you know (regarding adopted sons)." The subnarrator then mentioned the rest of the narration. (See H. 4000)

٥٠٨٩ - **حدَّثنا** عُبَيْدُ بنُ إسْماعِيلَ: حدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: دَخَلَ رَسُولُ اللهِ ﷺ عَلى ضُباعَةَ بِنْتِ الزُّبَيْرِ فَقالَ لَها: «لَعَلَّكِ أَرَدْتِ الحَجَّ»، قالَتْ: وَاللهِ لا أَجِدُني إلَّا وَجِعَةً، فَقالَ لَها: «حُجِّي وَاشْتَرِطِي، قُولِي: اللَّهُمَّ مَحِلِّي حَيْثُ حَبَسْتَنِي»، وكانَتْ تَحْتَ المِقْدادِ بنِ الأَسْوَدِ.

5089. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ entered upon Ḍubā'a bint Az-Zubair and said to her, "Do you have a desire to perform the *Ḥajj*?" She replied, "By Allāh, I feel sick." He said to her, "Intend to perform *Ḥajj* and stipulate something by saying, 'O Allāh, I will finish my *Iḥrām* at any place where You stop me (i.e. I am unable to go further).'"[1] She was the wife of Al-Miqdād bin Al-Aswad.

٥٠٩٠ - **حدَّثنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَني

5090. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A woman is married for four (things), i.e. her wealth, her family

(1) (H. 5089) If the ailment gets aggravated, she would abandon her *Iḥrām*.

سَعيدُ ابنُ أَبي سَعيدٍ، عَنْ أَبيهِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «تُنْكَحُ المَرأةُ لأَرْبَعٍ: لِمالِها، ولِحَسَبِها، وجَمالِها، وَلِدِينِها، فاظْفَرْ بِذاتِ الدِّينِ تَرِبَتْ يَداكَ».

status, her beauty and her religion. So you should take possession of (marry) the religious woman (otherwise) you will be a loser."

٥٠٩١ - حدَّثَنا إبْراهيمُ بنُ حَمْزَةَ: حدَّثَنا ابنُ أَبي حازِمٍ، عَنْ أَبيهِ، عَنْ سَهْلٍ قالَ: مَرَّ رَجُلٌ عَلى رَسُولِ اللهِ ﷺ فَقالَ: «ما تَقُولُونَ في هٰذا؟» قالُوا: حَرِيٌّ إنْ خَطَبَ أنْ يُنْكَحَ، وَإنْ شَفَعَ أَنْ يُشَفَّعَ، وَإنْ قالَ أنْ يُسْتَمَعَ، قالَ: ثُمَّ سَكَتَ. فَمَرَّ رَجُلٌ مِنْ فُقَراءِ المُسْلِمينَ فَقالَ: «ما تَقُولُونَ في هٰذا؟» قالُوا: حَرِيٌّ إنْ خَطَبَ أَنْ لا يُنْكَحَ، وَإنْ شَفَعَ أَنْ لا يُشَفَّعَ، وَإنْ قالَ أنْ لا يُسْتَمَعَ. فقالَ رَسُولُ اللهِ ﷺ: «هٰذا خَيرٌ مِنْ مِلْءِ الأَرْضِ مِثْلَ هٰذا». [انظر: ٦٤٤٧]

5091. Narrated Sahl: A man passed by Allāh's Messenger ﷺ and Allāh's Messenger ﷺ asked (his companions), "What do you say about this (man)?" They replied, "If he asks for a lady's hand, he ought to be given her in marriage; and if he intercedes (for someone), his intercession will be accepted; and if he speaks, he will be listened to". Allāh's Messenger ﷺ kept silent, and then another man from among the poor Muslims passed by, and Allāh's Messenger ﷺ asked (them), "What do you say about this man?" They replied, "If he asks for a lady's hand in marriage, no one will accept him, and if he intercedes (for someone), his intercession will not be accepted; and if he speaks, he will not be listened to." Allāh's Messenger ﷺ said, "This poor man is better than so many of the first as to fill the earth." (See *Ḥadīth* No. 6447, Vol 8).

(١٧) بابُ الأَكْفاءِ في المالِ، وَتَزْويجِ المُقِلِّ المُثْرِيَةَ

(17) CHAPTER. Equality in wealth (is not essential for the marriage). And the marriage of a poor man with a well-to-do lady.

٥٠٩٢ - حدَّثَني يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ عن عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَني عُرْوَةُ: أَنَّهُ سأَلَ عائِشَةَ رَضِيَ اللهُ عَنها ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ﴾ [النساء: ٣] قالَتْ:

5092. Narrated 'Urwa that he asked 'Āishah رَضِيَ اللهُ عَنْهَا regarding the Verse:

'If you fear that you shall not be able to deal justly with the orphans." (V.4:3)

She said, "O my nephew! This Verse refers to the orphan girl who is under the guardianship of her guardian who likes her beauty and wealth and wishes to (marry her

and) curtails her *Mahr*. Such guardians have been forbidden to marry them unless they do justice by giving them their full *Mahr*, and they have been ordered to marry other than them. The people asked for the verdict of Allāh's Messenger ﷺ after that, so Allāh revealed: 'They ask your legal instruction concerning the women... whom you desire to marry.' (V.4:127) So Allāh revealed to them that if the orphan girl had beauty and wealth, they desired to marry her and for her family status. They can only marry them if they give them their full *Mahr*. And if they had no desire to marry them because of their lack of wealth and beauty, they would leave them and marry other women. So, as they used to leave them, when they had no interest, in them, they were forbidden to marry them when they had such interest, unless they treated them justly and gave them their full *Mahr*.

يا ابْنَ أُخْتِي، هٰذِهِ اليَتِيمَةُ تَكونُ في حَجْرِ وَلِيِّها فيَرْغَبُ في جَمالِها ومَالِها وَيُرِيدُ أَنْ يَنْقَصِ صَدَاقَها، فَنُهوا عَنْ نِكاحِهِنَّ إِلَّا أَنْ يُقْسِطُوا في إكمَالِ الصَّدَاقِ، وأُمِرُوا بِنِكاحِ مَنْ سِوَاهُنَّ. قالَتْ: وَاسْتَفْتَى النَّاسُ رَسُولَ اللهِ ﷺ بَعْدَ ذلكَ فَأَنْزَلَ اللهُ تَعالى ﴿وَيَسْتَفْتُونَكَ فِي ٱلنِّسَآءِ﴾ إلـى ﴿وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾ [النساء: ١٢٧] فأَنْزَلَ اللهُ لَهُمْ أَنَّ اليَتِيمَةَ إِذَا كانَتْ ذَاتَ جمالٍ ومالٍ رَغِبُوا في نِكاحِها ونَسَبِها في إكمالِ الصَّدَاقِ، وَإِذَا كانَتْ مَرْغُوبَةً عَنْها في قِلَّةِ المَالِ والجَمالِ تَرَكُوها وأَخَذُوا غَيرَها مِنَ النِّساءِ. قالَتْ: فَكما يتركُونَها حِينَ يَرْغَبُونَ عَنْها فَلَيْسَ لَهُمْ أَنْ يَنْكِحُوها إِذَا رَغِبُوا فِيها إِلَّا أَنْ يُقْسِطُوا لَهَا وَيُعْطُوها حَقَّها الأَوْفَى مِنَ الصَّداقِ. [راجع: ٢٤٩٤]

(18) CHAPTER. What evil omen of a lady is to be warded off. And the Statement of Allāh تعالى:
"Verily, among your wives and your children, there are enemies for you". (i.e. may stop you from the obedience of Allāh) (V.64:14)

(١٨) بابُ ما يُتَّقَى مِنْ شُؤْمِ المَرأةِ. وقَوْلِهِ تَعالى: ﴿إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَـٰدِكُمْ عَدُوًّا لَّكُمْ﴾ [التغابن: ١٤]

5093. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "There is an evil omen in a woman, a house and a horse."(1)

٥٠٩٣ - حدَّثَنا إسْماعِيلُ قالَ: حدَّثَني مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ حَمْزَةَ وَسالِمٍ ابْنَيْ عَبْدِ اللهِ بنِ عُمَرَ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ

(1) (H. 5093) The evil omen of a woman is her bad character, of a house is the bad neighbours, and of a horse is that one does not use it for *Jihād* in Allāh's Cause.

عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «الشُّؤْمُ في المَرأةِ، والدَّارِ، والفَرَسِ». [راجع: ٢٠٩٩]

٥٠٩٤ - حدَّثَنا مُحَمَّدُ بنُ مِنْهالٍ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا عُمَرُ بنُ مُحَمَّدٍ العَسْقَلانِيُّ، عَنْ أَبِيهِ، عَنِ ابنِ عُمَرَ قالَ: ذَكَرُوا الشُّؤْمَ عِنْدَ النَّبِيِّ ﷺ فَقالَ النَّبِيُّ ﷺ: «إنْ كانَ الشُّؤْمُ في شَيْءٍ فَفِي الدَّارِ، والمَرأةِ، والفَرَسِ». [راجع: ٢٠٩٩]

5094. Narrated Ibn 'Umar: Evil omen was mentioned before the Prophet ﷺ. The Prophet ﷺ said, "If there is evil omen in anything, it is in a house, a woman and a horse."

٥٠٩٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالكٌ، عَنْ أَبي حازِمٍ، عَنْ سَهْلِ ابنِ سَعْدٍ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إنْ كانَ في شَيءٍ فَفِي الفَرَسِ، والمَرأةِ، والمَسْكَنِ». [راجع: ٢٨٥٩]

5095. Narrated Sahl bin Sa'd: Allāh's Messenger ﷺ said, "If at all there is evil omen, it is in a horse, a woman and a house."

٥٠٩٦ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ، عَنْ سُلَيْمانَ التَّيْمِيِّ قالَ: سَمِعْتُ أَبا عُثْمانَ النَّهْدِيَّ، عَنْ أُسامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «ما تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلى الرِّجالِ مِنَ النِّساءِ».

5096. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "After me I have not left any *Fitnah* (trial and affliction) more harmful to men than women."

(١٩) بابُ الحُرَّةِ تَحْتَ العَبْدِ

(19) CHAPTER. (About) a free lady as the wife of a slave.

٥٠٩٧ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالكٌ، عَنْ رَبِيعَةَ بنِ أَبي عَبْدِ الرَّحْمٰنِ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها

5097. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Three principles were established because of Barīra: (i) When Barīra was manumitted she was given the option (to remain with her slave husband or not). (ii) Allāh's Messenger ﷺ said, "The *Walā'* of the slave is for the one

قالَتْ: كَانَتْ فِي بَرِيرَةَ ثَلاثُ سُنَنٍ: عَتَقَتْ فَخُيِّرَتْ. وقال رَسُولُ اللهِ ﷺ: «الوَلاءُ لِمَنْ أَعْتَقَ». ودَخَلَ رَسُولُ اللهِ ﷺ وَبُرْمَةٌ عَلى النَّارِ فَقُرِّبَ إِلَيْهِ خُبزٌ وأُدْمٌ مِنْ أُدْمِ البَيْتِ فَقالَ: «أَلَمْ أَرَ البُرْمَةَ؟» فَقِيلَ: لَحْمٌ تُصُدِّقَ بِهِ عَلى بَرِيرَةَ، وأَنتَ لا تأكُلُ الصَّدَقَةَ، فقالَ: «هُوَ عَلَيْها صَدَقَةٌ وَلَنا هَدِيَّةٌ». [راجع: ٤٥٦]

who manumits (the slave)." (iii) When Allāh's Messenger ﷺ entered (the house), he saw a cooking pot on the fire but he was given bread and meat soup from the soup of the home. The Prophet ﷺ said, "Didn't I see the cooking pot (on the fire)?" It was said, "That is the meat given in charity to Barīra, and you do not eat the (things given in) charity." The Prophet ﷺ said, "It is an object of charity for Barīra, and it is a present for us." (See H. 5430)

(٢٠) **بابٌ: لا يَتزوَّجُ أَكْثَرَ مِنْ أَرْبَعٍ لِقَوْلِهِ تَعالى: ﴿مَثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ﴾** [النساء: ٢]

(20) CHAPTER. Not to marry more than four (at a time) as is decreed in the Statement of Allāh تعالى:
"...two or three or four..." (V.4:3)[1]

وَقالَ عَلِيُّ بنُ الحُسَيْنِ عَلَيْهِما السَّلامُ: يَعْنِي مَثْنَى أَوْ ثُلاثَ أَوْ رُباعَ. وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿أُوْلِىٓ أَجْنِحَةٍ مَّثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ﴾ [فاطر: ١] يَعْنِي مَثْنَى أَوْ ثُلاثَ أَوْ رُباعَ.

'Ali bin Al-Ḥussain عَلَيْهِ السَّلام said: "It means, two or three or four." And the Statement of Allāh تعالى:

"(Angels) with wings, two or three or four." (V.35:1) namely, two, three or four[1].

٥٠٩٨ - **حدَّثنا** مُحَمَّدٌ: أَخْبَرَنا عَبْدَةُ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا۟ فِى ٱلْيَتَٰمَىٰ﴾ [النساء: ٣] قالَتْ: هِيَ اليَتِيمَةُ تَكُونُ عِنْدَ الرَّجُلِ وَهُوَ وَلِيُّها فَيَتَزَوَّجُها عَلى مالِها وَيُسِيءُ صُحْبَتَها وَلا يَعْدِلُ في مالِها. فَلْيَتَزَوَّجْ ما طابَ لَهُ مِنَ النِّساءِ سِواها مَثْنَى وَثُلاثَ وَرُباعَ. [راجع: ٢٤٩٤]

5098. Narrated 'Āishah رَضِيَ اللهُ عَنْها (regarding) the Verse –

"And if you fear that you shall not be able to deal justly with the orphans..." (V.4:3):

It is about the orphan girl who is in the custody of a man who is her guardian, and he intends to marry her because of her wealth, but he treats her badly and does not manage her property fairly and honestly. Such a man should marry women of his liking other than her, two or three or four.

(1) (Ch. 20) The Arabic word for 'or' in the Verses mentioned here are *'wa'* which means 'and' in other contexts. This is why the Verses are followed by comments to indicate that the word *'wa'* occurring here, means 'or' (not 'and').

(21) CHAPTER. (The Verse:)
"... your foster-mothers who gave you suck." (V.4:23)

And foster suckling relations render marriage unlawful, just as the corresponding birth (blood) relations.

5099. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ that while Allāh's Messenger ﷺ was with her, she heard a voice of a man asking permission to enter the house of Ḥafṣa. 'Āishah added: I said, "O Allāh's Messenger! This man is asking permission to enter your house." The Prophet ﷺ said, "I think he is so-and-so," naming the foster (suckling) uncle of Ḥafṣa. 'Āishah said, "If so-and-so," naming her foster (suckling) uncle, "were living, could he enter upon me?" The Prophet ﷺ said, "Yes, for foster (suckling) relations make all those things unlawful which are unlawful through corresponding birth (blood) relations."

5100. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنهُما: It was said to the Prophet ﷺ, "Won't you marry the daughter of Ḥamza?" He said, "She is my foster suckling niece (suckling brother's daughter)."

5101. Narrated Umm Ḥabība, daughter of Abū Sufyān: I said, "O Allāh's Messenger! Marry my sister, the daughter

(٢١) **بابٌ**: ﴿وَأُمَّهَٰتُكُمُ ٱلَّٰتِىٓ أَرْضَعْنَكُمْ﴾ [النساء: ٢٣] وَيَحْرُمُ مِنَ الرَّضاعَةِ ما يَحْرُمُ مِنَ النَّسَبِ

٥٠٩٩ - **حدَّثَنا** إسْماعِيلُ حدَّثَني مالكٌ، عَنْ عَبْدِ اللهِ بنِ أبي بَكْرٍ، عَنْ عَمْرَةَ بِنتِ عَبْدِ الرَّحْمٰنِ: أَنَّ عائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبرَتها أنَّ رَسُولَ اللهِ ﷺ كانَ عِنْدَها وأَنَّها سَمِعَتْ صَوْتَ رَجُلٍ يَسْتأْذِن في بَيْتِ حَفْصَةَ، قالَتْ: فَقُلْتُ: يا رَسُولَ اللهِ، هٰذا رَجُلٌ يَسْتأذِنُ في بَيْتِكَ، فَقالَ النَّبِيُّ ﷺ: «أُراهُ فُلاناً»، لِعَمِّ حَفْصَةَ مِنَ الرَّضاعَةِ. قالَتْ عائِشَةُ: لَوْ كانَ فُلانٌ حَيّاً - لِعَمِّها مِنَ الرَّضاعَةِ - دَخَلَ عَلَيَّ؟ فَقالَ: «نَعَم، الرَّضاعَةُ، تُحَرِّمُ ما تُحَرِّمُ الوِلادَةُ». [راجع: ٢٦٤٦]

٥١٠٠ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتادَةَ، عَنْ جابِرِ ابنِ زَيْدٍ، عَنِ ابنِ عَبَّاسٍ قالَ: قِيلَ لِلنَّبِيِّ ﷺ: أَلا تَتَزَوَّجُ ابْنَةَ حَمْزَةَ؟ قالَ: «إِنَّها ابْنَةُ أَخي مِنَ الرَّضاعَةِ». وقالَ بِشْرُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ: سَمِعْتُ قَتادَةَ: سَمِعْتُ جابِرَ بنَ زَيْدٍ مِثْلَهُ. [راجع: ٢٦٤٥]

٥١٠١ - **حدَّثَنا** الحَكَمُ بنُ نافِعٍ: أَخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ

of Abū Sufyān." The Prophet ﷺ said, "Do you like that?" I replied, "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet ﷺ said, "But that is not lawful for me." I said, "We have heard that you want to marry the daughter of Abū Salama." He said, "(You mean) the daughter of Umm Salama?" I said, "Yes." He said, "Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster suckling niece. I and Abū Salama were suckled by Thuwaiba. So you should not present to me your daughters or your sisters (in marriage)."

Narrated 'Urwa: Thuwaiba was the freed slave girl of Abū Lahab whom he had manumitted, and then she suckled the Prophet ﷺ. When Abū Lahab died, one of his relatives saw him in a dream in a very bad state and asked him, "What have you encountered?" Abū Lahab said, "I have not found any rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my manumitting Thuwaiba."

قالَ: أَخْبَرَني عُرْوَةُ ابنُ الزُّبَيرِ: أَنَّ زَيْنَبَ ابْنَةَ أَبي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبي سُفْيانَ أَخْبرَتها أَنَّها قالَتْ: يا رَسُولَ اللهِ انْكِحْ أُخْتِي بِنْتَ أَبي سُفْيانَ؟ فَقالَ: «أَوَ تُحِبِّينَ ذٰلكِ؟» فَقُلْتُ: نَعَمْ لَسْتُ لَكَ بِمُخْلِيَةٍ وأَحَبُّ مَنْ شارَكَني في خَيرٍ أُخْتِي. فَقالَ النَّبِيُّ ﷺ: «إِنَّ ذٰلكَ لا يَحِلُّ لي»، قُلْتُ: فإِنَّا نُحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ بِنْتَ أَبي سَلَمَةَ، قالَ، «بِنْتَ أُمِّ سَلَمَةَ؟» قُلْتُ: نَعَمْ، فَقالَ: «لَوْ أَنَّها لَمْ تَكُنْ رَبِيبَتِي في حَجْرِي ما حَلَّتْ لي، إِنَّها لَابْنَةُ أَخي مِنَ الرَّضَاعَةِ، أَرْضَعَتْني وأَبا سَلَمَةَ ثُوَيْبَةُ، فَلا تَعْرِضْنَ عَلَيَّ بَناتِكُنَّ وَلا أَخَوَاتِكُنَّ». قالَ عُرْوَةُ: وَثُوَيْبَةُ مَوْلاةٌ لأَبي لَهَبٍ، وكانَ أَبو لَهَبٍ أَعْتَقَها فأَرْضَعَتِ النَّبِيَّ ﷺ، فَلَمَّا ماتَ أَبو لَهَبٍ أُرِيَهُ بَعْضُ أَهْلِهِ بِشَرِّ حِيبَةٍ: قالَ لَهُ: ماذا لَقِيتَ؟ قالَ: أَبو لَهَبٍ: لَمْ أَلْقَ بَعْدَكُمْ غَيرَ أَنِّي سُقِيتُ في هٰذِهِ بِعَتاقَتِي ثُوَيْبَةَ.

[انظر: ٥١٠٦، ٥١٠٧، ٥١٢٣، ٥٣٧٢]

(22) CHAPTER. Whoever said: "No suckling is to be carried on after the baby is two years old,". As the Statement of Allāh تعالى:

"...two whole years, (that is) 'for those (parents) who desire to complete the term of suckling (breast feeding)..." (V.2:233)

And what amount of suckling renders marriage unlawful.

(٢٢) **بابٌ** مَنْ قالَ: لا رَضاعَ بَعْدَ حَوْلَينِ، لِقَوْلِهِ عَزَّ وَجَلَّ: ﴿حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ﴾ [البقرة: ٢٣٣] وَما يُحَرِّمُ مِنْ قَليلِ الرَّضاعِ وكَثِيرِهِ.

5102. Narrated 'Āishah رَضِيَ الله عَنْها that the Prophet ﷺ entered upon her while a man was sitting with her. Signs of anger seemed to appear on his face as if he disliked that. She said, "Here is my (foster suckling) brother." He said, "Be sure as to who is your foster suckling brother, for foster suckling relationship is established only when milk is the only food of the child."(1)

٥١٠٢ - حدَّثَنَا أبو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنِ الأَشْعَثِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها أَنَّ النَّبيَّ ﷺ دَخَلَ عَلَيْها وَعِنْدَهَا رَجُلٌ فَكأَنَّهُ تَغَيَّرَ وَجْهُهُ، كأنَّهُ كَرِهَ ذٰلكَ، فَقالَتْ: إنَّهُ أَخي، فقالَ: «انْظُرْنَ مَا أَخْواتُكن فإنَّما الرَّضَاعَةُ مِنَ المَجاعَةِ». [راجع: ٢٦٤٧]

(23) CHAPTER. The milk belongs to the husband (if one drinks the milk of a lady then the husband of that lady is just like his father, i.e., he will be his foster suckling father).

(٢٣) بابٌ لَبنِ الفَحْلِ

5103. Narrated 'Āishah that Aflaḥ, the brother of Abū Al-Qu'ais, her foster suckling uncle, came, asking permission to enter upon her after the Verse of *Al-Ḥijāb* (the use of veils by women) was revealed. 'Āishah added: I did not allow him to enter, but when Allāh's Messenger ﷺ came, I told him what I had done, and he ordered me to give him permission.

٥١٠٣ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ عائشَةَ: أَنَّ أَفْلَحَ أَخا أَبي القُعَيْسِ جاءَ يسْتأذِنُ عَلَيْها وهُوَ عَمُّها مِنَ الرَّضَاعَةِ بَعْد أنْ نَزَلَ الحِجابُ، فأَبَيْتُ أنْ آذَنَ لَهُ. فَلَمَّا جاءَ رَسُولُ اللهِ ﷺ أَخْبَرْتُهُ بالَّذي صَنَعْتُ فأمَرَني أَنْ آذَنَ لَهُ. [راجع: ٢٦٤٤]

(24) CHAPTER. The witness of a wet nurse.

(٢٤) بابُ شَهادَةِ المُرْضِعَةِ

5104. Narrated 'Uqba bin Al-Ḥārith: I married a woman and then a black lady came to us and said, "I have suckled you both (you and your wife)." So I came to the Prophet ﷺ and said, "I married so-and-so and then a black lady came to us and said to me, 'I have

٥١٠٤ - حدَّثَنَا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا إسْماعِيلُ بنُ إبْراهِيمَ: أَخْبرَنا أَيُّوبُ، عَنْ عَبْدِ اللهِ بنِ أَبي مُلَيْكَةَ قالَ: حدَّثَني عُبَيْدُ بنُ أَبي مَرْيَمَ، عَنْ

(1) (H. 5102) Suckling which brings about foster relations is that which is done when the baby is under two years of age, and the baby should at least have taken a good suck for five times.

suckled both of you.' But I think she is a liar." The Prophet ﷺ turned his face away from me and I moved to face his face, and said, "She is a liar." The Prophet ﷺ said, "How (can you keep her as your wife) when that lady has said that she has suckled both of you? So abandon (i.e., divorce) her (your wife)."

عُقْبَةَ بنِ الحارِثِ قالَ: وَقَدْ سَمِعْتُهُ مِنْ عُقْبَةَ لٰكِنِّي لِحَدِيثِ عُبَيْدٍ أَحْفَظُ، قالَ: تَزَوَّجْتُ امْرأَةً فَجاءَتْنا امرأَةٌ سَوْداءُ، فَقالَتْ: أَرضَعْتُكما، فأَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: تَزَوَّجْتُ فُلانَةَ بِنْتَ فُلانٍ فَجاءَتْنا امْرأَةٌ سَوْداءُ فَقالَتْ لِي: إِنِّي قَدْ أَرْضَعْتُكُما، وَهِيَ كاذِبَةٌ. فأَعْرَضَ عَنِّي فأَتَيْتُهُ مِنْ قِبَلِ وَجْهِهِ، قُلْتُ: إِنَّها كاذِبَةٌ، قالَ: «كَيْفَ بِها وَقَدْ زَعَمَتْ أَنَّها قَدْ أَرْضَعَتْكُما؟ دَعْها عَنْكَ»، وأَشارَ إِسْماعِيلُ بإِصْبَعَيْهِ السَّبَّابَةِ والوُسْطَى، يَحْكِي أَيُّوبَ.

[راجع: ٨٨]

(25) CHAPTER. What women are lawful for one to marry and what are unlawful. And the Statement of Allāh تعالى:

"Forbidden to you (for marriage) are: your mothers, your daughters.. (up to).. Ever All-Knowing, All-Wise." (V.4:23,24)

And Anas said, " 'Also (prohibited are) the women already married,' means those free ladies who have their own husbands, are also unlawful for you to marry, except those whom your right hands possess." So, he (Anas) considers that there is no harm if a man gets his slave girl divorced by his slave. And Allāh said:

"Do not marry *Al-Mushrikūn* (idolatress etc.) till they believe (i.e., worship Allāh Alone)." (V.2:221)

And Ibn 'Abbās said, "It is prohibited to marry more than four wives as it is prohibited to marry one's own mother, daughter or sister."

(٢٥) بابٌ ما يَحِلُّ مِنَ النِّساءِ وَما يَحْرُمُ وقَوْلِهِ تَعالى: ﴿حُرِّمَتْ عَلَيْكُمْ أُمَّهَـٰتُكُمْ وَبَنَاتُكُمْ﴾ إلى ﴿عَلِيمًا حَكِيمًا﴾ الآية [النساء: ٢٣ - ٢٤]

وقالَ أَنَسٌ: ﴿وَٱلْمُحْصَنَـٰتُ مِنَ ٱلنِّسَآءِ﴾ ذَواتُ الأَزْواجِ الحَرائِرُ حَرامٌ ﴿إِلَّا مَا مَلَكَتْ أَيْمَـٰنُكُمْ﴾ لا يَرَى بأساً أَنْ يَنْزِعَ الرَّجُلُ جارِيَتَهُ مِنْ عَبْدِهِ. وَقالَ: ﴿وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَـٰتِ حَتَّىٰ يُؤْمِنَّ﴾ [البقرة: ٢٢١] وَقالَ ابنُ عَبَّاسٍ: ما زادَ عَلى أَرْبَعٍ فَهُوَ حَرامٌ كأُمِّهِ وابْنَتِهِ وأُخْتِهِ.

5105. Ibn 'Abbās further said, "Seven types of marriages are unlawful because of

٥١٠٥ - وَقالَ لَنا أَحمَدُ بنُ

blood relations, and seven because of marriage relations." Then Ibn 'Abbās recited the Verse:

"Forbidden to you (for marriage) are your mothers..." (V.4:23)

'Abdullāh bin Ja'far married the daughter and wife of 'Alī at the same time (they were step-daughter and mother). Ibn Sīrīn said, "There is no harm in that." But Al-Ḥasan Al-Baṣrī disapproved of it at first, but then said that there was no harm in it. Al-Ḥasan bin Al-Ḥasan bin 'Alī married two of his cousins in one night. Ja'far bin Zaid disapproved of that because it would bring about hatred (between the two cousins), but it is not unlawful, as Allāh said,

"Lawful to you are all others [beyond those (mentioned)]." (V.4:24)

Ibn 'Abbās said, "If somebody commits illegal sexual intercourse with his wife's sister, his wife does not become unlawful for him".

And narrated Abū Ja'far, "If a person commits homosexuality with a boy, then the mother of that boy is unlawful for him to marry."

Narrated Ibn 'Abbās, "If one commits illegal sexual intercourse with his mother-in-law, then his married relation to his wife does not become unlawful." Abū Naṣr is reported to have said that Ibn 'Abbās in the above case, regarded his marital relation to his wife unlawful, but Abū Naṣr is not known well for hearing *Hādith* from Ibn Abbās.

Imrān bin Ḥusain, Jābir bin Zaid, Al-Ḥasan and some other Irāqīs, are reported to have judged that his marital relations to his wife would be unlawful. In the above case Abū Hurairah said, "The marital relation to one's wife does not become unlawful except if one has had sexual intercourse (with her mother)." Ibn Al-Musaiyab, 'Urwa, and Az-

حَنْبَلٍ: حدَّثَنا يَحْيَى بنُ سَعيدٍ، عَنْ سُفْيانَ: حدَّثَني حَبيبٌ، عَنْ سَعيدٍ عَنِ ابنِ عَبَّاسٍ: حَرُمَ مِنَ النَّسَبِ سَبْعٌ، وَمِنَ الصِّهْرِ سَبْعٌ. ثُمَّ قَرأَ ﴿حُرِّمَتْ عَلَيْكُمْ أُمَّهَـٰتُكُمْ﴾ الآيَةَ

وجَمَعَ عَبْدُ اللهِ بنُ جَعْفرٍ بَينَ ابْنَةِ عَليٍّ وامْرأَةِ عَليٍّ. وَقالَ ابنُ سِيرينَ: لا بأسَ بِهِ، وكَرِهَهُ الحَسَنُ مَرَّةً، ثُمَّ قالَ: لا بَأْسَ بِهِ. وجمَعَ الحَسَنُ بنُ الحَسَنِ بنِ عَليٍّ بينَ ابْنَتَيْ عَمٍّ في لَيْلَةٍ، وكَرِهَهُ جابِرُ بنُ زَيْدٍ لِلْقَطِيعَةِ، ولَيْسَ فِيهِ تَحْريمٌ، لِقَوْله تَعالى: ﴿وَأُحِلَّ لَكُم مَّا وَرَآءَ ذَٰلِكُمْ﴾ [النساء: ٢٤] وَقالَ عِكْرِمَةُ، عَنِ ابنِ عَبَّاسٍ: إِذَا زَنى بِأُخْتِ امْرأَتِهِ لَمْ تَحْرُمْ عَلَيْهِ امْرأَتُهُ. ويُروَى عَنْ يَحْيَى الكِنْدِيِّ، عَنِ الشَّعْبِيِّ وأَبي جَعْفَرٍ فِيمَنْ يَلْعَبُ بالصَّبِيِّ: إنْ أَدخَلَهُ فِيهِ فَلا يَتَزَوَّجَنَّ أُمَّهُ. ويَحْيَى هٰذَا غَيرُ مَعْرُوفٍ لَمْ يُتابَعْ عَلَيْهِ. وَقالَ عِكْرِمَةُ، عَنِ ابنِ عَبَّاسٍ: إِذَا زَنى بها لَا تَحْرُمُ عَلَيْهِ امْرَأَتُهُ. وَيُذْكَرُ عَنْ أَبي نَصْرٍ أَنَّ ابنَ عَبَّاسٍ حَرَّمَهُ، وأَبُو نَصْرٍ هٰذا لَمْ يُعْرَفْ بِسَماعِهِ مِنِ ابنِ عَبَّاسٍ وَيُرْوَى عَنْ عِمْرَانَ بنِ حُصيْنٍ وَجابِرِ بنِ زَيْدٍ والحَسَنِ وَبَعْضِ أَهْلِ العِراقِ قَالَ: يَحْرُمُ عَلَيْهِ. وَقالَ أَبُو هُرَيْرَةَ: لا تَحْرُمُ عَلَيْهِ حتَّى يُلْزِقَ بالأَرْضِ، يَعْنِي

يُجامِعَ. وَجَوَّزَهُ ابنُ المُسَيَّبِ وَعُرْوَةُ والزُّهْرِيُّ، وقالَ الزُّهْرِيُّ: قالَ عَلِيٌّ: لا يَحْرُمُ، وَهٰذا مُرْسَلٌ.

Zuhrī allow such a person to keep his wife. 'Alī said, "His marital relations to his wife does not become unlawful."

(٢٦) **بـابٌ**: ﴿وَرَبَٰٓئِبُكُمُ ٱلَّٰتِي فِي حُجُورِكُم مِّن نِّسَآئِكُمُ ٱلَّٰتِي دَخَلْتُم بِهِنَّ﴾ [النساء: ٢٣]

(26) CHAPTER. (The Statement of Allāh:) '...your step-daughters under your guardianship, born of your wives, to whom you have gone in (consummated your marriage)..." (V.4:23)

وَقالَ ابنُ عَبَّاسٍ: الدُّخُولُ والمَسِيسُ واللِّماسُ هُوَ الجِماعُ، وَمَنْ قالَ: بَناتُ وَلَدِها هُنَّ مِنْ بَناتِها في التَّحْرِيمِ لِقَوْلِ النَّبِيِّ ﷺ لأُمِّ حَبِيبَةَ: «لا تَعْرِضْنَ عَلَيَّ بَناتِكُنَّ وَلا أَخَواتِكُنَّ» وكَذٰلِكَ حَلائِلُ وَلَدِ الأَبْناءِ هُنَّ حَلائِلُ الأَبْناءِ. وَهَلْ تُسَمَّى الرَّبِيبَةَ وَإِنْ لَمْ تَكُنْ في حَجْرِهِ؟ وَدَفَعَ النَّبِيُّ ﷺ رَبِيبَةً لَهُ إِلى مَنْ يَكْفُلُها. وسمَّى النَّبِيُّ ﷺ ابنَ ابْنَتِهِ ابناً.

And Ibn 'Abbās said (regarding the Verse) that the words '*Dukhūl*', '*Masīs*', and '*Limās*' all means the sexual intercourse. And whoever says that the grand-daughters (born of one's wife) are also unlawful to marry like her daughters, as indicates the statement of the Prophet ﷺ to Umm Ḥabība, "Do not present to me your sisters," Similarly, the wife of a grandson and the wife of a son are equally unlawful to marry. Will a step-daughter of a man be called a step-daughter if she is not under his guardianship? The Prophet ﷺ gave a step-daughter of his to some people to take care of. The Prophet ﷺ called his grandson (Al-Ḥasan bin 'Ali) his son.

٥١٠٦ - **حدَّثَنا** الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا هِشامٌ عَنْ أَبِيهِ، عَنْ زَيْنَبَ، عَنْ أُمِّ حَبِيبَةَ قالَتْ: قُلْتُ: يا رَسُولَ اللهِ، هَلْ لَكَ في بِنْتِ أَبي سُفْيانَ؟ قالَ: «فأَفْعَلُ ماذَا؟» قُلْتُ: تَنْكِحُ، قال: «أَتُحِبِّينَ؟» قُلْتُ: لَسْتُ لَكَ بِمُخْلِيَةٍ وأَحَبُّ من شَرِكَني فِيكَ أُخْتِي، قالَ: «إِنَّها لا تَحِلُّ لي». قُلْتُ: بَلَغَنِي أَنَّكَ تَخْطُبُ، قالَ: «ابْنَةَ أُمِّ سَلَمَةَ؟» قُلْتُ: نَعَمْ، قالَ:

5106. Narrated Umm Ḥabība: I said, "O Allāh's Messenger! Do you like to marry (my sister) the daughter of Abū Sufyān?" The Prophet ﷺ said, "What shall I do (with her)?" I said, "Marry her." He said, "Do you like that?" I said, "(Yes), for even now I am not your only wife, so I like that my sister should share you with me." He said, "She is not lawful for me (to marry)."(1) I said, "We have heard that you want to marry." He said, "The daughter of Umm Salama?" I said, "Yes." He said, "Even if she were not my step-daughter, she should be unlawful for me to marry, for Thuwaiba suckled me and her

(1) (H. 5106) Because it is prohibited to marry the sister of one's wife if that wife is still alive.

«لَوْ لَمْ تَكُنْ رَبِيبَتِي ما حَلَّتْ لِي، أَرْضَعَتْنِي وأَباها ثُوَيْبَةُ، فَلا تَعْرِضْنَ عَلَيَّ بَناتِكُنَّ وَلا أَخَوَاتِكُنَّ».

وَقالَ اللَّيْثُ: حدَّثَنا هِشامٌ: دُرَّةُ بِنْتُ أُمِّ سَلَمَةَ. [راجع: ٥١٠١]

father (Abū Salama).[1] So you should neither present your daughters nor your sisters to me."

(٢٧) **بابٌ**: ﴿وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ﴾ [النساء: ٢٣]

(27) CHAPTER: "(It is prohibited to have) two sisters in wedlock (as wives) at the same time, except for what has already passed." (V.4:23)

٥١٠٧ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ: أَنَّ عُرْوَةَ بنَ الزُّبَيرِ أَخْبَرَهُ: أَنَّ زَيْنَبَ ابْنَةَ أَبي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ حَبِيبَةَ قالَتْ: قُلْتُ: يا رَسُولَ اللهِ، انْكِحْ أُخْتِي بِنْتَ أَبي سُفْيانَ؟ قالَ: «وتُحِبِّينَ؟» قُلْتُ: نَعَمْ، لَسْتُ لَكَ بِمُخْلِيَةٍ وأَحَبُّ مَنْ شارَكَنِي في خَيرٍ أُخْتِي، فَقالَ النَّبِيُّ ﷺ: «إِنَّ ذٰلِكَ لا يَحِلُّ لِي»، قُلْتُ: يا رَسُولَ اللهِ، فَوَاللهِ إِنَّا لَنَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ بِنْتَ أَبي سَلَمَةَ، قالَ: «بِنْتَ أُمِّ سَلَمَةَ؟» فَقُلْتُ: نَعَمْ، قالَ: «فَوَاللهِ لَوْ لَمْ تَكُنْ في حَجْرِي ما حَلَّتْ لِي، إِنَّها لَابْنَةُ أَخِي مِنَ الرَّضاعَةِ، أَرْضَعَتْنِي وأَبا سَلَمَةَ ثُوَيْبَةُ، فَلا تَعْرِضْنَ عَلَيَّ بَناتِكُنَّ وَلا أَخَوَاتِكُنَّ». [راجع: ٥١٠١]

5107. Narrated Umm Ḥabība: I said, "O Allāh's Messenger! Marry my sister, the daughter of Abū Sufyān." He said, "Do you like that?" I said, "Yes, for even now I am not your only wife; and the most beloved person to share the good with me is my sister." The Prophet ﷺ said, "But that is not lawful for me (i.e., to be married to two sisters at a time.)" I said, "O Allāh's Messenger! By Allāh, we have heard that you want to marry Durra, the daughter of Abū Salama." He said, "You mean the daughter of Umm Salama?" I said, "Yes." He said, "By Allāh! Even if she were not my step-daughter, she would not be lawful for me to marry, for she is my foster niece, for Thuwaiba has suckled me and Abū Salama; so you should neither present your daughters nor your sisters to me."

(1) (H. 5106) This means that the daughter of Umm Salama was the foster suckling niece of the Prophet ﷺ.

(28) CHAPTER. A woman should not marry a man who is already married to her paternal aunt (her father's sister).

5108. Narrated Jābir: Allāh's Messenger ﷺ forbade that a woman should be married to a man along with her paternal aunt (her father's sister) or maternal aunt (her mother's sister).

5109. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A woman and her paternal aunt (her father's sister) should not be married to the same man; and similarly, a woman and her maternal aunt (her mother's sister) should not be married to the same man."

5110. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade that a woman should be married to a man along with her paternal aunt or with her maternal aunt (at the same time). Az-Zuhrī (the sub-narrator) said: There is a similar order for the paternal aunt of the father of one's wife.

5111. For 'Urwa told me that 'Āishah said, "What is unlawful because of blood relations, is also unlawful because of the corresponding foster suckling relations."

(29) CHAPTER. ***Ash-Shighār*** **[a type of marriage in which persons exchange their daughters (or sisters) in marriage without paying *Mahr*].**

(٢٨) باب لا تُنْكَحُ المَرْأَةُ عَلى عَمَّتِها

٥١٠٨ - **حدَّثنا** عَبْدَانُ: أَخْبرَنا عَبْدُ اللهِ: أَخبرَنا عاصِمٌ، عَنِ الشَّعْبِيِّ: سَمِعَ جابِراً رَضِيَ اللهُ عَنْهُ قالَ: نَهى رَسُولُ اللهِ ﷺ أَنْ تُنْكَحَ المَرأَةُ عَلى عَمَّتِها أَوْ خالَتِها. وَقالَ داوُدُ وَابنُ عَوْنٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبي هُرَيْرَةَ.

٥١٠٩ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالِكٌ، عَنْ أَبي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يُجْمَعُ بَينَ المَرأَةِ وعَمَّتِها، وَلا بينَ المَرأَةِ وخالَتِها». [انظر: ٥١١٠]

٥١١٠ - **حدَّثنا** عَبْدَانُ: أَخْبرَنا عَبْدُ اللهِ قالَ: أَخْبرَني يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: حدَّثني قَبِيصَةُ بنُ ذُؤَيْبٍ: أَنَّه سَمِعَ أَبا هُرَيْرَةَ يَقُولُ: نَهى النَّبِيُّ ﷺ أَنْ تُنْكَحَ المَرأَةُ عَلى عَمَّتِها، وَالمَرأَةُ وَخالَتُها. فنُرَى خالَةَ أَبِيها بِتِلْكَ المَنْزِلَةِ. [راجع: ٥١٠٩]

٥١١١ - لأَنَّ عُرْوَةَ حدَّثَني عَنْ عائِشَةَ قالَتْ: حَرِّمُوا مِنَ الرَّضاعَةِ ما يَحْرُمُ مِنَ النَّسَبِ. [راجع: ٢٦٤٤]

(٢٩) بابُ الشِّغارِ

5112. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ forbade *Ash-Shighār*, which means that somebody marries his daughter to somebody else, and the latter marries his daughter to the former without paying *Mahr*.

٥١١٢ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ نَهى عَنِ الشِّغارِ. والشِّغارُ: أَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ عَلى أَنْ يُزَوِّجَهُ الآخَرُ ابْنَتَهُ، لَيْسَ بَيْنَهُما صَدَاقٌ. [انظر: ٦٩٦٠]

(30) CHAPTER. Is it permissible for a woman to present herself for marriage to somebody?

(٣٠) بابٌ: هَلْ للمَرأَةِ أَنْ تَهَبَ نَفْسَها لأَحَدٍ؟

5113. Narrated Hishām's father: Khaula bint Ḥakīm was one of those ladies who presented themselves to the Prophet ﷺ for marriage. 'Āishah said, "Doesn't a lady feel ashamed for presenting herself to a man?" But when the Verse:

"(O Muḥammad) You can postpone (the turn of) whom you will of them (your wives)," (V.33:51)

was revealed, 'Āishah said, "O Allāh's Messenger! I do not see, but, that your Lord hurries in pleasing you."

٥١١٣ - حدَّثنا مُحَمَّدُ بنُ سَلَامٍ: حدَّثَنا ابنُ فُضَيْلٍ: حدَّثَنا هِشامٌ، عَنْ أَبِيهِ قالَ: كانَتْ خَوْلَةُ بِنْتُ حَكِيمٍ مِنَ اللَّائِي وَهَبْنَ أَنْفُسَهُنَّ للنَّبِيِّ ﷺ فَقالَتْ عائشَةُ: أَمَا تَسْتَحِي المَرأَةُ أَنْ تَهَبَ نَفْسَها للرَّجُلِ؟ فَلَمَّا نَزَلَتْ ﴿تُرْجِي مَن تَشَآءُ مِنْهُنَّ﴾ قُلْتُ: يا رَسُولَ اللهِ، ما أَرَى رَبَّكَ إِلَّا يُسارِعُ في هَوَاكَ. رَوَاهُ أَبُو سَعِيدٍ المُؤَدِّبُ، وَمُحَمَّدُ بنُ بِشْرٍ، وَعَبْدَةُ عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ، يَزِيدُ بَعْضُهُمْ عَلى بَعْضٍ. [راجع: ٤٧٨٨]

(31) CHAPTER. The marriage of a *Muḥrim*.

(٣١) بابُ نِكاحِ المُحْرِمِ

5114. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: The Prophet ﷺ got married while he was in the state of *Iḥrām*.

٥١١٤ - حدَّثنا مالكُ بنُ إِسْماعِيلَ: أَخْبرَنا ابنُ عُيَيْنَةَ: أَخْبرَنا عَمْرٌو: حدَّثَنا جابِرُ ابنُ زَيْدٍ قالَ: أَنْبأَنا ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: تَزَوَّجَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ. [راجع: ١٨٣٧]

(32) CHAPTER. Allāh's Messenger ﷺ prohibited *Nikāḥ-al-Mut'a*[1] lately.

(٣٢) بابُ نَهْيِ النَّبِيِّ ﷺ عَنْ نِكاحِ المُتْعَةِ أخِيرًا

5115. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: I said to Ibn 'Abbās, "During the battle of Khaibar the Prophet ﷺ forbade *(Nikāḥ) Al-Mut'a* and the eating of donkey's meat."

٥١١٥ - حدَّثَنا مالِكُ بنُ إسْماعِيلَ: حدَّثَنا ابنُ عُيَيْنَةَ: أنَّهُ سَمِعَ الزُّهْرِيَّ يَقُولُ: أَخْبرَنِي الحَسَنُ بنُ مُحَمَّدِ بنِ عَلِيٍّ وأَخُوهُ عَبْدُ اللهِ عَنْ أَبِيهِما أَنَّ عَلِيّاً رَضِيَ اللهُ عَنْهُ قالَ لابْنِ عَبَّاسٍ: إنَّ النَّبِيَّ ﷺ نَهى عَنِ المُتْعَةِ وَعَنْ لُحُومِ الحُمُرِ الأَهْلِيَّةِ زَمَنَ خَيْبَرَ. [راجع: ٤٢١٦]

5116. Narrated Abū Jamra: I heard Ibn 'Abbās (giving a verdict) when he was asked about the *Mut'a* with the women, and he permitted it *(Nikāḥ-al-Mut'a)*. On that a freed slave of his said to him, "That is only, when it is very badly needed and women are scarce." On that, Ibn 'Abbās said, "Yes."

٥١١٦ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ قالَ: سَمِعْتُ ابنَ عَبَّاسٍ يُسْأَلُ عَنْ مُتْعَةِ النِّساءِ فَرَخَّصَ، فَقالَ لَهُ مَوْلًى لَهُ: إنَّما ذٰلكَ في الحالِ الشَّدِيدِ، وفي النِّساءِ قِلَّةٌ أَوْ نَحْوَهُ. فَقالَ ابنُ عَبَّاسٍ: نَعَمْ.

5117, 5118. Narrated Jābir bin 'Abdullāh and Salama bin Al-Akwa': While we were in an army, Allāh's Messenger ﷺ came to us and said, "You have been allowed to do the *Mut'a* (marriage), so do it."

٥١١٧، ٥١١٨ - حدَّثَنا عَلِيٌّ: حدَّثَنا سُفْيانُ: قالَ عَمْرٌو، عَنِ الحَسَنِ ابنِ مُحَمَّدٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ وَسَلَمَةَ ابنِ الأَكْوَعِ قالا: كُنَّا في جَيْشٍ فأَتانا رَسُولُ رَسُولِ اللهِ ﷺ فَقالَ: إنَّهُ قَدْ أُذِنَ لَكُمْ أَنْ تَسْتَمْتِعُوا فاسْتَمْتِعُوا.

5119. Salama bin Al-Akwa' said: Allāh's Messenger ﷺ said, "If a man and a woman agree (to marry temporarily), their marriage

٥١١٩ - وَقالَ ابنُ أَبِي ذِئْبٍ: حدَّثَني إياسُ بنُ سَلَمَةَ بنِ الأَكْوَعِ،

(1) (Chap. 32) *Nikāḥ-al-Mut'a* means temporary marriage for a limited period of time. This type of marriage was allowed in the early days of Islām in cases of necessity, but the Prophet ﷺ finally prohibited it forever. (See H. 5115 and 4216)

should last for three nights, and if they like to continue, they can do so; and if they want to separate, they can do so." I do not know whether that was only for us or for all the people in general. Abū 'Abdullāh (Al-Bukhārī) said: 'Alī made it clear that the Prophet ﷺ said, "The *Mut'a* marriage has been cancelled (made unlawful)."

(33) CHAPTER. A woman can present herself to a righteous man (for marriage).

5120. Narrated Thābit Al-Bunānī: I was with Anas while his daughter was present with him. Anas said, "A woman came to Allāh's Messenger ﷺ and presented herself to him, saying, 'O Allāh's Messenger, have you any need for me (i.e. would you like to marry me)?' " Thereupon Anas' daughter said, "What a shameless lady she was! Shame! Shame!" Anas said, "She was better than you; she had a liking for the Prophet ﷺ so she presented herself for marriage to him."

5121. Narrated Sahl bin Sa'd: A woman presented herself to the Prophet ﷺ (for marriage). A man said to him, "O Allāh's Messenger! (If you are not in need of her) marry her to me." The Prophet ﷺ said, "What have you got?" The man said, "I have nothing." The Prophet ﷺ said (to him), "Go and search (for something) even if it were an iron ring." The man went and returned saying, "No, I have not found anything, not even an iron ring; but this is my *(Izār)* waistsheet, and half of it is for her." He had no *Ridā'* (upper garment). The Prophet ﷺ said, "What will she do with your waistsheet?

عَنْ أَبِيهِ عَنْ رَسُولِ اللهِ ﷺ: «أَيُّما رَجُلٍ وَامْرَأَةٍ تَوَافَقا فَعِشْرَةُ ما بَيْنَهُما ثَلاثُ لَيالٍ، فإِنْ أَحَبَّا أَنْ يَتَزَايَدا أَو يَتَتارَكا تَتارَكا»، فَمَا أَدْرِي أَشَيْءٌ كانَ لَنا خاصَّةً، أَمْ لِلنَّاسِ عامَّةً. قالَ أَبو عَبْدِ اللهِ: وَقَدْ بَيَّنَهُ عَليٌّ عَنِ النَّبِيِّ ﷺ: أَنَّهُ مَنْسُوخٌ.

(٣٣) بابُ عَرْضِ المَرأَةِ نَفْسَها عَلى الرَّجُلِ الصَّالِحِ

٥١٢٠ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا مَرْحُومٌ قالَ: سَمِعْتُ ثابِتًا البُنانِيَّ قالَ: كُنْتُ عِنْدَ أَنَسٍ وَعِنْدَهُ ابْنَةٌ لَهُ. قالَ أَنَسٌ: جاءَتِ امْرَأَةٌ إِلى رَسُولِ اللهِ ﷺ تَعْرِضُ عَلَيْهِ نَفْسَها، قالَتْ: يا رَسُولَ اللهِ، أَلَكَ بِي حاجَةٌ؟ فَقالَتْ بِنْتُ أَنَسٍ: ما أَقَلَّ حَياءَها، واسَوأَتاهْ وَاسَوأَتاهْ، قالَ: هِيَ خَيْرٌ مِنْكِ، رَغِبَتْ في النَّبِيِّ ﷺ فَعَرَضَتْ عَلَيْهِ نَفْسَها. [انظر: ٦١٢٣]

٥١٢١ - حدَّثَنا سَعِيدُ بنُ أَبي مَرْيَمَ: حدَّثَنا أَبو غَسَّانَ قالَ: حدَّثَني أَبو حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ امْرَأَةً عَرَضَتْ نَفْسَها عَلى النَّبِيِّ ﷺ فَقالَ لَهُ رَجُلٌ: يا رَسُولَ اللهِ زَوِّجْنِيها، فَقالَ: «ما عِنْدَكَ؟» قالَ: ما عِنْدي شَيْءٌ، قالَ: «اذهَبْ فالْتَمِسْ وَلَوْ خاتَماً مِنْ حَدِيدٍ»، فَذَهَبَ ثُمَّ رَجَعَ فَقالَ: لا، وَاللهِ ما

If you wear it, she will have nothing over her; and if she wears it, you will have nothing over you." So the man sat down and when he had sat a long time, he got up (to leave). When the Prophet ﷺ saw him (leaving), he called back, or the man was called (for him), and he said to the man, "How much of the Qur'ān do you know (by heart)?" The man replied "I know such *Sūrah* and such *Sūrah* (by heart)," naming the *Sūrah*. The Prophet ﷺ said, "I have married her to you for what you know of the Qur'ān (by heart)."

وَجَدْتُ شَيْئاً وَلا خاتَماً مِنْ حَدِيدٍ، وَلٰكِنْ هٰذا إِزارِي وَلَها نِصْفُه - قالَ سَهْلٌ: وما لَهُ رِداءٌ - فَقالَ النَّبِيُّ ﷺ: «وَما تَصْنَعُ بِإِزارِكَ؟ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْها مِنْهُ شَيْءٌ، وإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ»، فَجَلَسَ الرَّجُلُ حَتَّى إِذَا طالَ مَجْلِسُهُ قامَ فَرَآهُ النَّبِيُّ ﷺ فَدَعاه أَوْ دُعِيَ لَهُ، فَقالَ لَهُ: «ماذَا مَعَكَ مِنَ القُرآنِ؟» فَقالَ لَهُ: مَعِي سُورَةُ كَذَا وسُورَةُ كَذَا، لِسُوَرٍ يُعَدِّدُها. فَقالَ النَّبِيُّ ﷺ: «أَمْلَكْناكَها بِما مَعَكَ مِنَ القُرآنِ».

[راجع: ٢٣١٠]

(34) CHAPTER. The presentation of one's own daughter or sister (for marriage) to a religious man.

5122. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar bin Al-Khattāb said, "When Hafsa bint 'Umar became a widow after the death of (her husband) Khunais bin Hudhāfa As-Sahmī who had been one of the companions of the Prophet ﷺ - and he died at Al-Madīna - I went to 'Uthmān bin 'Affān and presented Hafsa (for marriage) to him. He said, 'I will think it over.' I waited for a few days, then he met me and said, 'It seems that it is not possible for me to marry at present'." 'Umar further said, "I met Abū Bakr As-Siddīq and said to him, 'If you wish, I will marry my daughter Hafsa to you.' Abū Bakr kept quiet and did not say anything to me in reply. I became more angry with him than with 'Uthmān. I waited for a few days and then Allāh's Messenger ﷺ asked for her hand, and I gave her in marriage to him. Afterwards I met Abū Bakr who said,

(٣٤) بابُ عَرْضِ الإِنْسانِ ابْنَتَهُ أَوْ أُخْتَهُ عَلى أَهْلِ الخَيرِ

٥١٢٢ - حَدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حَدَّثَنا إِبْراهِيمُ بنُ سَعْدٍ، عَنْ صَالِحِ ابنِ كَيْسانَ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَنِي سالِمُ بنُ عَبْدِ اللهِ: أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يُحَدِّثُ: أَنَّ عُمَرَ بنَ الخَطَّابِ حِينَ تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنْ خُنَيْسِ بنِ حُذَافَةَ السَّهْمِيِّ، وكانَ مِنْ أَصْحابِ النَّبِيِّ ﷺ فَتُوُفِّيَ بِالمَدِينَةِ، فَقالَ عُمَرُ بنُ الخَطَّابِ: أَتَيْتُ عُثْمانَ فَعَرَضْتُ عَلَيْهِ حَفْصَةَ فَقالَ: سَأَنْظُرُ فِي أَمْرِي، فَلَبِثْتُ لَيالِيَ ثُمَّ لَقِيَنِي فَقالَ: قَدْ بَدَا لِي أَنْ لا

'Perhaps you became angry with me when you presented Ḥafṣa to me and I did not give you a reply?' I said, 'Yes.' Abū Bakr said, 'Nothing stopped me to respond to your offer except that I knew that Allāh's Messenger ﷺ had mentioned her, and I never wanted to let out the secret of Allāh's Messenger ﷺ. And if Allāh's Messenger ﷺ had refused her, I would have accepted her'."

أَتَزَوَّجَ يَوْمِي هٰذَا. قالَ عُمَرُ: فَلَقِيتُ أَبا بَكْرٍ الصِّدِّيقَ فَقُلْتُ: إِنْ شِئْتَ زَوَّجْتُكَ حَفْصَةَ بِنْتَ عُمَرَ، فَصَمَتَ أَبو بَكْرٍ فَلَمْ يَرْجِعْ إِلَيَّ شَيْئاً، وكُنْتُ أَوْجَدَ عَلَيْهِ مِنِّي عَلى عُثْمانَ. فَلَبِثْتُ لَيالِيَ ثُمَّ خَطَبَها رَسُولُ اللهِ ﷺ فَأَنْكَحْتُها إِيَّاهُ، فَلَقِيَنِي أَبو بَكْرٍ فَقالَ: لَقَدْ وَجَدْتَ عَلَيَّ حِينَ عَرَضْتَ عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ شَيئاً. قالَ عُمَرُ: قُلْتُ: نَعَمْ، قالَ أَبُو بَكْرٍ: فإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيما عَرَضْتَ عَلَيَّ إِلَّا أَنِّي كُنْتُ عَلِمْتُ أَنَّ رَسُولَ اللهِ ﷺ قَدْ ذَكَرَها، فَلَمْ أَكُنْ لأُفْشِيَ سِرَّ رَسُولِ اللهِ ﷺ، وَلَوْ تَرَكَها رَسُولُ اللهِ ﷺ قَبِلْتُها. [راجع: ٤٠٠٥]

5123. Narrated Zainab bint Salama: Umm Ḥabība said to Allāh's Messenger ﷺ, "We have heard that you want to marry Durra bint Abū Salama." Allāh's Messenger ﷺ said, "Can she be married along with Umm Salama (her mother)? Even if I have not married Umm Salama, she would not be lawful for me to marry, for her father is my foster suckling brother."

٥١٢٣ - حدَّثَنا قُتَيْبَةُ: حدَّثنا اللَّيْثُ، عَنْ يَزِيدَ بنِ أَبي حَبِيبٍ، عَنْ عِرَاكِ بنِ مالِكٍ: أَنَّ زَيْنَبَ بِنْتَ أَبي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ حَبِيبَةَ قالَتْ لِرَسُولِ اللهِ ﷺ: إِنَّا قَدْ تَحَدَّثْنا أَنَّكَ ناكِحٌ دُرَّةَ بِنْتَ أَبي سَلَمَةَ، فَقالَ رَسُولُ اللهِ ﷺ: «أَعلى أُمِّ سَلَمَةَ؟ لَوْ لَمْ أَنْكِحْ أُمَّ سَلَمَةَ ما حَلَّتْ لي، إِنَّ أَباها أَخي مِنَ الرَّضاعَةِ». [راجع: ٥١٠١]

(35) CHAPTER. The Statement of Allāh: "And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allāh

(٣٥) بابُ قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِۦ مِنْ خِطْبَةِ

ٱلنِّسَآءِ أَوْ أَكْنَنتُمْ فِىٓ أَنفُسِكُمْ عَلِمَ ٱللَّهُ﴾ الآيَةَ إِلَى قَوْلِهِ: ﴿غَفُورٌ حَلِيمٌ﴾ [البقرة: ٢٣٥]

أَكْنَنْتُمْ: أَضْمَرْتُمْ في أَنْفُسِكُم، وكلُّ شَيْءٍ صُنْتَهُ وَأَضْمَرْتَهُ فَهُوَ مَكْنونٌ.

knows... (up to)... Oft-Forgiving, Most Forbearing." (V2:235)

٥١٢٤ - وَقالَ لي طَلْقٌ: حدَّثَنا زَائِدَةُ، عَنْ مَنْصُورٍ، عَنْ مُجاهِدٍ، عَنِ ابنِ عَبَّاسٍ ﴿فِيمَا عَرَّضْتُم بِهِۦ مِنْ خِطْبَةِ ٱلنِّسَآءِ﴾ يَقُولُ: إِنِّي أُرِيدُ التَّزْوِيجَ وَلَوَدِدْتُ أَنَّهُ يَيَسَّرَ لي امْرأَةٌ صَالِحَةٌ. وَقالَ القاسِمُ: يَقُولُ: إِنَّكِ عَلَيَّ كَرِيمَةٌ وَإِنِّي فِيكِ لَرَاغِبٌ، وَإِنَّ اللهَ لَسائِقٌ إِلَيْكِ خَيراً أَوْ نَحْوَ هٰذَا. وَقالَ عَطاءٌ: يُعَرِّضُ وَلا يَبُوحُ، يَقُولُ: إِنَّ لي حاجَةً وأَبْشِرِي وأَنْتِ بِحَمْدِ اللهِ نافِقَةٌ، وَتَقُولُ هِيَ: قَدْ أَسمَعُ ما تَقُولُ، وَلا تَعِدُ شَيْئاً. وَلا يُوَاعِدُ وَلِيُّها بِغَيْرِ عِلْمِها، وَإِنْ وَاعَدَتْ رَجُلاً في عِدَّتِها ثُمَّ نَكَحَها بَعْدُ لَمْ يُفَرَّقْ بَيْنَهُما. وَقالَ الحَسَنُ ﴿لَّا تُوَاعِدُوهُنَّ سِرًّا﴾ الزِّنا: وَيُذْكَرُ عَنِ ابنِ عَبَّاسٍ ﴿حَتَّىٰ يَبْلُغَ ٱلْكِتَـٰبُ أَجَلَهُۥ﴾ انْقِضاءُ العِدَّةِ.

5124. Ibn 'Abbās said: "Hint your intention of marrying" is made by saying (to the widow) for example: 'I want to marry, and I wish that Allāh will make a righteous lady available for me'. Al-Qāsim said: One may say to the widow: 'I hold all respect for you, and I am interested in you; Allāh will bring you much good,' or something similar.

'Aṭā said: One should hint his intention, and should not declare it openly. One may say: 'I have some need. Have good tidings. Praise is to Allāh; you are fit to remarry.' She (the widow) may say in reply: 'I am listening to what you say,' but she should not make a promise. Her guardian should not make a promise (to somebody to get her married to him) without her knowledge. But if, while still in the *'Iddat* period, she makes a promise to marry somebody, and he ultimately marries her, they are not to be separated by divorce (i.e., the marriage is valid).

(٣٦) بابُ النَّظَرِ إِلى المَرأةِ قَبْلَ التَّزْوِيجِ

(36) CHAPTER. (It is permissible) to look at a woman before marrying her.

٥١٢٥ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا حَمَّادُ ابنُ زَيْدٍ، عَنْ هِشامٍ، عَنْ أَبِيهِ،

5125. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ said (to me), "You were shown to me in a dream. An angel

brought you to me, wrapped in a piece of silken cloth, and said to me, 'This is your wife.' I removed the piece of cloth from your face, and there you were. I said to myself. 'If it is from Allāh, then it will surely be accomplished'."

5126. Narrated Sahl bin Sa'd: A woman came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! I have come to you to present myself to you (for marriage)." Allāh's Messenger ﷺ glanced at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his companions got up and said, "O Allāh's Messenger! If you are not in need of her, then marry her to me."

The Prophet ﷺ said, "Have you got anything to offer?" The man said, "No, by Allāh, O Allāh's Messenger!" The Prophet ﷺ said (to him), "Go to your family and try to find something." So the man went and returned, saying, "No, by Allāh, O Allāh's Messenger! I have not found anything." The Prophet ﷺ said, "Go again and look for something, even if it were an iron ring." He went and returned, saying, "No, by Allāh, O Allāh's Messenger! I could not find even an iron ring, but this is my *Izār* (waistsheet)." He had no *Ridā* (upper garment). He added, "I give half of it to her." Allāh's Messenger ﷺ said, "What will she do with your *Izār*? If you wear it, she will have nothing over herself thereof (will be naked); and if she wears it, then you will have nothing over yourself thereof." So the man sat for a long period and then got up (to leave). When Allāh's Messenger ﷺ saw him leaving, he ordered

عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ لي رَسُولُ اللهِ ﷺ: «أُرِيتُكِ في المَنامِ يَجِيءُ بِكِ المَلَكُ في سَرَقَةٍ مِنْ حَرِيرٍ فَقالَ لي: هٰذِهِ امْرأَتُكَ، فَكَشَفْتُ عَنْ وَجْهِكِ الثَّوْبَ فإِذَا أَنْتِ هِيَ، فَقُلْتُ: إِنْ يَكُ هٰذَا مِنْ عِنْدِ اللهِ يُمْضِهِ».

[راجع: ٣٨٩٥]

٥١٢٦ - حدَّثَنَا قُتَيْبَةُ: حدَّثنا يَعْقُوبُ، عَنْ أَبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ: أَنَّ امْرَأَةً جاءَتْ إِلَى رَسُولِ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، جِئْتُ لأَهَبَ لكَ نَفْسِي. فَنَظَرَ إِلَيْها رَسُولُ اللهِ ﷺ فَصَعَّدَ النَّظَرَ إِلَيْها وصَوَّبَهُ ثُمَّ طَأْطأَ رَأْسَهُ، فَلَمَّا رأَت المَرأَةُ أَنَّهُ لَمْ يَقْضِ فِيها شَيْئاً جَلَسَتْ. فَقامَ رَجُلٌ مِنْ أَصحَابِهِ فَقالَ: أَيْ رَسُولَ اللهِ، إِنْ لَمْ تَكُنْ لَكَ بِها حاجَةٌ فَزَوِّجْنِيها، فَقالَ: «وَهَلْ عِنْدَكَ مِنْ شَيْءٍ؟» قالَ: لا، وَاللهِ يا رَسُولَ اللهِ. قالَ: «اذْهَبْ إِلى أَهْلِكَ فانْظُرْ هَلْ تَجِدُ شَيْئاً»، فَذَهَبَ ثُمَّ رَجَعَ فَقالَ: لا، واللهِ يا رَسُولَ اللهِ ما وَجَدْتُ شَيْئاً. قالَ: «انْظُرْ وَلَوْ خاتَماً مِنْ حَدِيدٍ»، فَذَهبَ ثُمَّ رَجَعَ فَقالَ: لا، وَاللهِ يا رَسُولَ اللهِ وَلا خَاتَمَ مِنْ حَدِيدٍ، وَلٰكِنْ هٰذَا إِزَارِي - قالَ سَهْلٌ: ما لَهُ رِدَاءٌ - فَلَها نِصْفُهُ، فَقالَ رَسُولُ اللهِ ﷺ: «ما تَصْنَعُ بِإِزَارِكَ؟ إِنْ لَبِسْتَهُ لَمْ يَكُنْ

that he be called back. When he came, the Prophet ﷺ asked (him), "How much of the Qur'ān do you know (by heart)?" The man replied, "I know such *Sūrah* and such *Sūrah* and such *Sūrah*," naming the *Sūrah*. The Prophet ﷺ said, "Can you recite them by heart?" He said, "Yes." The Prophet ﷺ said, "Go, I let you marry her for what you know of the Qur'ān."

عَلَيها مِنْهُ شَيْءٌ، وإنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ شَيْءٌ». فَجَلَسَ الرَّجُلُ حتَّى طالَ مَجْلِسُهُ، ثُمَّ قامَ فَرآهُ رَسُولُ اللهِ ﷺ مُوَلِّياً فأَمَرَ به فَدُعِيَ، فَلَمَّا جاءَ قالَ: «ماذا مَعَكَ مِنَ القُرآنِ؟» قالَ: مَعي سُورَةُ كَذَا، وسُورَةُ كَذَا، وَسُورَةُ كَذَا، عادَّها. قالَ: «أَتَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ؟» قالَ: نَعَمْ، قالَ: «اذْهَبْ فَقَدْ مَلَّكْتُكَها بِمَا مَعَكَ مِنَ القُرآنِ». [راجع: ٢٣١٠]

(37) CHAPTER. Whoever said, A marriage is not valid except through the *Wali* (i.e. her father or her brother or her relative etc.)

By virtue of the Statement of Allāh تعالى:

"And when you have divorced women and they have fulfilled the term of their prescribed period, then do not prevent them..." (V.2:232)

And this order includes the matron as well as the virgin. Allāh also said:

"Do not marry *Al-Mushrikāt* (idolatresses etc.) till they believe (i.e., worship Allāh Alone)." (V.2:221)

And Allāh also said:

"Marry those among you who are single." (V.24:32)

(٣٧) بابٌ مَنْ قالَ: لا نِكاحَ إلَّا بِوَلِيٍّ،

لِقَوْلِ اللهِ تَعالى: ﴿وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ﴾ [البقرة: ٢٣٢] فَدخَلَ فِيهِ الثَّيِّبُ وكَذلِكَ البِكْرُ. وَقالَ: ﴿وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا﴾ [البقرة: ٢٢١] وَقالَ: ﴿وَأَنكِحُوا الْأَيَامَىٰ مِنكُمْ﴾ [النور: ٣٢].

5127. Narrated 'Urwa bin Az-Zubair: 'Āishah, the wife of the Prophet ﷺ told him that there were four types of marriage during the Pre-Islāmic Period of Ignorance. One type was similar to that of the present day, i.e., a man used to ask somebody else for the hand of a girl under his guardianship or for his daughter's hand, and give her *Mahr* and then marry her. The second type was that a man would say to his wife after she had become clean from her period, "Send for so-

٥١٢٧ - حدَّثنا يَحْيَى بنُ سُلَيْمانَ: حدَّثنا ابنُ وَهْبٍ، عَنْ يُونُسَ. وَحدَّثنا أَحْمَدُ ابنُ صالحٍ: حدَّثنا عَنْبَسَةُ: حدَّثنا يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: أَخْبرَني عُرْوَةُ بنُ الزُّبَيرِ أَنَّ عائشَةَ زَوْجَ النَّبِيِّ ﷺ أَخبرَتْهُ: أَنَّ النِّكاحَ في الجاهِلِيَّةِ كانَ عَلى أَرْبَعَةِ

and-so and have sexual relations with him." Her husband would then keep away from her and would never sleep with her till she got pregnant from the other man with whom she was sleeping. When her pregnancy became evident, her husband would sleep with her if he wished. Her husband did so (i.e., let his wife sleep with some other man) so that he might have a child of noble breed. Such marriage was called *Al-Istibḍā'*. Another type of marriage was that a group of less than ten men would assemble and enter upon a woman, and all of them would have sexual relation with her. If she became pregnant and delivered a child and some days had passed after her delivery, she would sent for all of them and none of them would refuse to come, and when they all gathered before her, she would say to them, "You (all) know what you have done, and now I have given birth to a child. So, it is your child, O so-and-so!" naming whoever she liked, and her child would follow him and he could not refuse to take him. The fourth type of marriage was that many people would enter upon a lady and she would never refuse anyone who came to her. Those were the prostitutes who used to fix flags at their doors as signs, and he who wished, could have sexual intercourse with them. If anyone of them got pregnant and delivered a child, then all those men would be gathered for her and they would call the *Qā'if* (persons skilled in recognizing the likeness of a child to his father) to them and would let the child follow the man (whom they recognized as his father) and she would let him adhere to him and be called his son. The man could not refuse all that. But when Muḥammad ﷺ was sent with the Truth, he abolished all the types of marriages observed in the Pre-Islāmic Period of Ignorance except the type of

أَنحاءٍ: فَنِكاحٌ مِنْها نِكاحُ النَّاسِ اليَوْمَ، يَخْطُبُ الرَّجُلُ إِلى الرَّجُلِ وَلِيَّتَهُ أَوِ ابْنَتَهُ فَيُصْدِقُها ثُمَّ يَنْكِحُها. ونِكاحُ الآخَرِ: كانَ الرَّجُلُ يَقُولُ لِامْرأَتِهِ إِذَا طَهُرَتْ مِنْ طَمْثِها: أَرْسِلي إِلى فُلانٍ فاسْتَبْضِعي مِنْهُ، وَيَعْتَزِلُها زَوْجُهَا وَلا يَمَسُّها أَبَداً حَتَّى يَتَبَيَّنَ حَمْلُها مِنْ ذٰلكَ الرَّجُلِ الَّذي تَسْتَبْضِعُ مِنْهُ، فإِذَا تَبَيَّنَ حَمْلُها أَصابَها زَوْجُها إِذَا أَحَبَّ، وإِنَّما يَفْعَلُ ذٰلكَ رَغْبَةً في نَجابَةِ الوَلَدِ، فَكانَ هٰذَا النِّكاحُ نِكاحَ الاسْتِبْضَاعِ. وَنِكاحٌ آخَرُ: يَجْتَمِعُ الرَّهْطُ ما دُونَ العَشَرةِ فَيَدْخُلونَ على المَرأَةِ كُلُّهُمْ يُصِيبُها فإِذَا حَمَلَتْ وَوَضَعَتْ وَمَرَّ لَيالٍ بَعْدَ أَنْ تَضَعَ حَمْلَها أَرْسَلَتْ إِلَيْهِمْ فَلَمْ يَسْتَطِعْ رَجُلٌ مِنْهُمْ أَنْ يَمْتَنِعَ حَتَّى يَجْتَمِعُوا عِنْدَها، تَقُولُ لَهُمْ: قَدْ عَرَفْتُمُ الَّذي كانَ مِنْ أَمْرِكم وَقَدْ وَلَدْتُ فَهُوَ ابْنُكَ يا فُلانُ، تُسَمِّي مَنْ أَحَبَّتْ باسمِهِ فَيَلْحَقُ بِهِ وَلَدُها، لا يَسْتَطِيعُ أَنْ يَمْتَنِعَ بِهِ الرَّجُلُ. وَنِكاحُ الرَّابعِ: يَجْتَمِعُ النَّاسُ الكَثِيرُ فَيَدْخُلونَ عَلى المرأةِ لا تَمْنَعُ مَنْ جاءَها، وَهُنَّ البَغايا كُنَّ يَنْصِبْنَ عَلى أَبْوابِهِنَّ رَاياتٍ تَكُونُ عَلَماً لِمَنْ أَرادَهُنَّ دَخَلَ عَلَيْهِنَّ. فإِذَا حَمَلَتْ إِحْدَاهُنَّ وَوَضَعَتْ حَمْلَها جُمِعُوا لَها وَدَعَوْا

لَهُمُ القافَةَ ثُمَّ أَلْحَقُوا وَلَدَها بالَّذي يَرَوْنَ فَالْتَاطَتْهُ بِهِ وَدُعِيَ ابْنَهُ، لا يَمْتَنِعُ مِنْ ذٰلكَ. فَلَمَّا بُعِثَ مُحَمَّدٌ ﷺ بالحَقِّ هَدَمَ نِكاحَ الجاهِلِيَّةِ كُلَّهُ إِلَّا نِكاحَ النَّاسِ اليَوْمَ.

marriage the people recognize today.

٥١٢٨ - حدَّثنا يَحْيَى: حدَّثنا وكيعٌ، عنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبيهِ، عَنْ عائشَةَ ﴿وَمَا يُتْلَىٰ عَلَيْكُمْ فِي ٱلْكِتَٰبِ فِي يَتَٰمَى ٱلنِّسَآءِ ٱلَّٰتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾ [النساء: ١٢٧] قالَتْ: هٰذا في اليَتيمَةِ التي تَكونُ عِنْدَ الرَّجُلِ لَعَلَّها أَنْ تَكونَ شَريكَتَهُ في مالِهِ وَهُوَ أَوْلَى بِها، فَيَرْغَبُ عَنْها أَنْ يَنْكِحَها فَيَعْضُلُها لِمالِها وَلا يُنْكِحُها غَيْرَهُ، كَراهِيَةَ أَنْ يَشْرَكَهُ أَحَدٌ في مالِها.

[راجع: ٢٤٩٤]

5128. Narrated 'Āishah رَضِيَ اللهُ عَنها as regards the Verse –

"And about what is recited unto you in the Book, concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet, whom you desire to marry..." (V.4:127):

This Verse is about the female orphan who is under the guardianship of a man with whom she shares her property and he has more right over her (than anybody else) but does not like to marry her, so he prevents her, from marrying somebody else, lest he should share the property with him.

٥١٢٩ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا هِشامٌ: أَخبرَنا مَعْمَرٌ: حدَّثنا الزُّهْرِيُّ قالَ: أَخْبرَني سالِمٌ: أَنَّ ابنَ عُمَرَ أَخْبرَهُ: أَنَّ عُمَرَ حِينَ تأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنِ ابنِ حُذَافَةَ السَّهْمِيِّ، وكانَ مِنْ أَصْحابِ النَّبيِّ ﷺ مِنْ أَهْلِ بَدْرٍ تُوُفِّيَ بالمَدِينَةِ، فَقالَ عُمَرُ: لَقِيتُ عُثْمانَ بنَ عَفَّانَ فَعَرَضْتُ عَلَيْهِ فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ. فَقالَ: سأَنْظُرُ في أَمْري. فَلَبِثْتُ لَيالِيَ ثُمَّ لَقِيَني فَقالَ:

5129. Narrated ('Abdullāh) bin 'Umar: When Ḥafṣa, 'Umar's daughter became a widow because of the death of her (husband) Ibn Hudhāfa As-Sahmī, who was one of the companion of the Prophet ﷺ and the one of the Badr warriors and died at Al-Madīna, 'Umar said, "I met 'Uthmān bin 'Affān and gave him an offer saying, 'If you wish, I will marry Ḥafṣa to you.' He said. 'I will think it over.' I waited for a few days, then he met me and said, 'I have made up my mind not to marry at present'." 'Umar added, "Then I met Abū Bakr and said to him, 'If you wish, I will marry Ḥafṣa to you'." (See H. 5122)

بَدَا لي أنْ لا أتَزَوَّجَ يَوْمي هٰذا. قالَ عُمَرُ: فَلَقِيتُ أبا بَكْرٍ فَقُلْتُ: إنْ شِئْتَ أنْكَحْتُكَ حَفْصَةَ. [راجع: ٤٠٠٥]

5130. Narrated Al-Hasan concerning the Verse –

"...do not prevent them [from marrying their (former) husbands]..." (V.2:232):

Ma'quil bin Yasār told me that it was revealed in his connection. He said, "I married my sister to a man and he divorced her, and when her days of *'Idda* (three menstrual periods) were over, the man came again and asked for her hand, but I said to him, 'I married her to you and made her your bed (your wife) and favoured you with her, but you divorced her. Now you come to ask for her hand again? No, by Allāh, she will never go back to you (again)!' That man was not a bad man and his wife wanted to go back to him. So Allāh revealed this Verse:

'...do not prevent them [from marrying their (former) husbands]....' (V.2:232)

So I said, 'Now I will do it (let her go back to him), O Allāh's Messenger'." So he married her to him again.

٥١٣٠ - **حدَّثنا** أحْمَدُ بنُ أبي عُمَرَ قالَ: حدَّثني أبي قال: حدَّثني إبْراهِيمُ، عَنْ يُونُسَ، عَنِ الحَسَنِ قالَ: ﴿فَلَا تَعْضُلُوهُنَّ﴾ قالَ: حدَّثني مَعْقِلُ بنُ يَسارٍ أنَّها نَزَلَتْ فِيهِ، قالَ: زَوَّجْتُ أُخْتاً لي مِنْ رَجُلٍ فطَلَّقَها، حتَّى إذا انْقَضَتْ عِدَّتُها جاءَ يَخْطُبُها. فَقُلْتُ لَهُ: زَوَّجْتُكَ وأفْرَشْتُكَ وأكْرَمْتُكَ فَطَلَّقْتَها، ثُمَّ جِئْتَ تَخْطُبُها؟ لا، وَاللهِ لا تَعُودُ إلَيْكَ أبداً. وكانَ رَجُلاً لا بَأسَ بِهِ وكانَتِ المَرأةُ تُرِيدُ أنْ تَرْجِعَ إلَيْهِ، فأنْزَلَ اللهُ هٰذِهِ الآيَةَ ﴿فَلَا تَعْضُلُوهُنَّ﴾ فقُلْتُ: الآنَ أفْعَلُ يا رَسُولَ اللهِ، قالَ: فَزَوَّجَها إيَّاهُ. [راجع: ٤٥٢٩]

(38) CHAPTER. If the guardian himself is the suitor (of the lady in his charge) (can he marry her to himself or should another guardian marry her to him)?

Al-Mughīra bin Shu'ba asked for the hand of a lady in marriage and he was the nearest guardian to her, so he asked another man to marry her to him. And 'Abdur-Rahmān bin 'Auf asked Umm Hakīm, Qāriz's daughter, "Do you entrust the question of your marriage to me?" She said, "Yes." He said to her, "I have married you." 'Atā [being asked about a lady whom the only (near) relative she had wanted to marry] said, "Let

(٣٨) **بابٌ: إذَا كانَ الوليُّ هُوَ الخاطِبُ.**

وخَطَبَ المُغِيرَةُ بنُ شُعْبَةَ امْرَأةً هُوَ أوْلَى النَّاسِ بِها فأمَرَ رَجُلاً فَزَوَّجَهُ. وقالَ عَبْدُ الرَّحْمٰنِ بنُ عَوْفٍ لأُمِّ حَكِيمٍ بِنْتِ قارِظٍ: أتَجْعَلِينَ أمْرَكِ إلَيَّ؟ قالَتْ: نَعَمْ، فَقالَ: قَدْ تَزَوَّجْتُكِ. وقالَ عَطاء: لِيُشْهِدْ: أنِّي قَدْ نَكَحْتُكِ، أوْ لِيَأمُرْ رَجُلاً مِنْ

عَشِيرَتِها. وقالَ سَهْلٌ: قالَتِ امْرأةٌ للنَّبِيِّ ﷺ: أَهَبُ لكَ نَفْسِي، فَقالَ رَجُلٌ: يا رَسُولَ اللهِ، إنْ لَمْ تَكُنْ لَكَ بِها حاجَةٌ فَزَوِّجْنِيها.

him make some people witness his saying, 'I have married you,' or ask a man from her kinsfolk (to marry her to him)." And Sahl said, "A woman said to the Prophet ﷺ, 'I present myself (for marriage) to you.' Then a man said, 'O Allāh's Messenger! If you are not in need of her then please marry her to me'."

٥١٣١ - حدَّثَنا ابنُ سَلامٍ: أَخْبرَنا أَبو مُعاوِيَةَ: حدَّثَنا هِشامٌ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها في قَوْلِهِ: ﴿وَيَسْتَفْتُونَكَ فِي ٱلنِّسَآءِ قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ﴾ إلى آخِرِ الآيَةِ [النساء: ١٢٧] قالَ: هِيَ اليَتِيمَةُ تَكُونُ في حَجْرِ الرَّجُلِ قَدْ شَرِكَتْهُ في مالِهِ فَيَرْغَبُ عَنْها أَنْ يَتزوَّجَها وَيَكْرَهُ أَنْ يُزَوِّجَها غَيرَهُ فَيَدْخُلَ عَلَيْهِ في مالِهِ فَيَحْبِسُها. فَنَهاهُمُ اللهُ عَنْ ذٰلكَ.

5131. Narrated 'Āishah رَضِيَ اللهُ عَنها (regarding His Statement) –

"They ask your legal instruction concerning women. Say: Allāh instructs you about them..." (V.4:127):

It is about the female orphan who is under the guardianship of a man with whom she shares her property and he does not want to marry her and dislikes that someone else should marry her, lest he should share the property with him, so he prevents her from marrying. So Allāh forbade such a guardian to do so (i.e. to prevent her from marrying).

٥١٣٢ - حدَّثَنا أَحْمَدُ بنُ المِقْدَامِ: حدَّثَنا فُضَيلُ بنُ سُلَيْمانَ: حدَّثَنا أَبُو حازِمٍ: حدَّثَنا سَهْلُ بنُ سَعْدٍ قالَ: كُنَّا عِند النَّبِيِّ ﷺ جُلوساً فَجاءَتْ امْرأةٌ تَعْرِضُ نَفْسَها عَلَيْهِ، فَخَفَّضَ فِيها البَصَرَ وَرَفَعَهُ فَلَمْ يُرِدْها. فَقالَ رَجُلٌ مِنْ أَصحَابِهِ: زَوِّجْنِيها يا رَسُولَ اللهِ، قالَ: «أَعِنْدكَ مِنْ شَيْءٍ؟» قالَ: ما عِنْدِي مِنْ شَيْءٍ، قالَ: «وَلا خَاتَمٌ مِنْ حَدِيدٍ؟» قالَ: وَلا خَاتَمٌ، وَلكِنْ أَشُقُّ بُرْدَتي هٰذِهِ فأُعْطِيها النِّصْفَ وآخُذُ النِّصْفَ. قال: «لا،

5132. Narrated Sahl bin Sa'd: While we were sitting in the company of the Prophet ﷺ a woman came to him and presented herself (for marriage) to him. The Prophet ﷺ looked at her, lowering his eyes and raising them, but did not give a reply. One of his Companions said, "Marry her to me. O Allāh's Messenger!" The Prophet ﷺ asked (him), "Have you got anything?" He said, "I have got nothing." The Prophet (ﷺ) said, "Not even an iron ring?" He said, "Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half." The Prophet ﷺ said, "No. Do you know some of the Qur'ān (by heart)?" He said, "Yes." The Prophet ﷺ said, "Go, I have agreed to marry her to you with what you know of the Qur'ān (by heart)."

هَلْ مَعَكَ مِنَ القُرآنِ شَيْءٌ؟» قالَ: نَعَمْ، قالَ: «اذْهَبْ فَقَدْ زَوَّجْتُكَها بِمَا مَعَكَ مِنَ القُرآنِ». [راجع: ٢٣١٠]

(39) CHAPTER. Giving one's young children in marriage (is permissible).

(٣٩) بابُ إِنْكاحِ الرَّجُلِ وَلَدَهُ الصِّغارَ،

By virtue of the Statement of Allāh تعالى: "...and for those who have no (monthly) courses (i.e. they are still immature)..." (V.65:4)

And the *'Idda* for the girl before puberty is three months (in the above Verse).

لِقَوْلِ اللهِ تَعالى: ﴿وَاللَّائِي لَمْ يَحِضْنَ﴾ [الطلاق: ٤] فَجَعَلَ عِدَّتَها ثَلاثَةَ أَشْهُرٍ قَبْلَ البُلُوغِ.

5133. Narrated 'Āishah رَضِيَ الله عَنها that the Prophet ﷺ wrote the marriage contract with her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years (i.e. till his death).

٥١٣٣ - حَدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ النَّبِيَّ ﷺ تَزَوَّجَها وهِيَ بِنْتُ سِتِّ سِنِينَ، وأُدْخِلَتْ عَلَيْهِ وَهِيَ بِنْتُ تِسْعٍ، وَمَكَثَتْ عِنْدَهُ تِسْعاً. [راجع: ٣٨٩٤]

(40) CHAPTER. The marrying of a daughter by her father to a ruler.

(٤٠) بابُ تَزْوِيجِ الأَبِ ابْنَتَهُ مِنَ الإِمامِ،

And 'Umar said, "The Prophet ﷺ asked for the hand of (my daughter) Ḥafṣa, and I married (her to) him."

وَقالَ عُمَرُ: خَطَبَ النَّبِيُّ ﷺ إِلَيَّ حَفْصَةَ فَأَنْكَحْتُهُ.

5134. Narrated 'Āishah رَضِيَ الله عَنها that the Prophet ﷺ wrote the marriage contract with her when she was six years old and he consummated his marriage when she was nine years old. Hishām said: "I have been informed that 'Āishah رَضِيَ الله عَنها remained with the Prophet ﷺ for nine years (i.e. till his death)."

٥١٣٤ - حَدَّثَنا مُعَلَّى بنُ أَسَدٍ: حدَّثَنا وُهَيْبٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ أَنَّ النَّبِيَّ ﷺ تَزَوَّجَها وَهِيَ بِنْتُ سِتِّ سِنِينَ، وَبَنى بِها وَهِيَ بِنْتُ تِسْعِ سِنِينَ. فَقالَ هِشامٌ: وأُنْبِئْتُ أَنَّها كانَتْ عِنْدَهُ تِسْعَ سِنِينَ. [راجع: ٣٨٩٤]

(41) CHAPTER. The ruler is regarded as a guardian (of the lady who has no relative to

(٤١) بابٌ: السُّلْطانُ وَلِيٌّ لِقَوْلِ

be her guardian) as is inferred from the statement of the Prophet ﷺ : "We have married her (that lady) to you for what you know of the Qur'ān (by heart)."

النَّبِيِّ ﷺ: «زَوَّجْناكَها بِمَا مَعَكَ مِنَ القُرآنِ»

5135. Narrated Sahl bin S'ad: A woman came to Allāh's Messenger ﷺ and said, "I present myself (to you) (for marriage)." She stayed for a long while, then a man said, "If you are not in need of her, then marry her to me." The Prophet ﷺ said, "Have you got anything in order to pay her *Mahr*?" He said, "I have nothing with me except my *Izār* (waistsheet)." The Prophet ﷺ said, "If you give her your *Izār*, you will have no *Izār* to wear, (so go) and search for something." He said, "I could not find anything." The Prophet ﷺ said, "Try (to find something), even if it were an iron ring." But he was not able to find (even that). The Prophet ﷺ said (to him), "Have you in your memory something of the Qur'ān?" He said, "Yes, such *Sūrah* and such *Sūrah*," naming those *Sūrah*. The Prophet ﷺ said, "We have married her to you for what you know of the Qur'ān (by heart)."

٥١٣٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ ابنِ سَعْدٍ قالَ: جاءَتِ امْرأةٌ إلى رَسُولِ اللهِ ﷺ فَقالَتْ: إنِّي وَهَبْتُ مِنْ نَفْسِي، فَقامتْ طَوِيلاً فَقالَ رَجُلٌ: زَوِّجْنِيها إنْ لَمْ تَكُنْ لكَ بِها حاجَةٌ، فقالَ عَلَيْهِ الصَّلاةُ وَالسَّلامُ: «هَلْ عِنْدَكَ مِنْ شَيْءٍ تُصْدِقُها؟» قالَ: ما عِنْدِي إلَّا إزَارِي. فَقالَ: «إنْ أَعْطَيْتَها إيَّاهُ جَلَسْتَ لا إزَارَ لَكَ، فالْتَمِسْ شَيْئاً». فَقالَ: ما أَجِدُ شَيْئاً، فَقالَ: «التَمِسْ وَلَوْ كانَ خاتَماً مِنْ حَدِيدٍ»، فَلَمْ يَجِدْ، فَقالَ: «أَمَعَكَ مِنَ القُرآنِ شَيْءٌ؟» قالَ: نَعَمْ، سُورَةُ كَذَا وسُورَةُ كَذَا، لِسُوَرٍ سَمَّاها. فَقالَ: «زَوَّجْناكَها بِما مَعَكَ مِنَ القُرآنِ».

[راجع: ٢٣١٠]

(42) CHAPTER. The father or the guardian cannot give a virgin or matron in marriage without her consent.

(٤٢) بابٌ: لا يُنْكِحُ الأَبُ وغَيرُهُ البِكْرَ والثَّيِّبَ إلَّا بِرِضاهُمَا

5136. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission." The people asked, "O Allāh's Messenger! How can we know her permission?" He said, "Her silence (indicates her permission)."

٥١٣٦ - حدَّثَنا مُعاذُ بنُ فَضالَةَ: حدَّثَنا هِشامٌ، عَنْ يَحْيَى، عَنْ أبي سَلَمَةَ: أنَّ أبا هُرَيْرَةَ حَدَّثَهُمْ أنَّ النَّبِيَّ ﷺ قالَ: «لا تُنْكَحُ الأَيِّمُ حتَّى تُسْتَأْمَرَ، وَلا تُنْكَحُ البِكْرُ حتَّى

تُسْتأذَنَ». قالُوا: يا رَسُولَ اللهِ، وكيْفَ إذْنُها؟ قالَ: «أنْ تَسْكُتَ».

[انظر: ٦٩٦٨، ٦٩٧٠]

5137. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I said, "O Allāh's Messenger! A virgin feels shy." He said, "Her consent is (expressed by) her silence."

٥١٣٧ - حَدَّثَنا عَمْرُو بنُ الرَّبيعِ بنِ طارِقٍ: حَدَّثَنا اللَّيْثُ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنْ أبي عَمْرٍو مَوْلى عائِشَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّها قالَتْ: يا رَسُولَ اللهِ إنَّ البِكْرَ تَسْتَحي، قالَ: «رِضاها صَمْتُها».

[انظر: ٦٩٤٦، ٦٩٧١]

(43) CHAPTER. If a man gives his daughter in marriage while she is averse to it (in disagreement), then such marriage is invalid.

(٤٣) بابٌ: إذَا زَوَّجَ الرَّجُلُ ابْنَتَهُ وَهِيَ كارِهَةٌ فَنِكاحُهُ مَرْدُودٌ

5138. Narrated Khansā' bint Khidām Al-Anṣāriya that her father gave her in marriage when she was a matron and she disliked that marriage. So she went to Allāh's Messenger ﷺ and he declared that marriage invalid.

٥١٣٨ - حَدَّثَنا إسْماعِيلُ قالَ: حدَّثَني مالكٌ عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، عَنْ أبيهِ، عَنْ عَبْدِ الرَّحْمٰنِ ومُجَمِّعٍ ابْنَيْ يَزِيدَ بنِ جارِيَةَ، عَنْ خَنْساءَ بِنْتِ خِدَامٍ الأنْصارِيَّةِ: أنَّ أباها زَوَّجَها وَهِيَ ثَيِّبٌ فَكَرِهَتْ ذٰلكَ، فأتَتْ رَسُولَ اللهِ ﷺ فَرَدَّ نِكاحَهُ. [انظر: ٥١٣٩، ٦٩٤٥، ٦٩٦٩]

5139. Narrated 'Abdur-Raḥmān bin Yazīd and Majammi' bin Yazīd. The same *Ḥadīth* No. 5138 above: A man called Khidām married a daughter of his (to somebody) against her consent.

٥١٣٩ - حَدَّثَنا إسحَاقُ: أخْبرَنا يَزِيدُ: أخْبَرَنا يَحْيى: أنَّ القاسِمَ بنَ مُحَمَّدٍ حدَّثَهُ أنَّ عَبْدَ الرَّحْمٰنِ بنَ يَزِيدَ ومُجَمِّعَ بنَ يَزِيدَ حدَّثاهُ أنَّ رَجُلاً يُدْعَى خِدَاماً أنْكَحَ ابْنَةً لَهُ، نَحْوَهُ.

[راجع: ٥١٣٨]

(44) CHAPTER. The giving of an orphan girl in marriage.

(٤٤) بابُ تَزْوِيجِ اليَتِيمَةِ

According to the Statement of Allāh تعالى:
"If you fear that you shall not be able to deal justly with the orphan girls, then marry (other)..." (V.4:3)

And if somebody says to the guardian (of a woman), "Marry me to so-and-so," and the guardian remained silent or said to him "What have you got?" And the other said, "I have so much and so much (*Mahr*)," or kept quiet, and then the guardian said, "I have married her to you," then the marriage is valid (legal). This narration was told by Sahl on the authority of the Prophet ﷺ.

لِقَوْلِ اللهِ تَعَالَى: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا﴾ [النساء: ٤] وإِذَا قالَ لِلوَلِيِّ: زَوِّجْنِي فُلانَةً فمَكُثَ ساعَةً أَوْ قالَ: ما مَعَكَ؟ فَقالَ: مَعِي كَذَا وكَذَا، أَوْ لَبِثَا ثُمَّ قالَ: زَوَّجْتُكَها، فَهُوَ جائِزٌ، فيهِ سَهْلٌ عَنِ النَّبِيِّ ﷺ.

5140. Narrated 'Urwa bin Az-Zubair that he asked 'Āishah رَضِيَ اللهُ عَنْها, saying to her, "O Mother! (in what connection was this Verse revealed):

'If you fear that you shall not be able to deal justly with orphan girls (to the end of the verse)... that your right hands possess'?" (V.4:3)

'Āishah رَضِيَ اللهُ عَنْها said, "O my nephew! It was about the female orphan under the protection of her guardian who was interested in her beauty and wealth and wanted to marry her with a little or reduced *Mahr*. So such guardians were forbidden to marry female orphans unless they deal with them justly and give their full *Mahr*; and they were ordered to marry women other than them." 'Āishah رَضِيَ اللهُ عَنْها added, "(Later) the people asked Allāh's Messenger ﷺ for instructions, and then Allāh revealed:

'They ask your legal instruction concerning the women... And yet whom you desire to marry.' (V.4:127)

So Allāh revealed to them in this Verse that if a female orphan had wealth and beauty, they desired to marry her and were interested in her noble descent and the reduction of her *Mahr*; but if she was not desired by them because of her lack in

٥١٤٠ - حدَّثَنَا أَبو اليَمانِ: أَخبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. وَقالَ اللَّيْثُ: حدَّثَني عُقَيْلٌ، عَنِ ابنِ شِهابٍ: أَخْبَرَنِي عُرْوَةُ بنُ الزُّبَيرِ: أَنَّهُ سأَلَ عائِشَةَ رَضِيَ اللهُ عَنْها قالَ لَها: يا أُمَّتاه ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى﴾ إلى ﴿وَمَا مَلَكَتْ أَيْمَانُكُمْ﴾ قالَتْ عائِشَةُ: يا ابنَ أُخْتِي، هٰذِهِ اليَتِيمَةُ تَكونُ في حَجْرِ وَلِيِّها فَيَرْغَبُ في جمالِها وَمالِها، وَيُرِيدُ أَنْ يَنْتَقِصَ مِنْ صَدَاقِها، فَنُهُوا عَنْ نِكاحِهِنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ في إِكمالِ الصَّدَاقِ، وأُمِرُوا بِنِكاحِ مَنْ سِوَاهُنَّ مِنَ النِّساءِ. قالَتْ عائِشَةُ: اسْتَفْتَى النَّاسُ رَسُولَ اللهِ ﷺ بَعدَ ذٰلِكَ، فأَنْزَلَ اللهُ ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ﴾ إلى ﴿وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾ فأَنْزَلَ اللهُ لَهُمْ في هٰذِهِ الآيَةِ أَنَّ اليَتِيمَةَ إِذَا كانَتْ ذاتَ مالٍ وجمالٍ رَغِبُوا في نِكاحِها وَنَسَبِها

fortune and beauty they left her and married some other woman. So, as they used to leave her when they had no interest in her, they had no right to marry her if they had the desire to do so, unless they deal justly with her and gave her a full amount of *Mahr*."

(45) CHAPTER. If the suitor says (to the guardian of a woman), "Marry me to so-and-so," and the guardian says, "I have married her to you for such and such amount of *Mahr*," then the marriage is valid even if he does not ask the husband, "Have you agreed or have you accepted (her)?"

5141. Narrated Sahl: A woman came to the Prophet ﷺ and presented herself to him (for marriage). He said, "I am not in need of women these days." Then a man said, "O Allāh's Messenger! Marry her to me." The Prophet ﷺ asked him, "What have you got?" He said, "I have got nothing." The Prophet ﷺ said, "Give her something, even an iron ring." He said, "I have got nothing." The Prophet ﷺ asked (him), "How much of the Qur'ān do you know (by heart)?" He said, "So much and so much. The Prophet ﷺ said, "I have married her to you for what you know of the Qur'ān (by heart)."

(46) CHAPTER. None should ask for the hand of a lady who is already engaged to his brother (Muslim), but one should wait till the first suitor marries her or leaves her.

5142. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ decreed that one should not

والصَّداقِ. وإِذَا كانَتْ مَرْغُوباً عَنْها في قِلَّةِ المَالِ والجَمالِ تَرَكُوها وأَخَذُوا غَيرَها مِنَ النِّساءِ. قالَتْ: فكما يتركُونَها حِينَ يَرْغَبُونَ عَنْها فَلَيْسَ لَهُمْ أَن يَنْكِحُوها إِذَا رَغِبُوا فِيها إِلَّا أَنْ يُقْسِطُوا لَهَا ويُعْطُوها حَقَّها الأَوْفى مِنَ الصَّداقِ. [راجع: ٢٤٩٤]

(٤٥) بابٌ: إِذا قالَ الخاطِبُ: زَوِّجْني فُلانَةَ، فَقالَ: قَدْ زَوَّجْتُكَ بِكَذَا وكَذَا، جازَ النِّكاحُ وإِنْ لَمْ يَقُلْ لِلزَّوْجِ: أَرَضِيتَ، أَوْ قَبِلْتَ؟

٥١٤١ - حَدَّثَنا أَبو النُّعْمانِ: حَدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَبي حازِمٍ، عَنْ سَهْلٍ رَضِيَ اللهُ عَنْهُ: أَنَّ امْرأَةً أَتَتِ النَّبِيَّ ﷺ فَعَرَضَتْ عَلَيْهِ نَفْسَها فَقالَ: «ما لي اليَوْمَ في النِّساءِ مِنْ حاجَةٍ». فَقالَ رَجُلٌ: يا رَسُولَ اللهِ زَوِّجْنِيها. قالَ: «ما عِنْدكَ؟». قالَ: ما عِنْدي شَيْءٌ. قالَ: «أَعْطِها وَلَوْ خاتَماً مِنْ حَديدٍ»، قالَ: ما عِنْدي شَيْءٌ، قالَ: «فَما عِنْدَكَ مِنَ القُرآنِ؟» قالَ: كَذَا وكَذَا، قالَ: «فَقَدْ مَلَّكْتُكَها بِمَا مَعَكَ مِنَ القُرآنِ». [راجع: ٢٣١٠]

(٤٦) بابٌ لا يَخْطُبُ عَلى خِطْبَةِ أَخيهِ حتَّى يَنْكِحَ أَوْ يَدَعَ

٥١٤٢ - حَدَّثَنا مَكِّيُّ بنُ

إِبْرَاهِيمَ: حدَّثَنا ابنُ جُرَيْجٍ قالَ: سَمِعْتُ نافِعاً يُحَدِّثُ أَنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ يَقُولُ: نَهَى النَّبِيُّ ﷺ أنْ يَبِيعَ بَعْضُكُمْ عَلى بَيْعِ بَعْضٍ، وَلا يَخْطُبَ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ حتَّى يترُكَ الخاطِبُ قَبْلَهُ أَوْ يأذَنَ لَهُ الخاطِبُ. [راجع: ٢١٣٩]

try to cancel a bargain already agreed upon between some persons (by offering a bigger price). And a man should not ask for the hand of a lady who is already engaged to his Muslim brother, unless the first suitor gives her up, or allows him to ask for her hand.

٥١٤٣ - حدَّثَنا يَحْيَى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ جَعْفَرِ بنِ رَبِيعَةَ، عَنِ الأَعْرَجِ، قالَ: قالَ أَبو هُرَيْرَةَ يأْثُرُ عَنِ النَّبِيِّ ﷺ قالَ: «إِيَّاكُمْ والظَّنَّ، فإِنَّ الظَّنَّ أَكْذَبُ الحَديثِ. وَلا تَجَسَّسُوا، وَلا تَحَسَّسُوا، وَلا تَباغَضُوا، وكُونُوا إِخْوَاناً»، [انظر: ٦٠٦٤، ٦٠٦٦، ٦٧٢٤]

5143. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Beware of suspicion, as suspicion is the worst of false talk, and do not do spying on one another, and do not look for others faults and listen to the evil talk of the people about others' affairs, and do not hate one another, but be brothers." (See H. 6064 and 6066)

٥١٤٤ - «وَلا يَخْطُبِ الرَّجُلُ عَلى خِطْبَةِ أَخِيهِ حَتَّى يَنْكِحَ أَوْ يَتْرُكَ». [راجع: ٢١٤٠]

5144. "And none should ask for the hand of a lady who is already engaged to his (Muslim) brother, but one should wait till the first suitor marries her or leaves her." [See. H. No. 2140, Vol 3.]

(٤٧) بابُ تَفْسِيرِ تَرْكِ الخِطْبَةِ

(47) CHAPTER. (What is said regarding) the meaning of the cancelling of the engagement.

٥١٤٥ - حدَّثَنا أَبو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَني سالِمُ ابنُ عَبْدِ اللهِ: أَنَّهُ سَمِعَ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يُحَدِّثُ أَنَّ عُمَرَ بنَ الخَطَّابِ حِينَ تَأَيَّمَتْ حَفْصَةُ قالَ عُمَرُ: لَقِيتُ أَبا بَكْرٍ فَقُلْتُ: إِن شِئْتَ أَنْكَحْتُكَ حَفْصَةَ

5145. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: "When Ḥafṣa became a widow," 'Umar said, "I met Abū Bakr and said to him, 'If you wish I will marry Ḥafṣa bint 'Umar to you.' I waited for a few days then Allāh's Messenger ﷺ asked for her hand. Later Abū Bakr met me and said, 'Nothing stopped me from returning to you concerning your offer except that I knew that Allāh's Messenger ﷺ had mentioned (his wish to marry) her, and I could never let out the

secret of Allāh's Messenger ﷺ. If he had left her, I would have accepted her'."

بِنْتَ عُمَرَ، فَلَبِثْتُ لَيالِيَ ثُمَّ خَطَبَها رَسُولُ اللهِ ﷺ فَلَقِيَنِي أبو بَكْرٍ فقالَ: إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيما عَرَضْتَ إِلَّا أَنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللهِ ﷺ قَدْ ذَكَرَها فَلَمْ أَكُنْ لأُفْشِيَ سِرَّ رَسُولِ اللهِ ﷺ، ولَوْ تَرَكَها لَقَبِلْتُها. تابَعَهُ يُونُسُ وَمُوسَى بنُ عُقْبَةَ وابنُ أبي عَتِيقٍ عَنِ الزُّهْرِيِّ.

[راجع: ٤٠٠٥]

(48) CHAPTER. *Al-Khuṭba* (for *Nikāḥ*) (a speech delivered at the time of concluding the marriage contract).

(٤٨) بابُ الخُطْبَةِ

5146. Narrated Ibn 'Umar: Two men came from the east and delivered speeches, and the Prophet ﷺ said, "Some eloquent speech has the influence of magic (e.g., some people refuse to do something and then a good eloquent speaker addresses them and then they agree to do that very thing after his speech)."

٥١٤٦ - حَدَّثَنا قَبِيصَةُ: حَدَّثَنا سُفْيانُ، عَنْ زَيْدِ بنِ أَسْلَمَ قالَ: سَمِعْتُ ابنَ عُمَرَ يَقُولُ: جاءَ رَجُلانِ مِنَ المَشْرِقِ فَخَطَبا، فقالَ النَّبِيُّ ﷺ: «إِنَّ مِنَ البَيانِ لَسِحْراً». [انظر: ٥٧٦٧]

(49) CHAPTER. Beating the tambourine during the *Nikāḥ* (marriage ceremony) and the *Walīma* (wedding banquet).

(٤٩) بابُ ضَرْبِ الدُّفِّ في النِّكاحِ والوَلِيمَةِ

5147. Narrated Ar-Rabī', the daughter of Mua'wwidh bin 'Afrā': After the consummation of my marriage, the Prophet ﷺ came and sat on my bed as far from me as you are sitting now, and our little girls started beating the tambourines and reciting elegiac verses mourning my father[1] who had been killed in the battle of Badr. One of them said, "Among us is a Prophet who knows what will happen tomorrow." On that the

٥١٤٧ - حَدَّثَنا مُسَدَّدٌ، حَدَّثَنا بِشْرُ ابنُ المُفَضَّلِ: حَدَّثَنا خالِدُ بنُ ذَكْوانَ قالَ: قالَتِ الرُّبَيِّعُ بِنْتُ مُعَوِّذِ بنِ عَفْراءَ: جاءَ النَّبِيُّ ﷺ يَدْخُلُ حِينَ بُنِيَ عَلَيَّ، فَجَلَسَ عَلى فِراشِي كَمَجْلِسِكَ مِنِّي، فَجَعَلَتْ جُوَيْرِياتٌ لَنا يَضْرِبْنَ بالدُّفِّ ويَنْدُبْنَ مَنْ قُتِلَ مِنْ

(1) (H. 5147) Her father and two uncles had been killed in the battle of Badr. By saying, "My fathers" she meant that her two uncles were as dear to her as her father was.

Prophet ﷺ said, "Leave this (saying)[1] and keep on saying the verses which you had been saying before."

آبائي يَوْمَ بَدْرٍ إِذْ قالَتْ إِحْداهُنَّ: وَفِينا نَبِيٌّ يَعْلَمُ ما في غَدٍ، فَقالَ: «دَعِي هٰذِهِ وقُولي بالَّذِي كُنْتِ تَقُولِينَ». [راجع: ٤٠٠١]

(50) CHAPTER. The Statement of Allāh تعالى:
"And give to the women (whom you marry) their *Mahr* (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart..."(V.4:4)

(٥٠) بابُ قَوْلِ اللهِ تَعالى: ﴿وَءَاتُوا۟ ٱلنِّسَآءَ صَدُقَـٰتِهِنَّ نِحْلَةً﴾ [النساء: ٤]

And what are the maximum and minimum amounts of money to be paid as *Mahr*.

And the Statement of Allāh تعالى:

"If you have given one of them a cantar (of gold i.e. a great amount) as *Mahr* (bridal money given by the husband to his wife at the time of marriage) take not the least bit of it, back". (V.4:20)

And also the Statement of Allāh تعالى:

"Nor appointed to them their *Mahr*." (V.2:236)

And Sahl said: The Prophet ﷺ said (to a man), "You should bring even an iron ring (as *Mahr*)."

وكَثْرَةِ المَهْرِ وأَدْنى ما يَجُوزُ مِنَ الصَّداقِ. وقَوْلِهِ تَعالى: ﴿وَءَاتَيْتُمْ إِحْدَىٰهُنَّ قِنطَارًا فَلَا تَأْخُذُوا۟ مِنْهُ شَيْـًٔا﴾ [النساء: ٢٠] وَقَوْله جَلَّ ذِكْرُهُ: ﴿أَوْ تَفْرِضُوا۟ لَهُنَّ فَرِيضَةً﴾ [البقرة: ٢٣٦] وَقالَ سَهْلٌ: قالَ النَّبِيُّ ﷺ: «وَلَوْ خاتَماً مِنْ حَدِيدٍ».

5148. Narrated Anas رَضِيَ اللهُ عَنْهُ: 'Abdur Raḥmān bin 'Auf married a woman and gave her gold equal to the weight of a date stone (as *Mahr*). When the Prophet ﷺ noticed the signs of cheerfulness of the marriage (on his face) and asked him about it, he said, "I have married a woman and gave (her) gold equal to a date stone in weight (as *Mahr*)."

٥١٤٨ - حَدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا شُعْبَةُ، عَنْ عَبْدِ العَزِيزِ بنِ صُهَيْبٍ، عَنْ أَنَسٍ: أَنَّ عَبْدَ الرَّحْمٰنِ بنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلى وَزْنِ نَوَاةٍ، فَرأى النَّبِيُّ ﷺ بَشاشَةَ العُرْسِ فَسأَلَهُ فَقالَ: إِنِّي تَزَوَّجْتُ امْرَأَةً عَلى وَزْنِ نَواةٍ. [راجع: ٢٠٤٩]

وَعَنْ قَتادَةَ، عَنْ أَنَسٍ: أَنَّ عَبْدَ

(1) (H. 5147) The Prophet ﷺ forbade the girl to say so, because none knows the future except Allāh.

الرَّحْمٰنِ بنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ.

(51) CHAPTER. To marry (a lady to) a man for what he knows of the Qur'ān (by heart) and without paying any *Mahr*.

(٥١) بابُ التَّزْوِيجِ عَلى القُرآنِ وَبِغَيرِ صَداق

5149. Narrated Sahl bin Sa'd As-Sā'idī: While I was (sitting) among the people in the company of Allāh's Messenger ﷺ a woman stood up and said, "O Allāh's Messenger! She has given herself (in marriage) to you; please give your opinion about her."[1] The Prophet ﷺ did not give her any reply. She again stood up and said, "O Allāh's Messenger! She has given herself (in marriage) to you; please give your opinion about her." The Prophet ﷺ did not give her any reply. She again stood up for the third time and said, "O Allāh's Messenger! She has given herself in marriage to you; so give your opinion about her." So a man stood up and said, "O Allāh's Messenger! Marry her to me." The Prophet ﷺ asked him, "Have you got anything?" He said, "No." The Prophet ﷺ said, "Go and search for something, even if it were an iron ring." The man went and searched and then returned saying, "I could not find anything, not even an iron ring." Then the Prophet ﷺ said, "Do you know some of the Qur'ān (by heart)?" He replied, "I know (by heart) such *Sūrah* and such *Sūrah*." The Prophet ﷺ said, "Go! I have married her to you for what you know of the Qur'ān (by heart)."

٥١٤٩ - **حدَّثنا** عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: سَمِعْتُ أبا حازِمٍ يَقُولُ: سَمِعْتُ سَهْلَ بنَ سَعْدٍ السَّاعِدِيَّ يَقُولُ: إِنِّي لَفِي القَوْمِ عِنْدَ رَسُولِ اللهِ ﷺ إِذْ قامَتِ امْرَأَةٌ فَقالَتْ: يا رَسُولَ اللهِ، إِنَّها قَدْ وَهَبَتْ نَفْسَها لَكَ فَرَ فِيها رأيَكَ، فَلَمْ يُجِبْها شَيْئاً. ثُمَّ قامَتْ فَقالَتْ: يا رَسُولَ اللهِ، إِنَّها قَدْ وَهَبَتْ نَفْسَها لَكَ فَرَ فِيها رأيَكَ، فَلَمْ يُجِبْها شَيْئاً. ثُمَّ قامَتِ الثَّالِثَةَ فَقالَتْ: إِنَّها قَدْ وَهَبَتْ نَفْسَها لَكَ فَرَ فِيها رأيَكَ. فَقامَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ، أَنْكِحْنِيها. قالَ: «هَلْ عِنْدَكَ مِنْ شَيْءٍ؟» قالَ: لا، قالَ: «اذْهَبْ فاطْلُبْ وَلَوْ خاتَماً مِنْ حَدِيدٍ»، فَذَهَبَ وَطَلَبَ، ثُمَّ جاءَ فَقالَ: ما وَجَدْتُ شَيْئاً وَلا خاتَماً مِنْ حَدِيدٍ، قالَ: «هَلْ مَعَكَ مِنَ القُرآنِ شَيْءٌ؟» قالَ: مَعِي سُورَةُ كَذَا وسُورَةُ كَذَا، قالَ: «اذْهَبْ فَقَدْ أَنْكَحْتُكَها بِمَا مَعَكَ مِنَ القُرآنِ». [راجع: ٢٣١٠]

(52) CHAPTER. To give *Mahr* in the form of material things (other than money) and in the form of a ring made of iron.

(٥٢) بابُ المَهْرِ بالعُرُوضِ، وَخاتَمٍ مِنْ حَدِيدٍ

(1) (H. 5149) The speaker uses the third person instead of the first person which she intends.

5150. Narrated Sahl bin Sa'd: The Prophet ﷺ said to a man, "Marry, even with (a *Mahr* equal to) an iron ring."

(53) CHAPTER. The conditions stipulated in the marriage (contract).

And 'Umar said: The rights are decided by the conditions (stipulated during the wedding). And Al-Miswar bin Makhrama said: The Prophet ﷺ mentioned his son-in-law. He said, "He told me the truth whenever he talked to me, and whenever he promised me, he kept his promise."

5151. Narrated 'Uqba: The Prophet ﷺ said: "The conditions most entitled to be abided by are those (of wedding contract) with which you are given the right to enjoy the (women's) private parts (i.e. the stipulations of the marriage contract)."

(54) CHAPTER. The conditions that are not lawful in the marriage contract.

And Ibn Mas'ūd said: A woman should not stipulate (at the time of the wedding) the divorce of her (Muslim) sister (the other wife of her would-be husband).

5152. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "It is not lawful for a woman (at the time of wedding) to ask for the divorce of her sister (i.e. the other wife of her would be husband) in order to have everything for herself for she will take only what has been foreordained (by Allāh) for her."

٥١٥٠ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لِرَجُلٍ: «تَزَوَّجْ وَلَوْ بِخَاتَمٍ مِنْ حَدِيدٍ». [راجع: ٢٣١٠]

(٥٣) بابُ الشُّرُوطِ في النِّكاحِ،

وقالَ عُمَرُ: مَقاطِعُ الحُقُوقِ عِنْدَ الشُّرُوطِ، وقَالَ المِسْوَرُ بْنُ مَخْرَمَةَ: سَمِعْتُ النَّبِيَّ ﷺ ذَكَرَ صِهْراً لَهُ فأَثْنَى عَلَيْهِ في مُصَاهَرَتِهِ فأَحْسَنَ، قالَ: «حدَّثَني فَصَدَقَنِي، وَوَعَدَنِي فَوَفَى لِي».

٥١٥١ - حَدَّثَنَا أبو الوَلِيدِ هِشامُ بنُ عَبْدِ المَلِكِ: حدَّثَنا اللَّيْثُ، عَنْ يَزِيدَ بنِ أَبِي حَبِيبٍ، عَنْ أَبِي الخَيْرِ، عَنْ عُقْبَةَ عَنِ النَّبِيِّ ﷺ قالَ: «أَحَقُّ ما أَوْفَيْتُمْ مِنَ الشُّرُوطِ أَن تُوفُوا بِهِ ما اسْتَحْلَلْتُمْ بِهِ الفُرُوجَ». [راجع: ٢٧٢١]

(٥٤) بابُ الشُّرُوطِ الَّتي لا تَحِلُّ في النِّكاحِ،

وَقالَ ابنُ مَسْعُودٍ: لا تَشْتَرِطُ المَرأَةُ طَلاقَ أُخْتِها.

٥١٥٢ - حَدَّثَنَا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ زَكَرِيَّا هُوَ ابنُ أَبي زَائِدَةَ، عَنْ سَعْدِ ابنِ إبرَاهِيمَ عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لا يَحِلُّ لامْرأَةٍ تَسأَلُ طَلاقَ أُخْتِها لِتَسْتَفْرِغَ

صَحْفَتَها، فإِنَّما لَهَا ما قُدِّرَ لَها».

[راجع: ٢١٤٠]

(55) CHAPTER. The *Ṣufra* (yellow coloured perfume) for a bridegroom.

This has been said by 'Abdur-Raḥmān bin 'Auf on the authority of the Prophet ﷺ.

(٥٥) **بابُ** الصُّفْرَةِ لِلْمُتَزَوِّجِ،

رَوَاهُ عَبْدُ الرَّحْمٰنِ بنُ عَوْفٍ عَنِ النَّبِيِّ ﷺ.

5153. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: 'Abdur-Raḥmān bin 'Auf came to Allāh's Messenger ﷺ and he had marks of *Ṣufra* (yellow perfume). Allāh's Messenger ﷺ asked him (about those marks). 'Abdur-Raḥmān bin 'Auf told him that he had married a woman from the *Anṣār*. The Prophet ﷺ asked, "How much *Mahr* did you pay her?" He said, "I paid gold equal to the weight of a date stone." Allāh's Messenger ﷺ said to him, "Give a wedding banquet, even with one sheep."

٥١٥٣ - **حدَّثَنَا** عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ عَبْدَ الرَّحْمٰنِ بنَ عَوْفٍ جاءَ إلى رَسُولِ اللهِ وَبِهِ أَثَرُ صُفْرَةٍ، فَسأَلَهُ رَسُولُ اللهِ ﷺ فأَخبرَهُ أَنَّهُ تَزَوَّجَ امْرَأَةً مِنَ الأَنْصارِ. قالَ: «كَمْ سُقْتَ إِلَيْها؟» قالَ: زِنَةَ نَوَاةٍ مِنْ ذَهَبٍ، قالَ رَسُولُ اللهِ ﷺ: «أَوْلِمْ وَلَوْ بِشاةٍ».

[راجع: ٢٠٤٩]

(56) CHAPTER.

(٥٦) **بابٌ**:

5154. Narrated Anas رَضِيَ الله عَنْهُ: The Prophet ﷺ offered a wedding banquet on the occasion of his marriage to Zainab, and provided a good meal for the Muslims. Then he went out as was his custom on marrying, he came to the dwelling places of the Mothers of the believers (i.e. his wives) invoking good (on them), and they were invoking good (on him). Then he departed (and came back) and saw two men (still sitting there). So he left again. I do not remember whether I informed him or he was informed (by somebody else) of their departure."

٥١٥٤ - **حدَّثَنَا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قالَ: أَوْلَمَ النَّبِيُّ ﷺ بِزَيْنَبَ فأَوْسَعَ المُسْلِمينَ خَيراً فخَرَجَ كَما يَصْنَعُ إذا تَزَوَّجَ. فأَتَى حُجَرَ أُمَّهاتِ المُؤْمِنِينَ يَدْعُو وَيَدْعُونَ لَهُ، ثُمَّ انْصَرَفَ فَرأَى رَجُلَيْنِ فَرَجَعَ لا أَدْرِي أَخْبَرْتُهُ أَوْ أُخْبِرَ بِخُرُوجِهِما. [راجع: ٤٧٩١]

(57) CHAPTER. How to invoke good upon a person who has married recently?

(٥٧) **بابٌ**: كَيْفَ يُدْعَى لِلْمُتَزَوِّجِ؟

٥١٥٥ - حَدَّثَنَا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادٌ هُوَ ابنُ زَيْدٍ، عَنْ ثابِتٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ رأى عَلى عَبْدِ الرَّحمٰن بنِ عَوْفٍ أَثَرَ صُفْرَةٍ، قالَ: «ما هٰذا؟» قالَ: إِنِّي تَزَوَّجتُ امرأةً عَلى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. قالَ: «بارَكَ اللهُ لَكَ، أَوْلِمْ وَلَوْ بشاةٍ». [راجع: ٢٠٤٩]

5155. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ saw the traces of *Ṣufra* (yellow perfume) on Abdur-Raḥmān bin 'Auf and said, "What is this?" 'Abdur-Raḥmān said, "I have married a woman and have paid gold equal to the weight of a date stone (as her *Mahr*). The Prophet ﷺ said to him, "May Allāh bless you. Offer a wedding banquet even with one sheep."

(٥٨) بابُ الدُّعاءِ للنِّسْوةِ اللَّاتي يُهْدِينَ العَرُوسَ وللعَرُوسِ

(58) CHAPTER. The invocation of those women who prepare the bride (for her and for the bridegroom).

٥١٥٦ - حَدَّثَنَا فَرْوَةُ بنُ أَبي المَغْراءِ: حدَّثَنا عَلِيُّ بنُ مُسْهِرٍ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: تَزَوَّجَنِي النَّبِيُّ ﷺ فأَتَتْني أُمِّي فأَدْخَلَتْنِي الدَّارَ. فإِذَا نِسْوَةٌ مِنَ الأَنْصارِ في البَيْتِ فَقُلْنَ: عَلى الخَيرِ والبَرَكَةِ، وعَلى خَيرِ طائِرٍ. [راجع: ٣٨٩٤]

5156. Narrated 'Āishah رَضِيَ اللهُ عَنها: When the Prophet ﷺ married me, my mother came to me and made me enter the house where I saw some women from the *Anṣār* who said, "(Best wishes and Allāh's Blessings) may you prosper and have blessings and a good luck." (See H. 3894)

(٥٩) بابُ مَنْ أَحَبَّ البِناءَ قَبْلَ الغَزْوِ

(59) CHAPTER. Whoever preferred to consummate his marriage before going on a military campaign.

٥١٥٧ - حَدَّثَنَا مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا عَبْدُ اللهِ بنُ المُبارَكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «غَزَا نَبِيٌّ مِنَ الأَنْبياءِ فَقالَ لِقَوْمِهِ: لا يَتْبَعْني رَجُلٌ مَلَكَ بُضْعَ امْرأَةٍ وَهُوَ يُريدُ أَنْ يَبْنِيَ بِها ولَمْ يَبْنِ بِها». [راجع: ٣١٢٤]

5157. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A Prophet among the Prophets went for a military expedition and said to his people: 'A man who has married a lady and wants to consummate his marriage with her and he has not done so yet, should not accompany me'." [See H. No. 3124. Vol. 4.]

(60) CHAPTER. Whoever consummated his marriage with a lady of nine years of age.

(٦٠) **بابٌ** مَنْ بَنَى بامْرَأةٍ وَهِيَ بِنْتُ تِسْعِ سِنِينَ

5158. Narrated 'Urwa: The Prophet ﷺ wrote the (marriage contract) with 'Āisha while she was six years old and consummated his marriage with her while she was nine years old and she remained with him for nine years (i.e. till his death).

٥١٥٨ - **حدَّثنا** قَبِيصَةُ بنُ عُقْبَةَ: حدَّثنا سُفْيانُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ عُرْوَةَ: تَزَوَّجَ النَّبِيُّ ﷺ عائشَةَ وَهِيَ بنتُ سِتٍّ سِنِينَ، وَبَنَى بِها وَهِيَ بِنْتُ تِسْعٍ، وَمَكَثَتْ عِنْدَهُ تِسْعاً. [راجع: ٣٨٩٤]

(61) CHAPTER. The consummation of marriage during a journey.

(٦١) **بابُ** البِناءِ في السَّفَرِ

5159. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ stayed for three days at a place between Khaibar and Al-Madīna, and there he consummated his marriage with Ṣafiyya bint Ḥuyai. I invited the Muslims to a banquet which included neither meat nor bread. The Prophet ﷺ ordered for the leather dining sheets to be spread, and then dates, dried yoghourt and butter were provided over it, and that was the *Walīma* (a wedding banquet) of the Prophet ﷺ. The Muslims asked whether Ṣafiyya would be considered as his wife or as a slave girl of what his right hands possessed. Then they said, "If the Prophet ﷺ screens her from the people, then she is the Prophet's wife but if he does not screen her, then she is a slave girl." So when the Prophet ﷺ proceeded, he made a place for her (on the camel) behind him and screened her from people.

٥١٥٩ - **حدَّثنا** مُحَمَّدُ بنُ سَلامٍ: أَخْبَرَنا إسْماعِيلُ بنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قالَ: أَقامَ النَّبِيُّ ﷺ بَينَ خَيْبَرَ والمَدِينَةِ ثَلاثاً يُبْنَى عَلَيْهِ بِصَفِيَّةَ بِنْتِ حُيَيٍّ، فَدَعَوْتُ المُسْلِمِينَ عَلَى وَلِيمَتِهِ. فَما كانَ فِيها من خُبْزٍ وَلا لَحْمٍ، أَمَرَ بالأَنْطاعِ فأُلْقِيَ فيها مِنَ التَّمْرِ والأَقِطِ والسَّمْنِ، فَكانَتْ وَلِيمَتَه، فَقالَ المُسْلِمُونَ: إِحْدَى أُمَّهاتِ المُؤْمِنِينَ، أَوْ مِمَّا مَلَكَتْ يَمِينُهُ؟ فَقالُوا: إِنْ حَجَبها فَهِيَ مِنْ أُمَّهاتِ المُؤْمِنِينَ، وَإِنْ لَمْ يَحْجُبْها فَهِيَ مِمَّا مَلَكَتْ يَمِينُهُ. فَلَمَّا ارْتَحَلَ وَطَّأَ لَها خَلْفَهُ وَمَدَّ الحِجابَ بَيْنَها وبَيْنَ النَّاسِ. [راجع: ٣٧١]

(62) CHAPTER. Consummation of marriage during the daytime without a marriage procession or lighting of fires.

(٦٢) **بابُ** البِناءِ بالنَّهارِ بغَيرِ مَرْكَبٍ وَلا نِيرانٍ

5160. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When the Prophet ﷺ married me, my mother came

٥١٦٠ - **حَدَّثَنا** فَرْوَةُ بنُ أَبي

to me and made me enter the house (of the Prophet ﷺ) and nothing surprised me but the coming of Allāh's Messenger ﷺ to me in the forenoon.

الْمَغْرَاءِ: حدَّثنا عَلِيُّ بنُ مُسْهِرٍ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: تَزَوَّجَنِي النَّبِيُّ ﷺ فأَتَتْنِي أُمِّي فأَدْخَلَتْنِي الدَّارَ، فلَمْ يَرُعْنِي إلَّا رَسُولُ اللهِ ﷺ ضُحًى. [راجع: ٣٨٩٤]

(63) CHAPTER. The *Anmāṭ* (curtains, beddings, etc.) and similar things designed for the women.

(٦٣) بابُ الأَنماطِ ونَحْوِها للنِّساءِ

5161. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Did you have *Anmāṭ*?" I said, "O Allāh's Messenger! From where can we have *Anmāṭ*?" The Prophet ﷺ said, "Soon you will have them (*Anmāṭ*)."

٥١٦١ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا سُفْيانُ: حدَّثنا مُحَمَّدُ بنُ المُنْكَدِرِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «هَلِ اتَّخَذْتُمْ أَنماطاً؟» قُلْتُ: يا رَسُولَ اللهِ، وأَنَّى لَنا أَنماطٌ؟ قالَ: «إِنَّها سَتَكُونُ». [راجع: ٣٦٣١]

(64) CHAPTER. The women who present the lady to her husband and their invocations for Allāh's blessings upon them.

(٦٤) بابُ النِّسْوَةِ الَّتِي يُهْدِينَ المَرْأَةَ إلى زَوْجِها وَدُعائِهِنَّ بِالْبَرَكَةِ

5162. Narrated 'Āishah that she prepared a lady for a man from the *Anṣār* as his bride and the Prophet ﷺ said, "O 'Āishah! Haven't you got any amusement (during the marriage ceremony) as the *Anṣār* like amusement?"

٥١٦٢ - حدَّثنا الفَضْلُ بنُ يَعْقُوبَ: حدَّثنا مُحَمَّدُ بنُ سابِقٍ: حدَّثنا إسْرائِيلُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ أَنَّها زَفَّتِ امْرَأَةً إلى رَجُلٍ مِنَ الأَنْصارِ فَقالَ نَبِيُّ اللهِ ﷺ: «يا عائِشَةُ، ما كانَ مَعَكُمْ لَهْوٌ، فإنَّ الأَنْصارَ يُعْجِبُهُمُ اللَّهْوُ».

(65) CHAPTER. The giving of a present to the bridegroom.

(٦٥) بابُ الهَدِيَّةِ للعَرُوسِ

5163. Narrated Anas bin Mālik: "Whenever the Prophet ﷺ passed by (my mother) Umm Sulaim, he used to enter her

٥١٦٣ - وَقالَ إبْرَاهِيمُ عَنْ أَبِي عُثْمانَ، واسمُهُ الجَعْدُ، عَنْ أَنَسِ بنِ

مالكٍ قالَ: مَرَّ بنا في مَسْجِدِ بَني رِفاعَةَ فَسَمِعْتُهُ يَقُولُ: كانَ النَّبيُّ ﷺ إذَا مَرَّ بِجَنَباتِ أُمِّ سُلَيْم دَخَلَ عَلَيْها فَسَلَّمَ عليها ثُمَّ قالَ: كانَ النَّبيُّ ﷺ عَرُوساً بِزَيْنَبَ، فَقالَتْ لي أُمُّ سُلَيْم: لَوْ أَهْدَيْنا لِرَسُولِ اللهِ ﷺ هَدِيَّةً، فَقُلْتُ لَها: افْعَلِي. فَعَمَدَتْ إلى تَمْرٍ وسَمْنٍ وأَقِطٍ فاتَّخَذَتْ حَيْسَةً في بُرْمَةٍ، فأَرْسَلَتْ بِها مَعي إِلَيْهِ، فانْطَلَقْتُ بِها إِلَيْهِ فَقالَ لي: «ضَعْها»، ثُمَّ أَمَرَني فَقالَ: «ادْعُ لِي رِجالاً - سَمَّاهُمْ - وَادْعُ لي مَنْ لَقِيتَ»، قالَ: ففَعَلْتُ الَّذي أَمَرَني فَرَجَعْتُ فإِذَا البَيْتُ غاصٌّ بأَهْلِهِ فَرأَيْتُ النَّبيَّ ﷺ وَضَعَ يَدَيْهِ عَلى تِلْكَ الحَيْسَةِ وَتَكَلَّمَ بِها ما شاءَ اللهُ. ثُمَّ جَعَلَ يَدْعُو عَشَرَةً عَشَرَةً يأكُلون مِنْهُ وَيَقُولُ لَهُمْ: «اذْكُرُوا اسْمَ اللهِ وَلْيَأْكُلْ كُلُّ رَجُلٍ مِمَّا يَلِيهِ». قالَ: حَتَّى تَصَدَّعُوا كُلُّهُمْ عَنْها فَخَرَجَ مِنْهُمْ مَنْ خَرَجَ وَبَقِيَ نَفَرٌ يَتَحَدَّثُونَ. قالَ: وَجَعَلْتُ أَغْتَمُّ ثُمَّ خَرَجَ النَّبيُّ ﷺ نَحْوَ الحُجُراتِ وَخَرَجْتُ في إِثْرِهِ فَقُلْتُ: إِنَّهُمْ قَدْ ذَهَبُوا، فَرَجَعَ فَدَخَلَ البَيْتَ وأَرْخَى السِّتْرَ وإِنِّي لَفِي الحُجْرَةِ، وَهُوَ يَقُولُ: «﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَـٰظِرِينَ إِنَىٰهُ وَلَـٰكِنْ إِذَا دُعِيتُمْ

(dwelling place) and greet her. Anas further said: Once the Prophet ﷺ was a bridegroom during his marriage with Zainab, Umm Sulaim said to me, "Let us give a gift to Allāh's Messenger ﷺ." I said to her, "Do it." So she prepared *Ḥaisa* (a sweet dish) made from dates, butter and dried yoghourt and she sent it with me to him. I took it to him and he said, "Put it down," and ordered me to call some men whom he named, and to invite whomever I would meet. I did what he ordered me to do, and when I returned, I found the house crowded with people and saw the Prophet ﷺ keeping his hand over the *Ḥaisa* and saying over it whatever Allāh wished (him to say). Then he called the men in batches of ten to eat of it, and he said to them, "Mention the Name of Allāh, and each man should eat of the dish the nearest to him." When all of them had finished their meals, some of them left and a few remained there talking, which made me feel unhappy. Then the Prophet ﷺ went out towards the dwelling places (of his wives) and I too, went out after him and told him that those people had left. Then he returned and entered his dwelling place and let the curtains fall while I was in (his) dwelling place, and he was reciting the Verses:

'O you who believe! Enter not the Prophet's house unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meals, disperse without sitting for a talk. Verily, such (behaviour) annoys the Prophet; and he is shy of (asking) you (to go), but Allāh is not shy of (telling you) the truth..." (V.33-53)

Abū 'Uthmān said: Anas said, "I served the Prophet ﷺ for ten years."

فَٱدْخُلُوا۟ فَإِذَا طَعِمْتُمْ فَٱنتَشِرُوا۟ وَلَا مُسْتَـْٔنِسِينَ لِحَدِيثٍ ۚ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِى ٱلنَّبِىَّ فَيَسْتَحْىِۦ مِنكُمْ ۖ وَٱللَّهُ لَا يَسْتَحْىِۦ مِنَ ٱلْحَقِّ﴾ [الأحزاب: ٥٣]»

قالَ أبو عُثْمانَ: قالَ أنَسٌ: إنَّهُ خَدَمَ رَسُولَ اللهِ ﷺ عَشْرَ سِنِينَ. [راجع: ٤٧٩١]

(66) CHAPTER. To borrow the clothes, etc. for the bride.

(٦٦) **بابُ** اسْتِعارَةِ الثِّيابِ للعَرُوسِ وغَيرِها

5164. Narrated 'Āishah رَضِيَ اللهُ عَنْها that she borrowed a necklace from Asmā' and then it got lost. So Allāh's Messenger ﷺ sent some people from his companions in search of it. In the meantime the stated time for the *Ṣalāt* (prayer) became due and they offered their *Ṣalāt* (prayer) without ablution. When they came to the Prophet ﷺ, they complained about it to him, so the Verse regarding *Tayammum* was revealed.

Usaid bin Ḥuḍair said, "(O 'Āishah!) may Allāh bless you with a good reward, for by Allāh, never did a difficulty happen in connection with you, but Allāh prepared a way out from it for you, and brought Allāh's Blessings for the Muslims."

٥١٦٤ - حدَّثني عُبَيْدُ بنُ إسْماعِيلَ: حدَّثنا أبو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّها اسْتَعارَتْ مِنْ أسْماءَ قِلادَةً فَهَلَكَتْ فأرْسَلَ رَسُولُ اللهِ ﷺ ناساً مِنْ أصحابِهِ في طَلَبِها فأدْرَكَتْهُمُ الصلاةُ فَصَلَّوْا بِغَيرِ وُضُوءٍ. فَلَمَّا أتَوُا النَّبِيَّ ﷺ شَكَوا ذٰلِكَ إلَيْهِ فَنَزَلَتْ آيَةُ التَّيَمُّمِ، فَقالَ أُسَيْدُ بنُ حُضَيْرٍ: جَزاكِ اللهُ خَيراً، فَوَاللهِ ما نَزَلَ بِكِ أمْرٌ قَطُّ إلَّا جَعَلَ اللهُ لَكِ مِنْهُ مَخْرَجاً، وجَعَلَ لِلْمُسْلِمِينَ فِيهِ بَرَكَةً. [راجع: ٣٣٤]

(67) CHAPTER. What a man should say on having a sexual intercourse with his wife.

(٦٧) **باب** ما يَقُولُ الرَّجُلُ إذَا أتَى أهْلَهُ

5165. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "If anyone of you, when having sexual intercourse with his wife, says: *Bismillāh, Allāhumma jannibnīsh-Shaiṭān wa jannibish-Shaiṭan ma razaqtanā*[1], and if it is

٥١٦٥ - حدَّثنا سَعْدُ بنُ حَفْصٍ: حدَّثنا شَيْبانُ، عَنْ مَنْصُورٍ، عَنْ سالِمِ بنِ أبي الجَعْدِ، عَنْ كُرَيبٍ، عَنِ ابنِ عَبَّاسٍ قالَ: قالَ النَّبِيُّ ﷺ: «أمَا لَوْ

(1) (H. 5165) This invocation means: 'In the Name of Allāh! O Allāh! Protect me from Satan and protect from Satan what You bestow upon us (i.e. an offspring).'

أَنَّ أَحَدَهُمْ يَقُولُ حِينَ يأتي أَهْلَهُ: بِسْمِ اللهِ، اللَّهُمَّ جَنِّبْنِي الشَّيْطانَ وَجَنِّبِ الشَّيْطانَ ما رَزَقْتَنا، ثُمَّ قُدِّرَ بَيْنَهُما في ذٰلِكَ أَوْ قُضِيَ وَلَدٌ لَمْ يَضُرَّهُ شَيْطانٌ أَبَداً». [راجع: ١٤١]

destined that they should have a child, then Satan will never be able to harm him."

(٦٨) **بابٌ: الوَلِيمَةُ حَقٌّ،**

وَقالَ عَبْدُ الرَّحمٰنِ بنُ عَوْفٍ: قالَ لي النَّبِيُّ ﷺ: «أَوْلِمْ وَلَوْ بِشاةٍ».

(68) CHAPTER. The *Walīma* (wedding banquet) is obligatory.

And 'Abdur-Raḥmān bin 'Auf said, "The Prophet ﷺ said to me, "Give a wedding banquet, even with one sheep."

٥١٦٦ - **حدَّثَنا** يَحْيى بنُ بُكَيرٍ قال: حدَّثَني اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أَخبرني أَنَسُ بنُ مالِكٍ: أَنَّهُ كانَ ابنَ عَشْرِ سِنِينَ مَقْدَمَ رَسُولِ اللهِ ﷺ المَدِينَةَ فَكن أُمَّهاتي يُوَاظِبْنَنِي عَلى خِدْمَةِ النَّبِيِّ ﷺ فَخَدَمْتُهُ عَشْرَ سِنِينَ. وَتُوفِّيَ النَّبِيُّ ﷺ وأَنا ابنُ عِشْرِينَ سَنَةً، فَكُنْتُ أَعْلَمَ النَّاسِ بِشأنِ الْحِجابِ حِينَ أُنْزِلَ، وكانَ أَوَّلُ ما أُنْزِلَ في مُبْتَنى رَسُولِ اللهِ ﷺ بِزَيْنَبَ بِنتِ جَحْشٍ، أَصْبَحَ النَّبِيُّ ﷺ بِها عَرُوساً، فَدَعا القَوْمَ فأَصَابُوا مِنَ الطَّعامِ ثُمَّ خَرَجُوا وَبَقِيَ رَهْطٌ مِنْهُمْ عِنْدَ النَّبِيِّ ﷺ فأَطالُوا المُكْثَ، فَقامَ النَّبيُّ ﷺ فَخَرَجَ وخَرَجْتُ مَعَهُ لِكَيْ يَخْرُجُوا فَمَشَى النَّبِيُّ ﷺ وَمَشَيْتُ حتَّى جاءَ عَتَبَةَ حُجْرَةِ عائِشَةَ، ثُمَّ ظَنَّ أَنَّهُمْ خَرَجُوا، فَرَجَعَ وَرَجَعْتُ مَعَهُ حتَّى إذَا دَخَلَ

5166. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: I was ten years old when Allāh's Messenger ﷺ arrived at Al-Madīna. My mother and aunts used to urge me to serve the Prophet ﷺ regularly, and I served him for ten years. When the Prophet ﷺ died I was twenty years old, and I knew about the order of *Al-Ḥijāb* (veiling of ladies) more than any other person when it was revealed. It was revealed for the first time when Allāh's Messenger ﷺ had consummated his marriage with Zainab bint Jaḥsh. When the day dawned, the Prophet ﷺ was a bridegroom and he invited the people to a banquet, so they came, ate, and then all left except a few who remained with the Prophet ﷺ for a long time. The Prophet ﷺ got up and went out, and I too went out with him so that those people might leave too. The Prophet ﷺ proceeded and so did I, till he came to the threshold of 'Āishah's dwelling place. Then thinking that these people have left by then, he returned and so did I along with him till he entered upon Zainab and behold, they were still sitting and had not gone. So the Prophet ﷺ again went away and I went away along with him. When we reached the threshold of 'Āishah dwelling place, he thought that they had left, and so he returned and I too, returned along with

عَلى زَيْنَبَ فإذَا هُمْ جُلُوسٌ لَمْ يَقُومُوا، فَرَجَعَ النَّبِيُّ ﷺ ورَجَعْتُ مَعَهُ حتَّى إذَا بَلَغَ عَتَبَةَ حُجْرَةِ عائشَةَ وَظَنَّ أنَّهُمْ خَرَجُوا فَرَجَعَ وَرَجَعْتُ مَعَهُ فإذَا هُمْ قَدْ خَرَجُوا، فَضَرَبَ النَّبِيُّ ﷺ بَيْنِي وَبَيْنَهُ بالسِّتْرِ وأُنْزِلَ الحِجَابُ. [راجع: ٤٧٩١]

him and found those people had left. Then the Prophet ﷺ drew a curtain between me and him, and the Verses of *Al-Hijāb* were revealed.

(٦٩) **بابُ الوَلِيمَةِ وَلَوْ بِشاةٍ**

(69) CHAPTER. *Al-Walīma* (the wedding banquet) is recommended to be given even if one sheep is presented therein.

٥١٦٧ - **حدَّثَنا** عَلِيٌّ: حدَّثَنا سُفْيانُ قالَ: حدَّثَني حُمَيْدٌ: أنَّه سَمِعَ أنَساً رَضِيَ اللهُ عَنْهُ قالَ: سأَلَ النَّبِيُّ ﷺ عَبْدَ الرَّحْمٰنِ بنَ عَوْفٍ وَتَزَوَّجَ امْرأةً مِنَ الأَنْصَارِ: «كَمْ أَصْدَقْتَها؟» قالَ: وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ. وَعَنْ حُمَيْدٍ قالَ: سَمِعْتُ أنَساً قالَ: لَمَّا قَدِمُوا المَدينَةَ نَزَلَ المهاجِرونَ على الأَنصارِ فَنَزَلَ عَبْدُ الرَّحمٰنِ بنُ عَوْفٍ عَلى سَعْدِ بنِ الرَّبِيعِ فَقالَ: أُقاسِمُكَ مالي وأَنْزِلُ لكَ عَنْ إحْدَى امْرأَتيَّ. قالَ: بارَكَ اللهُ لكَ في أَهْلِكَ وَمالِكَ، فَخَرَجَ إلى السُّوقِ فَباعَ وَاشْتَرَى، فأَصابَ شَيْئاً مِنْ أَقِطٍ وسَمْنٍ فَتَزَوَّجَ فَقالَ النَّبِيُّ ﷺ: «أَوْلِمْ وَلَوْ بِشاةٍ». [راجع: ٢٠٤٩]

5167. Narrated Anas رَضِيَ اللهُ عَنْهُ: When 'Abdur-Raḥmān bin 'Auf married an *Anṣārī* woman, the Prophet ﷺ asked him, "How much *Mahr* did you give her?" 'Abdur-Raḥmān said, "Gold equal to the weight of a date stone." Anas added: When they (i.e. the Prophet ﷺ and his Companions) arrived at Al-Madīna, the emigrants stayed at the *Anṣār's* houses. 'Abdur-Raḥmān bin 'Auf stayed at Sa'd bin Ar-Rabi's house. Sa'd said to 'Abdur-Raḥmān, "I will divide and share my property with you and will give one of my two wives to you." 'Abdur-Raḥmān said, "May Allāh bless you, your wives and property (I am not in need of that; but kindly show me the way to the market)." So 'Abdur-Raḥmān went to the market and traded there gaining a profit of some dried yoghourt and butter, and married (an *Anṣārī* woman). The Prophet ﷺ said to him, "Give a *Walīma* (wedding banquet), even with one sheep."

٥١٦٨ - **حدَّثَنا** سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادٌ، عَنْ ثابِتٍ، عَنْ أنَسٍ قالَ: ما أَوْلَمَ النَّبِيُّ عَلى شَيْءٍ

5168. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ did not give a better *Walīma* (wedding banquet) on the occasion of marrying any of his wives than the one he gave on marrying Zainab, and he gave that

مِنْ نِسائِهِ ما أَوْلَمَ عَلى زَيْنَبَ، أَوْلَمَ بِشاةٍ. [راجع: ٤٧٩١]

Walīma (wedding banquet) with one sheep.

٥١٦٩ - حَدَّثَنا مُسَدَّدٌ: حَدَّثَنا عَبْدُ الوَارِثِ، عَنْ شُعَيْبٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ أَعْتَقَ صَفِيَّةَ وتَزَوَّجَها وَجَعَلَ عِتْقَها صَدَاقَها، وأَوْلَمَ عَلَيْها بِحَيْسٍ. [راجع: ٣٧١]

5169. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ manumitted Ṣafiyya and then married her, and her *Mahr* was her manumission, and he gave a *Walima* (wedding banquet) with *Ḥais* (a sort of sweet dish made from butter, cheese and dates).

٥١٧٠ - حَدَّثَنا مالِكُ بنُ إسْماعِيلَ: حَدَّثَنا زُهَيرٌ، عَنْ بَيانٍ قالَ: سَمِعْتُ أَنَساً يَقُولُ: بَنَى النَّبِيُّ ﷺ بامْرَأَةٍ فأَرْسَلَنِي فَدَعَوْتُ رِجالاً إلى الطَّعامِ. [راجع: ٤٧٩١]

5170. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ consummated his marriage with a woman (Zainab), so he sent me to invite men to the meals. (See H. 4791)

(٧٠) بابٌ مَنْ أَوْلَمَ عَلى بَعْضِ نِسائِهِ أَكْثَرَ مِنْ بَعْضٍ

(70) CHAPTER. Whoever gave a bigger *Walīma* (wedding banquet) on marrying some of his wives than on marrying the other wives of his.

٥١٧١ - حَدَّثَنا مُسَدَّدٌ: حَدَّثَنا حَمَّادُ ابنُ زَيْدٍ، عَنْ ثابِتٍ قالَ: ذُكِرَ تَزْوِيجُ زَيْنَبَ بِنْتِ جَحشٍ عِنْدَ أَنَسٍ فَقالَ: ما رَأَيْتُ النَّبِيَّ ﷺ أَوْلَمَ عَلى أَحَدٍ مِنْ نِسائِهِ ما أَوْلَمَ عَلَيْها، أَوْلَمَ بِشاةٍ. [راجع: ٤٧٩١]

5171. Narrated Thābit: The marriage of Zainab bint Jaḥsh was mentioned in the presence of Anas and he said, "I did not see the Prophet ﷺ giving a better *Walīma* (wedding banquet) on marrying any of his wives than the one he gave on marrying Zainab. He gave that *Walīma* (wedding banquet) with one sheep."

(٧١) بابٌ مَنْ أَوْلَمَ بأَقَلَّ مِنْ شاةٍ

(71) CHAPTER. Whoever gave a *Walīma* (wedding banquet) of less than one sheep.

٥١٧٢ - حَدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حَدَّثَنا سُفْيانُ، عَنْ مَنْصُورِ بنِ صَفِيَّةَ، عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ قالَتْ: أَوْلَمَ النَّبِيُّ ﷺ عَلى بَعْضِ نِسائِهِ بِمُدَّيْنِ مِنْ شَعِيرٍ.

5172. Narrated Ṣafiyya bint Shaiba: The Prophet ﷺ gave a *Walīma* (wedding banquet) with two *Mudd* of barley on marrying some of his wives. (1 *Mudd* = 3/4 of a kilogram).

(72) CHAPTER. It is obligatory to accept the invitation to a *Walīma* (wedding banquet) and other invitations. And whoever gave a *Walīma* (wedding banquet) for seven days or somewhat like.

The Prophet ﷺ did not decree that the *Walīma* should be given for one or two days.

(٧٢) بابُ حَقِّ إجابَةِ الوَلِيمَةِ والدَّعْوَةِ وَمَن أَوْلَمَ سَبْعَةَ أيَّامٍ ونَحْوَهُ،

ولَمْ يُوَقِّتِ النَّبِيُّ ﷺ يَوْماً وَلا يَوْمَين.

5173. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ said, "If anyone of you is invited to a *Walīma* (wedding banquet), he must go for it."

٥١٧٣ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا دُعِيَ أَحَدُكُمْ إلى الوَلِيمَةِ فَلْيَأْتِها». [انظر: ٥١٧٩]

5174. Narrated Abū Mūsā: The Prophet ﷺ said, "Set the captives free, accept the invitation (to a wedding banquet), and visit the patients."

٥١٧٤ - حدَّثَنَا مُسَدَّدٌ: حدَّثَنا يَحيى، عَنْ سُفْيانَ قالَ: حدَّثَني مَنْصُورٌ، عَنْ أَبي وَائِلٍ، عَنْ أَبي مُوسَى عَنِ النَّبيِّ ﷺ قالَ: «فُكُّوا العانِيَ، وأَجِيبوا الدَّاعيَ، وعُودُوا المَرِيضَ». [راجع: ٣٠٤٦]

5175. Narrated Al-Barā' bin 'Āzib رَضِيَ الله عَنْهُما: The Prophet ﷺ ordered us to do seven (things) and forbade us from seven. He ordered us to visit the patients, to follow the funeral procession, to reply to the sneezer (i.e., say to him: *'Yarhamukallāh* (May Allāh bestow His Mercy upon you)', if he says *'Al-ḥamdulillāh* (Praise be to Allāh)', to help others to fulfil their oaths, to help the oppressed, propagate *As-Salām* [(greeting) i.e. to greet one another], and to accept the invitation (to a wedding banquet). He forbade us to wear golden rings, to use silver utensils, to use *Mayāthir* (cushions of silk stuffed with cotton and placed under the rider on the saddle), the *Qassiyya* (linen clothes containing silk brought from an

٥١٧٥ - حدَّثَنَا الحَسَنُ بنُ الرَّبيعِ: حدَّثَنا أبو الأَحْوَصِ، عَنِ الأَشْعَثِ، عَنْ مُعاوِيَةَ بنِ سُوَيْدٍ: قالَ البَرَاءُ بنُ عازِبٍ رَضِيَ اللهُ عَنْهُما: أَمَرَنا النَّبِيُّ ﷺ بِسَبْعٍ، ونَهانا عَنْ سَبْعٍ: أَمَرَنا بعِيادةِ المَرِيضِ، وَاتِّباعِ الجَنَازَةِ، وتَشْمِيتِ العاطِسِ، وإبْرَارِ المُقْسِمِ، ونَصْرِ المَظْلُومِ، وإفْشاءِ السَّلامِ، وإجابَةِ الدَّاعي. ونَهانا عَنْ خَوَاتِيمِ الذَّهَبِ، وعَنْ آنِيَةِ الفِضَّةِ، وعَنِ المَيَاثِرِ، والقَسِّيَّةِ، والاسْتَبْرَقِ،

Egyptian town), the *Istabraq* (thick silk) and the *Dībāj* (another kind of silk).[1] (See *Ḥadīth* No.5635 and 5863).

وَالدِّيباجِ. تابَعَهُ أبو عَوانَةَ والشَّيْبانيُّ عَنْ أَشْعَثَ في إفْشاءِ السَّلامِ.

[راجع: ١٢٣٩]

5176. Narrated Sahl bin Sa'd: Abū Usaid As-Sā'dī invited Allāh's Messenger ﷺ to his wedding party and his wife who was the bride, served them on that day. Do you know what drink she gave Allāh's Messenger ﷺ? She had soaked some dates for him (in water) overnight, and when he had finished his meal she gave him that drink (of soaked dates).

٥١٧٦ - حدَّثَنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا عَبْدُ العَزيزِ بن أبي حازِمٍ، عن أبيْه عن سَهْلِ بْنِ سَعْدٍ قالَ: دَعا أبو أُسَيْدٍ السَّاعِدِيُّ رَسُولَ اللهِ ﷺ في عُرْسِهِ وكانَتِ امْرأَتُهُ يَوْمَئِذٍ خادِمَهُمْ وهيَ العَرُوسُ، قالَ سَهْلٌ: تَدْرُونَ ما سَقَتْ رَسُولَ اللهِ ﷺ؟ أَنْقَعَتْ لَهُ تَمَراتٍ مِنَ اللَّيْلِ فَلَمَّا أَكَلَ سَقَتْهُ إيَّاهُ.

[انظر: ٥١٨٢، ٥١٨٣، ٥٥٩١، ٥٥٩٧، ٦٦٨٥]

(73) CHAPTER. If somebody refuses an invitation [to a *Walīma* (wedding banquet)] he indeed disobeys Allāh and His Messenger ﷺ.

(٧٣) بابٌ مَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصَى اللهَ ورَسُولَهُ

5177. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The worst food is that of a *Walīma* (wedding banquet) to which only the rich are invited while the poor are not invited. And he who refuses an invitation (to a banquet) disobeys Allāh and His Messenger ﷺ.

٥١٧٧ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّهُ كانَ يَقُولُ: شَرُّ الطَّعامِ طَعامُ الوَلِيمَةِ، يُدْعَى لَها الأغْنِياءُ، ويُتْرَكُ الفُقَراءُ. وَمَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصَى اللهَ وَرَسُولَهُ ﷺ.

(74) CHAPTER. Whoever accepted the invitation to a meal of trotters.

(٧٤) بابُ مَنْ أجابَ إلى كُراعٍ

5178. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If I am invited to a

٥١٧٨ - حدَّثَنا عَبْدانُ، عَنْ أبي حَمْزَةَ، عَنِ الأعمَشِ، عَنْ أبي حازِمٍ،

(1) (H. 5175) Gold rings and silk clothes are forbidden for men but not for women while the silver utensils are forbidden for all.

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «لَوْ دُعِيتُ إِلى كُرَاعٍ لأَجَبْتُ. وَلَوْ أُهْدِيَ إِلَيَّ كُرَاعٌ لَقَبِلْتُ». [راجع: ٢٥٦٨]

meal of trotters I will accept it; and if I am given a trotter as a present I will accept it."

(٧٥) **بابُ إِجابَةِ الدَّاعِي في العُرْسِ وَغَيْرِهِ**

(75) CHAPTER. To accept the invitation to a wedding party or any other party.

٥١٧٩ - **حدَّثنا** عَلِيُّ بنُ عَبْدِ اللهِ بنِ إبراهِيمَ: حدَّثنا الحَجَّاجُ بنُ مُحَمَّدٍ قالَ: قالَ ابنُ جُرَيْجٍ: أَخْبرَني مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يقُولُ: قالَ رَسُولُ اللهِ ﷺ: «أَجِيبُوا هٰذِهِ الدَّعْوَةَ إِذَا دُعِيتُمْ لَهَا». قالَ: كانَ عَبْدُ اللهِ يَأْتي الدَّعْوَةَ في العُرسِ وغَيرِ العُرْسِ وَهُوَ صَائمٌ. [راجع: ٥١٧٣]

5179. Narrated Nāfi': 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما said, "Allāh's Messenger ﷺ said, 'Accept the marriage invitation if you are invited to it'."

Ibn 'Umar used to accept the invitation whether to a wedding banquet or to any other party, even when he was fasting.

(٧٦) **بابُ ذَهابِ النِّساءِ والصِّبْيانِ إِلى العُرْسِ**

(76) CHAPTER. The attendance of women and children at a wedding party.

٥١٨٠ - **حدَّثنا** عَبْدُ الرَّحمٰنِ بنُ المُبارَكِ: حدَّثنا عَبْدُ الوَارِثِ: حدَّثنا عَبْدُ العَزِيزِ ابنُ صُهَيْبٍ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: أَبْصَرَ النَّبِيُّ ﷺ نِساءً وَصِبْياناً مُقْبِلِينَ مِنْ عُرْسٍ فَقامَ مُمْتَنّاً فَقالَ: «اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِليَّ». [راجع: ٣٧٨٥]

5180. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: Once the Prophet ﷺ saw some women and children coming from a wedding party. He got up energetically and happily and said, "By Allāh! You (i.e., the *Anṣār*) are the most beloved of all people to me."

(٧٧) **بابٌ: هَلْ يَرْجِعُ إِذَا رأَى مُنْكَراً في الدَّعْوَةِ؟**

(77) CHAPTER. Should a person return if he sees something disapproved of (from the standpoint of religion) in the party?

ورأى ابنُ مَسْعُودٍ صُورَةً في البَيْتِ فَرَجَعَ. وَدَعا ابنُ عُمَرَ أَبا

Ibn Mas'ūd saw a picture in a house and went away. Ibn 'Umar invited Abū Ayyūb, and the latter saw a curtain on the wall. So

Ibn 'Umar said, "We have been over-powered by the women in this matter." Abū Ayyūb said, "I was afraid that some people might do such a deed but I never thought that you would do so, By Allāh, I will not eat anything of your food." And so Abū Ayyūb returned.

أيُّوب فَرأى في البَيْتِ سِتْراً عَلى الجِدارِ، فَقالَ ابنُ عُمَرَ: غَلَبَنا عَلَيْهِ النِّساءُ. فَقالَ: مَنْ كُنْتُ أَخْشى عَلَيْهِ فَلَمْ أَكُنْ أَخْشى عَلَيْكَ، وَاللهِ لا أَطْعَمُ لَكُمْ طَعاماً، فَرَجَعَ.

5181. Narrated 'Āishah رَضِيَ اللهُ عَنْها the wife of the Prophet ﷺ: I bought a cushion having on it pictures (of animals). When Allāh's Messenger ﷺ saw it, he stood at the door and did not enter. I noticed the sign of disapproval on his face and said, "O Allāh's Messenger! I repent to Allāh and His Messenger. What sin have I committed?" Allāh's Messenger ﷺ said, "What is this cushion?" I said, "I have bought it for you so that you may sit on it and recline on it." Allāh's Messenger ﷺ said, "The makers of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Give life to what you have created (i.e., these pictures)'." The Prophet ﷺ added, "The angels of (mercy) do not enter a house in which there are pictures." [See *Fath Al-Barī* for details about pictures].

٥١٨١ - **حدَّثنا** إسْماعِيلُ قالَ: حدَّثني مالكٌ، عَنْ نافِعٍ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنْ عائشَةَ زَوْجِ النَّبيِّ ﷺ أَنَّها أَخبرَتْهُ أَنَّها اشْتَرَتْ نُمْرُقَةً فِيها تَصاوِيرُ. فَلَمَّا رآها رَسُولُ اللهِ ﷺ قامَ عَلى البابِ فَلَمْ يَدْخُلْ فَعَرَفْتُ في وَجْهِهِ الكَراهِيَةَ فَقُلْتُ: يا رَسُولَ اللهِ، أَتُوبُ إلى اللهِ وإِلى رَسُولِهِ، ماذا أَذْنَبْتُ؟ فَقالَ رَسُولُ اللهِ ﷺ: «ما بالُ هٰذِهِ النُّمْرُقَةِ؟» قالَتْ: فَقُلْتُ: اشْتَرَيْتُها لَكَ لِتَقْعُدَ عَلَيْها وتَوَسَّدَها. فَقالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَصحابَ هٰذِهِ الصُّوَرِ يُعَذَّبُونَ يَوْمَ القِيامَةِ، وَيُقالُ لَهُم: أَحْيُوا ما خَلَقْتُمْ». وَقالَ: «إِنَّ البَيْتَ الَّذي فِيهِ الصُّوَرُ لا تَدْخُلُه المَلائكَةُ». [راجع: ٢١٠٥]

(78) CHAPTER. The attendance and serving of the lady (bride) herself for the men at (her) marriage party.

(٧٨) بابُ قِيامِ المَرأةِ عَلى الرِّجالِ في العُرْسِ وَخِدْمَتِهِمْ بالنَّفْسِ

5182. Narrated Sahl: When Abū Usaid As-Sāidī got married, he invited the Prophet ﷺ and his Companions. None prepared the food for them and brought it to them but his wife. She soaked some dates in water in a stone pot overnight, and when the Prophet ﷺ had finished his food, she provided him with that drink (of soaked dates).

٥١٨٢ - **حدَّثنا** سَعيدُ بنُ أَبي مَرْيَمَ: حدَّثنا أَبُو غَسَّانَ قالَ: حدَّثَني أَبو حازِمٍ، عَنْ سَهْلٍ قالَ: لَمَّا عَرَّسَ أَبو أُسَيْدٍ السَّاعِدِيُّ دَعا النَّبيَّ ﷺ وأَصحَابَهُ فَما صَنَعَ لَهُمْ طَعاماً وَلا

قَرَّبَهُ إِلَيْهِمْ إِلَّا امْرَأَتُهُ أُمُّ أُسَيْدٍ، بَلَّتْ تَمَرَاتٍ فِي تَوْرٍ مِنْ حِجَارَةٍ مِنَ اللَّيْلِ فَلَمَّا فَرَغَ النَّبِيُّ ﷺ مِنَ الطَّعَامِ أَمَاثَتْهُ لَهُ فَسَقَتْهُ تُحْفَةً بِذَلِكَ. [راجع: ٥١٧٦]

(79) CHAPTER. ***An-Naqī'* (juice obtained from dried dates soaked in water) and other drinks that are not intoxicant, served at a wedding party.**

(٧٩) بَابُ النَّقِيعِ وَالشَّرَابِ الَّذِي لَا يُسْكِرُ فِي الْعُرْسِ

5183. Narrated Sahl bin Sa'd: Abū Usaid As-Sā'idī invited the Prophet ﷺ to his wedding party and his wife served him on that day, and she was the bride. She said (or Sahl said), "Do you know what she soaked for Allāh's Messenger? She soaked some dates for him (in water) in a drinking bowl overnight."

٥١٨٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ الْقَارِيُّ، عَنْ أَبِي حَازِمٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ: أَنَّ أَبَا أُسَيْدٍ السَّاعِدِيَّ دَعَا النَّبِيَّ ﷺ لِعُرْسِهِ فَكَانَتِ امْرَأَتُهُ خَادِمَهُمْ يَوْمَئِذٍ وَهِيَ الْعَرُوسُ. فَقَالَتْ أَوْ قَالَ: أَتَدْرُونَ مَا أَنْقَعَتْ لِرَسُولِ اللهِ ﷺ؟ أَنْقَعَتْ لَهُ تَمَرَاتٍ مِنَ اللَّيْلِ فِي تَوْرٍ. [راجع: ٥١٧٦]

(80) CHAPTER. To be polite and kind to the women.

And the saying of the Prophet ﷺ: "The woman is like a rib."

(٨٠) بَابُ الْمُدَارَاةِ مَعَ النِّسَاءِ

وَقَوْلِ النَّبِيِّ ﷺ: «إِنَّمَا الْمَرْأَةُ كَالضِّلَعِ».

5184. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The woman is like a rib; if you try to straighten her, you will break her. So if you want to get benefit from her, do so while she still has some crookedness."

٥١٨٤ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْمَرْأَةُ كَالضِّلَعِ إِنْ أَقَمْتَهَا كَسَرْتَهَا وَإِنِ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عِوَجٌ». [راجع: ٣٣٣١]

(81) CHAPTER. The exhortation of taking care of the women.

(٨١) بَابُ الْوَصَاةِ بِالنِّسَاءِ،

5185. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever believes in Allāh and the Last Day should not harm his neighbour."

٥١٨٥ - حدَّثَنا إسحاقُ بنُ نَصْرٍ: حدَّثنا حُسَيْنٌ الجُعْفِيُّ، عَنْ زائدةَ، عَنْ مَيْسَرَةَ، عَنْ أبي حازمٍ عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «مَنْ كانَ يُؤْمِنُ باللهِ وَاليَوْمِ الآخِرِ فَلا يُؤذِي جارَهُ». [انظر: ٦٠١٨، ٦١٣٦، ٦١٣٨، ٦٤٧٥]

5186. (The Prophet ﷺ added:) "And I command you to take care of the women in a good manner for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, you will break it, and if you leave it, it will remain crooked, so I command you to take care of the women in a good manner."

٥١٨٦ - «وَاسْتَوْصُوا بالنِّساءِ خَيراً، فإنَّهُنَّ خُلِقْنَ مِنْ ضِلَعٍ، وَإنَّ أعْوَجَ شَيْءٍ في الضِّلَعِ أعْلاهُ، فإنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وإنْ تَرَكْتَهُ لَمْ يَزَلْ أعْوَجَ. فاسْتَوْصُوا بالنِّساءِ خَيراً». [راجع: ٣٣٣١]

5187. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: During the lifetime of the Prophet ﷺ, we use to avoid chatting leisurely and freely with our wives lest some Divine Revelation might be revealed concerning us. But when the Prophet ﷺ died, we started chatting leisurely and freely (with them).

٥١٨٧ - حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ اللهِ بنِ دينارٍ، عنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا نَتَّقِي الكَلامَ والانْبِساطَ إلى نِسائنا على عَهْدِ النَّبيِّ ﷺ هَيْبَةَ أنْ يَنْزِلَ فِينا شَيْءٌ، فَلَمَّا تُوُفِّيَ النَّبيُّ ﷺ تَكَلَّمْنا وَانْبَسَطْنا.

(82) CHAPTER. "(O you who believe)! Ward off from yourself and your families a Fire (Hell) whose fuel is men and stones..." (V.66:6)

(٨٢) **بابٌ** ﴿قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾ [التحريم: ٦]

5188. Narrated 'Abdullāh (bin 'Umar) رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Everyone of you is a guardian and everyone of you is responsible (for his wards). A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and she is responsible

٥١٨٨ - حدَّثَنا أبو النُّعْمانِ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ قالَ: قالَ النَّبيُّ ﷺ: «كُلُّكُمْ راعٍ وَكُلُّكُمْ مَسْؤُولٌ: فالإمَامُ راعٍ وَهُوَ مَسْؤُولٌ: والرَّجُلُ

(for it); a slave is a guardian of his master's property and is responsible (for that). Beware! All of you are guardians and are responsible (for your wards)." (See H. 893)

(83) CHAPTER. To treat one's family in a polite and kind manner.

5189. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Eleven women sat (at a place) and promised and contracted that they would not conceal anything of the news of their husbands. The first one said, "My husband is like the meat of a lean weak camel which is kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put up with the trouble of fetching it."(1) The second one said, "I shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits." The third one said, "My husband is a tall man; if I describe him (and he hears of that) he will divorce me, and if I keep quiet, he will neither divorce me nor treat me as a wife." The fourth one said, "My husband is a moderate person like the night of Tihāma which is neither hot nor cold. I am neither afraid of him, nor am I discontented with him." The fifth one said, "My husband, when entering (the house) is a leopard, and when going out, is a lion. He does not ask about whatever is in the house."(2) The sixth one said, "If my husband eats, he eats too much (leaving the dishes empty), and if he

رَاعٍ عَلى أَهْلِهِ وَهُوَ مَسْؤُولٌ. والمَرأَةُ رَاعِيَةٌ عَلى بَيْتِ زَوْجِها وَهيَ مَسْؤُلَةٌ. والعَبْدُ رَاعٍ عَلى مالِ سَيِّدِهِ وَهُوَ مَسْؤُلٌ. أَلَا فَكُلُّكُمْ رَاعٍ وكُلُّكُمْ مَسْؤُلٌ». [راجع: ٨٩٣]

(٨٣) بابُ حُسْنِ المُعاشَرَةِ مَعَ الأَهْلِ

٥١٨٩ - حَدَّثَنا سُلَيمانُ بنُ عَبدِ الرَّحمٰنِ وعَليُّ بنُ حُجْرٍ قالا: أَخبَرَنا عِيسَى بنُ يُونُسَ: حدَّثَنا هِشامُ بنُ عُرْوَةَ، عَنْ عَبْدِ اللهِ بنِ عُرْوَةَ، عَن عُرْوَةَ عَنْ عائشَةَ قالَتْ: جَلَسَ إِحْدَى عَشْرَةَ امْرأَةً: فَتَعاهَدْنَ وَتَعاقَدْنَ أَنْ لا يَكْتُمْنَ مِنْ أَخْبارِ أَزْوَاجِهِنَّ شَيْئاً. قالَتِ الأُولى: زَوْجي لَحْمُ جَمَلٍ غَثٍّ عَلى رأسِ جَبَلٍ، لا سَهْلٍ فَيُرْتَقى، وَلا سَمِينٍ فَيُنْتَقَلُ. قالَتِ الثّانِيَةُ: زَوْجي لا أَبُثُّ خَبَرَهُ، إِنِّي أَخافُ أَنْ لا أَذَرَهُ، إِنْ أَذْكُرْهُ أَذْكُرْ عُجَرَهُ وبُجَرَهُ. قالَتِ الثّالِثَةُ: زَوْجي العَشَنَّقُ إِن أَنْطِقْ أُطَلَّقْ، وإِنْ أَسْكُتْ أُعَلَّقْ. قالَتِ الرَّابِعَةُ: زَوْجي كَلَيْلِ تِهامَةَ لا حَرٌّ وَلا قُرٌّ. وَلا مَخافَةَ ولا سآمَةَ. قالَتِ الخامِسَةُ: زَوْجي إن دَخَلَ فَهِدَ وإِنْ خَرَجَ أَسِدَ. وَلا يَسأَلُ

(1) (H. 5189) Her husband was bad in behaviour, worthless, arrogant and miserly.

(2) (H. 5189) She compares her husband with a leopard which is well-known for being shy, harmless and fond of too much sleep. She compares him with a lion when he is out for fighting. Besides, he does not interfere in the home affairs, e.g., he does not ask her how much she has spent, nor does he criticise any fault he may notice.

عَمَّا عَهِدَ. قالَتِ السَّادِسَةُ: زَوْجي إنْ أَكَلَ لَفَّ، وَإِنْ شَرِبَ اشْتَفَّ، وإنِ اضْطَجَعَ الْتَفَّ، وَلا يُولِجُ الكَفَّ لِيَعْلَمَ البَثَّ. قالَتِ السَّابِعَةُ: زَوْجي غَيَاياءُ أو عَيَاياءُ طَباقاءُ، كُلُّ دَاءٍ لَهُ دَاءٌ، شَجَّكِ أَوْ فَلَّكِ أَوْ جَمَعَ كُلاًّ لَكِ. قالَتِ الثَّامِنَةُ: زَوْجي المَسُّ مَسُّ أَرْنَبٍ، وَالرِّيحُ رِيحُ زَرْنَبٍ. قالَتِ التَّاسِعَةُ: زَوْجي رَفِيعُ العِمادِ، طَوِيلُ النِّجادِ، عَظِيمُ الرَّمادِ، قَرِيبُ البَيْتِ مِنَ النَّادِ. قالَتِ العاشِرَةُ: زَوْجي مالكٌ وَما مالكٌ، مالكٌ خَيرٌ مِنْ ذٰلكَ، لَهُ إِبِلٌ كَثيرَاتُ المَبارِكِ، قَلِيلاتُ المَسارِحِ. وإذَا سَمِعْنَ صَوْتَ المِزْهَرِ أَيْقَنَّ أَنَّهُنَّ هَوَالكُ. قالَتِ الحادِيَةَ عَشْرَةَ: زَوْجي أَبو زَرْعٍ، فَما أَبو زَرْعٍ؟ أَنَاسَ مِنْ حُلِيٍّ أُذُنَيَّ، وَمَلأَ مِنْ شَحْمٍ عَضُدَيَّ، وبَجَّحَني فَبَجِحَتْ إلَيَّ نَفْسِي، وَجَدَني في أَهْلِ غُنَيْمَةٍ بِشِقٍّ فَجَعَلَني في أَهْلِ صَهِيلٍ وأَطِيطٍ، وَدائِسٍ ومُنَقٍّ، فعِنْدَهُ أَقُولُ فَلا أُقَبَّحُ، وأَرْقُدُ فأَتَصَبَّحُ، وأَشْرَبُ فأَتَقَنَّحُ. أُمُّ أبي زَرْعٍ، فَمَا أُمُّ أَبي زَرْعٍ؟ عُكُومُها رَدَاحٌ، وبَيْتُها فَساحٌ. ابنُ أَبي زَرْعٍ، فَمَا ابنُ أَبي زَرْعٍ؟ مَضجِعُهُ كَمَسَلِّ

drinks he leaves nothing, and if he sleeps he sleeps alone (away from me) covered in garments and does not stretch his hands here and there so as to know how I fare (get along)." The seventh one said, "My husband is a wrongdoer or weak and foolish. All the defects are present in him. He may injure your head or your body or may do both." The eighth one said, "My huband is soft to touch like a rabbit and smells like a *Zarnab* (a kind of good smelling grass)." The ninth one said, "My husband is a tall generous man wearing a long strap for carrying his sword.(1) His ashes are abundant(2) and his house is near to the people who would easily consult him."(3) The tenth one said, "My husband is Mālik, and what is Mālik? Mālik is greater than whatever I say about him. (He is beyond and above all praises which can come to my mind). Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. When the camels hear the sound of the lute (or the tambourine) they realize that they are going to be slaughtered for the guests." The eleventh one said, "My husband is Abū Zar'a, and what is Abū Zar'a (i.e., what should I say about him)? He has given me many ornaments and my ears are heavily loaded with them and my arms have become fat (i.e., I have become fat). And he has pleased me, and I have become so happy that I feel proud of myself. He found me with my family who were mere owners of sheep and living in poverty, and brought me to a respected family having horses and camels and threshing and purifying grain(4).

(1) (H. 5189) He is noble and brave.
(2) (H. 5189) He is so generous that he always makes fires for his guests to entertain them, and hence, the abundant ashes he has at home.
(3) (H. 5189) He lives near to the people so that he is always at hand to solve their problems and help them in hardships and give them good advice.
(4) (H. 5189) They were rich farmers, her husband took her out of poverty into prosperity.

شَطْبَةٍ، ويُشْبِعُهُ ذِراعُ الجَفْرَةِ. بِنْتُ أَبي زَرْعٍ، فَما بِنْتُ أَبي زَرْعٍ؟ طَوْعُ أَبيها، وَطَوْعُ أُمِّها، وَمِلْءُ كِسائِها، وغَيْظُ جارَتِها. جارِيَةُ أَبي زَرْعٍ، فَما جارِيَةُ أَبي زَرْعٍ؟ لا تَبُثُّ حَديثَنا تَبْثيثاً، وَلا تُنَقِّثُ مِيرَتَنا تَنْقيثاً، وَلا تَمْلأُ بَيْتَنا تَعشِيشاً. قالَتْ: خَرَجَ أَبو زَرْعٍ والأَوْطابُ تُمْخَضُ، فَلَقِيَ امرأَةً مَعَها وَلَدانِ لَها كالفَهْدَينِ، يَلْعَبانِ مِنْ تَحْتِ خَصْرِها بِرُمَّانَتَينِ فطلَّقَني ونَكَحَها. فَنَكَحْتُ بَعْدَهُ رَجُلاً سَرِيّاً، رَكِبَ شَرِيّاً، وأَخَذَ خَطِّيّاً، وأَراحَ عَلَيَّ نَعَماً ثَرِيّاً، وأَعْطاني مِنْ كلِّ رائحَةٍ زَوْجاً، وقالَ: كُلي أُمَّ زَرْعٍ، وَميري أَهْلَكِ. قالتْ: فَلَوْ جَمَعْتُ كُلَّ شَيْءٍ أَعْطانيهِ ما بَلَغَ أَصْغَرَ آنِيَةِ أَبي زَرْعٍ. قالَتْ عائشَةُ: قالَ رَسُولُ اللهِ ﷺ: «كنتُ لَكِ كأَبي زَرْعٍ لأُمِّ زَرْعٍ». قالَ سَعِيدُ بنُ سَلَمَةَ: قالَ هِشامٌ: وَلا تُعَشِّشُ بَيْتَنا تَعْشِيشاً. قالَ أبو عَبْدِ اللهِ: وقالَ بَعْضُهُمْ: فأَتَقَمَّحُ، بالمِيمِ، وَهٰذا أَصَحُّ.

Whatever I say, he does not rebuke or insult me. When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my fill. The mother of Abū Zar'a and what may one say in praise of the mother of Abū Zar'a? Her saddle bags were always full of provision and her house was spacious(1). As for the son of Abū Zar'a what may one say of the son of Abū Zar'a? His bed is as narrow as an unsheathed sword and an arm of a kid (of four months) satisfies his hunger.(2) As for the daughter of Abū Zar'a she is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife. As for the (maid) slave-girl of Abū Zar'a, what may one say of the (maid) slave-girl of Abū Zar'a? She does not uncover our secrets but keeps them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house."(3) The eleventh lady added, "One day it so happened that Abū Zar'a went out at the time when the milk was being milked from the animals, and he saw a woman who had two sons like two leopards playing with her two breasts. (On seeing her) he divorced me and married her. Thereafter I married a noble man who used to ride a fast tireless horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said, 'Eat (of this), O Umm Zar'a, and give provision to your relatives'." She added, "Yet, all those things which my second husband gave me could not fill the smallest utensil of Abū Zar'a's." 'Āishah رَضِيَ اللهُ عَنها then said: Allāh's Messenger ﷺ said to me, "I am to you as Abū Zar'a was to his wife Umm Zar'a".

(1) (H. 5189) She was well-off and generous.
(2) (H. 5189) He was a slender man who ate little.
(3) (H. 5189) She was trustworthy, careful and clean.

5190. Narrated 'Urwa : 'Āishah رَضِيَ اللهُ عَنها said, "While the Ethiopians were playing with their small spears, Allāh's Messenger ﷺ screened me behind him and I watched (that display) and kept on watching till I left on my own." So you may estimate of what age a little girl may listen to amusement.(1)

٥١٩٠ - حدَّثَنا عَبْدُ اللهِ بنُ مُحمَّدٍ: حدَّثَنا هِشامٌ: أَخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: كانَ الحَبَشُ يَلْعَبونَ بِحِرَابِهِمْ فَيسْترني رَسُولُ اللهِ ﷺ وأَنا أَنْظُرُ، فَما زِلْتُ أَنْظُرُ حتَّى كُنْتُ أَنا أَنْصرِفُ فاقْدُرُوا قَدْرَ الجارِيَةِ الحَدِيثَةِ السِّنِّ تَسْمَعُ اللَّهْوَ. [راجع: ٤٥٤]

(84) CHAPTER. The advice of a man to his daughter regarding her husband.

(٨٤) بابُ مَوْعِظَةِ الرَّجُلِ ابْنَتَهُ لِحالِ زَوْجِها

5191. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما : I had been eager to ask 'Umar bin Al-Khaṭṭāb about the two ladies from among the wives of the Prophet ﷺ regarding whom Allāh تعالى said:

"If you two (wives of the Prophet ﷺ) turn in repentance to Allāh (it will be better for you) your hearts are indeed so inclined to oppose what the Prophet ﷺ likes)." (V.66:4)

Till 'Umar performed the *Ḥajj* and I too, performed the *Ḥajj* along with him. (On the way) 'Umar went aside to answer the call of nature, and I also went aside along with him carrying a tumbler full of water, and when 'Umar had finished answering the call of nature, I poured water over his hands and he performed the ablution. Then I said to him, "O chief of the believers! Who were the two ladies from among the wives of the Prophet ﷺ regarding whom Allāh تعالى said:

'If you two (wives of the Prophet ﷺ) turn in repentance to Allāh (it will be better for you) your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes)'?" (V.66:4)

٥١٩١ - حدَّثَنا أَبو اليَمانِ: أَخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ أَبي ثَوْرٍ، عَنْ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمْ أَزَلْ حَرِيصاً على أَنْ أَسأَلَ عُمَرَ بنَ الخَطَّابِ عَنِ المَرأَتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَيْنِ قالَ اللهُ تَعالى: ﴿إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ حتَّى حَجَّ وحَجَجْتُ مَعَهُ. وَعَدَلَ وَعَدَلْتُ مَعَهُ بِإِدَاوَةٍ فَتَبرَّزَ ثُمَّ جاءَ فَسَكَبْتُ عَلى يَدَيْهِ مِنْها فَتَوَضَّأَ، فَقُلْتُ لَهُ: يا أَمِيرَ المُؤْمِنينَ، مَنِ المَرأَتانِ مِنْ أَزْواجِ النَّبِيِّ ﷺ اللَّتانِ قالَ اللهُ تَعالى: ﴿إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ قالَ: وَاعَجَبا لَكَ يا ابنَ عَبَّاسٍ، هُمَا عائِشَةُ وَحَفْصَةُ. ثُمَّ اسْتَقْبَلَ عُمَرُ الحَدِيثَ يَسوقُهُ قالَ:

(1) (H. 5190) 'Āishah was fifteen years old then.

He said, "I am astonished at your question, O Ibn 'Abbās. They were 'Āishah and Ḥafṣa." Then 'Umar went on narrating the *Ḥadīth* and said, "I and an *Anṣārī* neighbour of mine from Banī Umaiyya bin Zaid who used to live in *'Awālī-al-Madīna,* used to visit the Prophet ﷺ in turn. He used to go one day and I another day. When I went, I would bring him the news of what had happened that day regarding the Divine Revelation and other things, and when he went, he used to do the same for me. We, the people of Quraish used to have the upper hand over our wives, but when we came to the *Anṣār*, we found that their women had the upper hand over their men, so our women also started learning the ways of the *Anṣārī* women. I shouted at my wife and she retorted against me and I disliked that she should answer me back. She said to me, 'Why are you so surprised at my answering you back? By Allāh, the wives of the Prophet ﷺ answer him back and some of them may leave (does not speak to) him throughout the day till the night.' The (talk) scared me and I said to her, 'Whoever amongst them has done so will be ruined!' Then I proceeded after dressing myself, and entered upon Ḥafṣa and said to her, 'Does anyōne of you keep the Prophet ﷺ angry till night?' She said, 'Yes.' I said, 'You are a ruined losing person! Don't you fear that Allāh may get angry for the anger of Allāh's Messenger ﷺ and thus you will be ruined? So do not ask more from the Prophet ﷺ and do not answer him back and do not give up talking to him. Ask me whatever you need and do not be tempted to imitate your neighbour (i.e., 'Āishah) in her manners for she is more charming than you and more beloved to the Prophet ﷺ." 'Umar added, "At that time a talk was circulating among us that (the tribe

كُنْتُ أَنا وَجارٌ لِي مِنَ الأَنْصارِ فِي بَنِي أُمَيَّةَ بنِ زَيْدٍ وَهُمْ مِنْ عَوَالِي المَدِينَةِ وكُنَّا نَتَناوَبُ النُّزُولَ عَلى النَّبِيِّ ﷺ فَيَنْزِلُ يَوماً، وأَنْزِلُ يَوماً فإذَا نَزَلْتُ جِئْتُهُ بِمَا حَدَثَ مِنْ خَبَرِ ذٰلكَ اليَوْمِ مِنَ الوَحْيِ أَوْ غَيرِهِ. وَإِذَا نَزَلَ فَعَلَ مِثْلَ ذٰلكَ. وكُنَّا مَعْشَرَ قُرَيْشٍ نَغْلِبُ النِّساءَ. فَلَمَّا قَدِمْنا عَلى الأَنْصارِ إِذَا قَوْمٌ تَغْلِبُهُمْ نِساؤُهُمْ، فَطَفِقَ نِساؤُنا يأْخُذْنَ مِنْ أَدَبِ نِساءِ الأَنْصارِ، فَصَخِبْتُ عَلى امْرأتي فَرَاجَعَتْنِي، فأَنْكَرْتُ أَنْ تُرَاجِعَنِي، قالَتْ: ولِمَ تُنْكِرُ أَنْ أُرَاجِعَكَ؟ فَوَاللهِ إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعْنَهُ، وَإِنَّ إِحْدَاهُنَّ لَتَهْجُرُهُ اليَوْمَ حَتَّى اللَّيْلِ، فأَفْزَعَنِي ذٰلكَ فَقُلْتُ لَها: قَدْ خابَ مَنْ فَعَلَ ذٰلكَ مِنْهُنَّ، ثُمَّ جَمَعْتُ عَلَيَّ ثِيابِي فَنَزَلْتُ فَدَخَلْتُ عَلى حَفْصَةَ فَقُلْتُ لَها: أَيْ حَفْصَةُ، أَتُغاضِبُ إِحْداكُنَّ النَّبِيَّ ﷺ اليَوْمَ حتَّى اللَّيْلِ؟ قالَتْ: نَعَمْ، فَقُلْتُ: قَدْ خِبْتِ وَخَسِرْتِ، أَفَتَأْمَنِينَ أَنْ يَغْضَبَ اللهُ لِغَضَبِ رَسُولِ اللهِ ﷺ فَتَهْلِكِي؟ لا تَسْتَكْثِرِي النَّبِيَّ ﷺ وَلا تُرَاجِعِيهِ فِي شَيْءٍ ولا تَهْجُرِيهِ وَسَلِينِي ما بَدَا لَكِ وَلا يَغُرَّنَّكِ أَنْ كانَتْ جارَتُكِ أَوْضأَ مِنْكِ وأَحَبَّ إِلى النَّبِيِّ ﷺ، يُرِيدُ عائِشَةَ. قالَ عُمَرُ: وكُنَّا قَدْ تَحَدَّثْنا

of) Ghassān were preparing their horses to invade us. My *Anṣārī* companion, on the day of his turn, went (to the town) and returned to us at night and knocked at my door violently and asked if I was there. I became horrified and came out to him. He said, 'Today a great thing has happened.' I asked, 'What is it? Have (the people of) Ghassān come?' He said, 'No, but (what has happened) is greater and more horrifying than that: Allāh's Messenger ﷺ has divorced his wives.' " 'Umar added, "The Prophet ﷺ kept away from his wives and I said, 'Ḥafṣa is a ruined loser.' I had already thought that most probably this (divorce) would happen in the near future. So I dressed myself and offered the morning *Ṣalāt* (prayer) with the Prophet ﷺ and then the Prophet ﷺ entered an upper room and stayed there in seclusion. I entered upon Ḥafṣa and saw her weeping. I asked, 'What makes you weep? Did I not warn you about that? Did the Prophet ﷺ divorce you all?' She said, 'I do not know. There he is retired alone in the upper room.' I came out and sat near the pulpit and saw a group of people sitting around it and some of them were weeping. I sat with them for a while but could not endure the situation, so I went to the upper room where the Prophet ﷺ was and said to a black slave of his, 'Will you get the permission (of the Prophet ﷺ) for 'Umar (to enter)?' The slave went in, talked to the Prophet ﷺ about it and then returned saying, 'I have spoken to the Prophet ﷺ and mentioned you but he kept quiet.' Then I returned and sat with the group of people sitting near the pulpit, but I could not bear the situation and once again I said to the slave, 'Will you get the permission for 'Umar?' He went in and returned saying, 'I mentioned you to him but he kept quiet.' So I returned again and sat with the group of

أَنَّ غَسَّانَ تُنْعِلُ الخَيْلَ لِتَغْزُونَا، فَنَزَلَ صَاحِبِي الأَنْصَارِيُّ يَوْمَ نَوْبَتِهِ، فَرَجَعَ إِلَيْنا عِشاءً فَضَرَبَ بابِي ضَرْباً شَدِيداً وقالَ: أَثَمَّ هُوَ؟ فَفَزِعْتُ فَخَرَجْتُ إِلَيْهِ، فَقالَ: قَدْ حَدَثَ اليَوْمَ أَمْرٌ عَظِيمٌ. قُلْتُ: ما هُوَ؟ أَجاءَ غَسَّانُ؟ قالَ: لا، بَلْ أَعْظَمُ مِنْ ذٰلِكَ وأَهْوَلُ، طَلَّقَ رَسُولُ اللهِ ﷺ نِساءَهُ - وَقَالَ عُبَيْدُ ابْنُ حُنَيْنٍ سَمِعَ ابْنَ عَبَّاسٍ، عَنْ عُمَرَ، فَقَالَ: اعْتَزَلَ النَّبِيُّ ﷺ أَزْواجَهُ - فَقُلْتُ: خابَتْ حَفْصَةُ وَخَسِرَتْ، وَقَدْ كُنْتُ أَظُنُّ هٰذا يُوشِكُ أَنْ يَكُونَ، فَجَمَعْتُ عَلَيَّ ثِيابِي فَصَلَّيْتُ صَلاةَ الفَجْرِ مَعَ النَّبِيِّ ﷺ، فَدَخَلَ النَّبِيُّ ﷺ مَشْرُبَةً لَهُ فاعْتَزَلَ فِيها. وَدَخَلْتُ عَلى حَفْصَةَ فإذَا هِيَ تَبْكِي، فَقُلْتُ: ما يُبْكِيكِ؟ أَلَم أَكُنْ حَذَّرْتُكِ هٰذا؟ أَطَلَّقَكُنَّ النَّبِيُّ ﷺ؟ قالَتْ: لا أَدْرِي، ها هُوَ ذَا مُعْتَزِلٌ في المَشْرُبَةِ. فَخَرَجْتُ فَجِئْتُ إِلى المِنْبَرِ فإذَا حَوْلَهُ رَهْطٌ يَبْكِي بَعْضُهُمْ، فَجَلَسْتُ مَعَهُمْ قَلِيلاً. ثُمَّ غَلَبَنِي ما أَجِدُ فَجِئْتُ المَشْرُبَةَ التي فِيها النَّبِيُّ ﷺ فَقُلْتُ لِغُلامٍ لَهُ أَسْوَدَ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَلَ الغُلامُ فَكَلَّمَ النَّبِيَّ ﷺ ثُمَّ رَجَعَ فَقالَ: كَلَّمْتُ النَّبِيَّ ﷺ وذَكَرْتُكَ لَهُ فَصَمَتَ. فانْصَرَفْتُ حَتَّى جَلَسْتُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ المِنْبَرِ،

people sitting near the pulpit, but I could not bear the situation, and so I went to the slave and said, 'Will you get the permission for 'Umar?' He went in and returned to me saying, 'I mentioned you to him but he kept quiet.' When I was leaving, behold! The slave called me, saying, 'The Prophet ﷺ has given you permission.' Then I entered upon Allāh's Messenger ﷺ and saw him lying on a bed made of stalks of date palm leaves and there was no bedding between it and him. The stalks left marks on his side and he was leaning on a leather pillow stuffed with date-palm fibres. I greeted him and while still standing I said, 'O Allāh's Messenger! Have you divorced your wives?' He looked at me and said, 'No.' I said, '*Allāhu Akbar*!' And then, while still standing, I said chatting, 'Will you heed what I say, O Allāh's Messenger? We, the people of Quraish used to have power over our women, but when we arrived at Al-Madīna we found that the men (here) were overpowered by their women.' The Prophet ﷺ smiled and then I said to him, 'Will you heed what I say, O Allāh's Messenger? I entered upon Hafsa and said to her, 'Do not be tempted to imitate your companion ('Āishah), for she is more charming than you and more beloved to the Prophet'." The Prophet ﷺ smiled for a second time. When I saw him smiling, I sat down. Then I looked around his house, and by Allāh, I could not see anything of importance in his house except three hides, so I said, 'O Allāh's Messenger! Invoke Allāh to make your followers rich, for the Persians and the Romans have been made prosperous and they have been given (the pleasures of the world), although they do not worship Allāh.' Thereupon the Prophet ﷺ sat up as he was reclining, and said, 'Are you of such an opinion, O the son of Al-Khattāb? These

ثُمَّ غَلَبَنِي ما أَجِدُ فجِئْتُ فقُلْتُ للغُلامِ: اسْتَأذِنْ لعُمَرَ، فَدَخَلَ ثُمَّ رَجَعَ فَقالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ. فَرَجَعْتُ فَجَلَسْتُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ المِنْبرِ، ثُمَّ غَلَبَنِي ما أَجِدُ فجِئْتُ الغُلامَ فَقُلْتُ: اسْتَأذِنْ لعُمَرَ، فَدَخَلَ ثُمَّ رَجَعَ إِلَيَّ فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ. فَلمَّا وَلَّيْتُ مُنْصَرِفاً قالَ: إِذَا الغُلامُ يَدْعونِي فَقالَ: قَدْ أَذِنَ لَكَ النَّبِيُّ ﷺ، فَدَخَلْتُ عَلى رَسُولِ اللهِ ﷺ فإذا هُوَ مُضْطَجِعٌ عَلى رِمالِ حَصِيرٍ لَيسَ بَيْنَهُ وَبَيْنَهُ فِراشٌ، قَدْ أَثَّرَ الرِّمالُ بِجَنْبِهِ، مُتَّكِئاً عَلى وِسادَةٍ مِنْ أَدَمٍ حَشْوُها لِيفٌ. فَسَلَّمْتُ عَلَيْهِ ثُمَّ قُلْتُ وأَنا قائِمٌ: يا رَسُولَ اللهِ أَطَلَّقْتَ نِساءَكَ؟ فَرَفَعَ إِلَيَّ بَصَرَهُ فَقالَ: «لا»، فَقُلْتُ: اللهُ أَكْبرُ، ثُمَّ قُلْتُ وأَنا قائِمٌ أَسْتأنِسُ: يا رَسُولَ اللهِ، لَوْ رَأَيْتَنِي وكُنَّا مَعْشَرَ قُرَيْشٍ نَغْلِبُ النِّساءَ فَلَمَّا قَدِمْنا المَدِينَةَ إِذَا قَوْمٌ تَغْلِبُهُمْ نِساؤُهُمْ فَتَبَسَّمَ النَّبِيُّ ﷺ. ثُمَّ قُلْتُ: يا رَسُولَ اللهِ لَوْ رَأَيْتَنِي وَدَخَلْتُ عَلى حَفْصَةَ فَقُلْتُ لَها: لا يَغُرَّنَّكِ أَنْ كانَتْ جارَتُكِ أَوْضَأَ مِنكِ وأَحَبَّ إِلى النَّبِيِّ ﷺ، يُرِيدُ عائِشَةَ. فَتَبَسَّمَ النَّبِيُّ ﷺ تَبَسُّمَةً أُخْرَى. فَجَلَسْتُ حِينَ رأَيْتُهُ تَبَسَّمَ فَرَفَعْتُ بَصَرِي فِي بَيْتِهِ فَوَاللهِ ما رَأَيْتُ فِي بَيْتِهِ شَيْئاً يَرُدُّ البَصَرَ غَيرَ

أهَبَةٍ ثَلاثَةٍ. فَقُلْتُ: يا رَسُولَ اللهِ ادْعُ اللهَ فَلْيُوَسِّعْ على أُمَّتِكَ فإِنَّ فَارِسَ والرُّومَ قَدْ وُسِّعَ عليهم وأُعْطُوا الدُّنْيا وَهُمْ لا يَعْبُدُونَ اللهَ. فجَلَسَ النَّبِيُّ ﷺ وكانَ مُتَّكِئاً فقالَ: «أَوَ فِي هٰذَا أَنْتَ يا ابْنَ الخَطَّابِ؟ إنَّ أُولٰئِكَ قَوْمٌ قَدْ عُجِّلُوا طَيِّبَاتِهِمْ في الحَيَاةِ الدُّنْيا». فَقُلْتُ: يا رَسُولَ اللهِ اسْتَغْفِرْ لي. فاعْتَزَلَ النَّبِيُّ ﷺ نِساءَهُ مِنْ أَجْلِ ذٰلكَ الحديثِ حِينَ أَفْشَتْهُ حَفْصَةُ إلى عائشَةَ تِسْعاً وَعِشْرِينَ لَيْلَةً، وكانَ قالَ: «ما أنا بِداخِلٍ عَلَيْهِنَّ شَهْراً»، مِنْ شِدَّةِ مَوْجِدَتِهِ عَلَيْهِنَّ حِينَ عاتَبَهُ اللهُ عَزَّ وَجَلَّ. فَلَمَّا مَضَتْ تِسْعٌ وعِشْرُونَ لَيْلَةً دَخَلَ عَلى عائشَةَ، فَبَدأَ بها، فَقالَتْ لَهُ عائشَةُ: يا رَسُولَ اللهِ، إِنَّكَ كُنْتَ قَدْ أَقْسَمْتَ أَنْ لا تَدْخُلَ عَلَيْنا شَهْراً، وإِنَّما أَصْبَحْتَ مِنْ تِسْعٍ وعِشْرِينَ لَيْلَةً. أَعُدُّها عَدًّا. فقالَ: «الشَّهْرُ تِسْعٌ وعِشْرُونَ لَيْلَةً» وَكانَ ذٰلكَ الشَّهْرُ تِسْعاً وعِشْرِينَ لَيْلَةً. قالَتْ عائشَةُ: ثُمَّ أَنْزَلَ اللهُ تعالى آيَةَ التَّخَيُّرِ فَبدأَ بي أَوَّلَ امرأةٍ مِنْ نِسائِهِ فاخْتَرْتُه ثُمَّ خَيَّرَ نِساءَهُ كُلَّهُنَّ فَقُلْنَ مِثْلَ ما قالَتْ عائشَةُ. [راجع: ٨٩]

are the people who have received the rewards for their good deeds in this world.' I said, 'O Allāh's Messenger! Ask Allāh to forgive me.' Then the Prophet ﷺ kept away from his wives for twenty-nine days because of the story which Ḥafṣa had disclosed to 'Āishah. The Prophet ﷺ had said, 'I will not enter upon them (my wives) for one month,' because of his anger towards them, when Allāh عزّ وجلّ had admonished him.(1) So, when twenty-nine days had passed, the Prophet ﷺ first entered upon 'Āishah. 'Āishah said to him, 'O Allāh's Messenger! You had sworn that you would not enter upon us for one month, but now only twenty-nine days have passed, for I have been counting them one by one.' The Prophet ﷺ said, 'The (present) month is of twenty-nine days.' 'Āishah added, 'Then Allāh revealed the Verses of the option.(2) And out of all his wives he asked me first, and I chose him.' Then he gave option to his other wives and they said what 'Āishah had said."

(1) (H. 5191) The Prophet ﷺ had decided to abstain from eating a certain kind of food because of a certain event, so Allāh blamed him for doing so. Some of his wives were the cause of him taking that decision, therefore he deserted them for one month.
(2) (H. 5191) See the Qur'ān: (33:28,29).

(85) CHAPTER. A woman should not observe *Saum* (fast) (optional ones) except with the permission of her husband.

(٨٥) **بابٌ** صَوْمِ المَرأَةِ بِإِذْنِ زَوْجِها تَطَوُّعاً

5192. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A woman should not observe *Saum* (fast) (optional ones) except with her husband's permission if he is at home (staying with her)."

٥١٩٢ - **حدَّثنا** مُحَمَّدُ بنُ مُقاتِلٍ: حَدَّثَنا عَبْدُ اللهِ: أَخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامِ ابنِ مُنَبِّهٍ، عَنْ أَبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «لا تَصُومُ المَرأَةُ وَبَعْلُها شاهِدٌ إِلَّا بِإِذْنِهِ». [راجع: ٢٠٦٦]

(86) CHAPTER. If a woman spends the night deserting her husband's bed (without a reasonable cause, she is sinful).

(٨٦) **بابٌ**: إِذا باتَتِ المَرأَةُ مُهاجِرَةً فِراشَ زَوْجِها

5193. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If a man invites his wife to sleep with him and she refuses to come to him, then the angels send their curses on her till morning."

٥١٩٣ - **حدَّثنا** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا ابنُ أَبي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمانَ، عَنْ أَبي حازِمٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إِذا دَعا الرَّجُلُ امْرأَتَهُ إِلى فِراشِهِ فأَبَتْ أَنْ تَجِيءَ لَعَنَتْها المَلائِكَةُ حَتَّى تُصْبِحَ». [راجع: ٣٢٣٧]

5194. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If a woman spends the night deserting her husband's bed (does not sleep with him), then the angels send their curses on her till she comes back (to her husband)."

٥١٩٤ - **حدَّثنا** مُحَمَّدُ بنُ عَرْعَرَةَ: حدَّثنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ زُرارَةَ، عَنْ أَبي هُرَيْرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «إِذا باتَتِ المَرأَةُ مُهاجِرَةً فِراشَ زَوْجِها لَعَنَتْها المَلائِكَةُ حَتَّى تَرْجِعَ». [راجع: ٣٢٣٧]

(87) CHAPTER. A woman should not allow anyone to enter her husband's house except with his consent.

(٨٧) **بابٌ**: لا تَأْذَنُ المَرأَةُ في بَيْتِ زَوْجِها لأَحَدٍ إِلَّا بِإِذْنِهِ

5195. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "It is not lawful for a lady to observe *Saum* (fast) *(Nawāfil)* without the permission of her husband when he is at home; and she should not allow

٥١٩٥ - **حدَّثنا** أَبو اليَمانِ: حدَّثَنا شُعَيْبٌ: حدَّثنا أَبو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ

عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يَحِلُّ للمَرأَةِ أَنْ تَصُومَ وَزَوْجُها شاهِدٌ إِلَّا بإِذْنِهِ، وَلا تَأْذَنُ في بَيْتِهِ إِلَّا بإِذْنِهِ. وَما أَنْفَقَتْ مِنْ نَفَقَةٍ عَنْ غَيرِ أَمْرِهِ فإِنَّهُ يُؤَدَّى إِلَيهِ شَطْرُهُ». [راجع: ٢٠٦٦]

وَرَوَاهُ أَبو الزِّنادِ أَيْضاً، عَنْ مُوسَى، عَنْ أَبِيهِ، عَنْ أَبي هُرَيْرَةَ في الصَّوْمِ.

anyone to enter his house except with his consent; and whatever she spends of his wealth (on charitable gifts in Allāh's Cause) without being ordered by him, he will get half of the reward."

(٨٨) **بابٌ**:

(88) CHAPTER.

٥١٩٦ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا إِسْماعِيلُ: أَخْبرَنا التَّيمِيُّ، عَنْ أَبي عُثْمانَ، عَنْ أُسامَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «قُمْتُ عَلى بابِ الجَنَّةِ فكانَ عامَّةَ مَنْ دَخَلَها المَساكِينُ، وأَصحابُ الجَدِّ مَحْبُوسونَ، غَيرَ أَنَّ أَصحَابَ النَّارِ قَدْ أُمِرَ بِهِمْ إلى النَّارِ، وَقُمْتُ عَلى بابِ النَّارِ فإِذَا عامَّةُ مَنْ دَخَلَها النِّساءُ». [انظر: ٦٥٤٧]

5196. Narrated Usāma: The Prophet ﷺ said, "I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the accounts). But the people destined for the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women."

(٨٩) **بابُ كُفْرَانِ العَشِيرِ، وَهُوَ الزَّوْجُ، وَهُوَ الخَلِيطُ مِنَ المُعاشَرَةِ،**

فِيهِ عَنْ أَبي سَعِيدٍ عَنِ النَّبِيِّ ﷺ.

(89) CHAPTER. To be unthankful to *Al-'Ashīr*, i.e., the husband. *Al-'Ashīr* also means the companion.

This is narrated by Abū Sa'īd on the authority of the Prophet ﷺ.

٥١٩٧ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنْ زَيْدِ بنِ أَسْلَمَ الفقيه العمَري عَنْ عَطاءِ بنِ يَسارٍ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ: أَنَّهُ قالَ: خَسَفَتِ الشَّمْسُ عَلى عَهْدِ

5197. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنهُما: During the lifetime of Allāh's Messenger the sun eclipsed, Allāh's Messenger ﷺ offered the *Ṣalāt* (prayer) of (the eclipse) and so did the people along with him. He performed a long *Qiyām* (standing posture) during which *Sūrat Al-Baqarah* could have been recited; then he performed

a prolonged bowing, then raised his head and stood for a long time which was slightly less than that of the first *Qiyām* (and recited Qur'ān). Then he performed a prolonged bowing again but the period was shorter than the period of the first bowing, then he stood up and then prostrated. Again he stood up but this time the period of standing was less than the first standing. Then he performed a prolonged bowing but of a lesser duration than the first, then he stood up again for a long time but for a lesser duration than the first. Then he performed a prolonged bowing but of lesser duration than the first, and then he again stood up, and then prostrated and then finished his *Ṣalāt* (prayer). By then the sun eclipse had cleared. The Prophet ﷺ then said, "The sun and the moon are two signs among the signs of Allāh, and they do not eclipse because of the death or birth of someone, so when you observe the eclipse, remember Allāh [offer the eclipse *Ṣalāt* (prayer)]." They (the people) said, "O Allāh's Messenger! We saw you stretching your hand to take something at this place of yours, then we saw you stepping backward." He said, "I saw Paradise (or Paradise was shown to me), and I stretched my hand to pluck a bunch (of grapes), and had I plucked it, you would have eaten of it as long as this world exists. Then I saw the (Hell) Fire, and I have never, seen such a horrible sight as that before, and I saw that the majority of its dwellers were women." The people asked, "O Allāh's Messenger! What is the reason for that?" He replies, "Because of their disbelief (ungratefulness)." It was said. "Do they disbelieve in Allāh (are they ungrateful to Allāh)?" He replied, "They are ungrateful to their husbands and ungrateful to *Al-Ihsān* (good favours done to them). Even if you do good to one of them all your life, when she

رَسُولِ اللهِ ﷺ، فَصَلَّى رَسُولُ اللهِ ﷺ والنَّاسُ مَعَهُ فَقامَ قِياماً طَوِيلاً نَحْواً مِنْ سُورَةِ البَقَرةِ ثُمَّ رَكَعَ رُكوعاً طَويلاً. ثُمَّ رَفَعَ فَقامَ قِياماً طَويلاً وَهُوَ دُونَ الْقِيامِ الأَوَّلِ ثُمَّ رَكَعَ رُكُوعاً طَويلاً وَهُوَ دُونَ الرُّكوعِ الأَوَّلِ، ثُمَّ رَفَعَ ثُمَّ سَجَدَ. ثُمَّ قامَ فَقامَ قِياماً طَويلاً وَهُوَ دُونَ الْقِيامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَويلاً وَهُوَ دُونَ الرُّكوعِ الأَوَّلِ. ثُمَّ رَفَعَ فَقامَ قِياماً طَويلاً وَهُوَ دُونَ القِيامِ الأَوَّلِ. ثُمَّ رَكَعَ رُكوعاً طَويلاً وَهُوَ دُونَ الرُّكوعِ الأَوَّلِ. ثُمَّ رَفَعَ ثُمَّ سَجَدَ. ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَقالَ: «إِنَّ الشَّمْسَ والقَمَرَ آيَتانِ مِنْ آياتِ اللهِ، لا يَخْسِفانِ لِمَوْتِ أَحَدٍ وَلا لِحَياتِهِ. فإِذَا رَأَيْتُمْ ذٰلِكَ فاذْكُروا اللهَ». قالُوا: يا رَسُولَ اللهِ، رأَيناكَ تَناوَلْتَ شَيْئاً في مَقامِكَ هٰذَا، ثُمَّ رَأَيْناكَ تَكَعْكَعْتَ. فَقالَ: «إِنِّي رَأَيْتُ الجَنَّةَ - أَوْ أُرِيتُ الجَنَّةَ - فَتَناوَلْتُ مِنْها عُنْقُوداً وَلَوْ أَخَذْتُهُ لأَكَلْتُمْ مِنْهُ ما بَقِيَتِ الدُّنْيا. ورأَيْتُ النَّار فَلَمْ أَرَ كالْيَوْمِ مَنْظَراً قَطُّ، ورأَيْتُ أَكْثَرَ أَهْلِها النِّساءَ». قالُوا: لِمَ يا رَسُولَ اللهِ؟ قالَ: «بِكُفْرِهِنَّ». قِيلَ: «يَكْفُرْنَ باللهِ؟ قالَ: يَكْفُرْنَ العَشِيرَ، ويَكْفُرْنَ الإِحْسانَ. لَوْ أَحْسَنْتَ إِلى إِحْداهُنَّ

sees something (not of her liking) from you, she will say, "I have never seen any good from you'."

الدَّهْرَ ثُمَّ رأَتْ مِنْكَ شَيْئاً قالَتْ: ما رَأَيْتُ مِنْك خَيراً قَطُّ».

5198. Narrated Imrān: The Prophet ﷺ said, "I looked at Paradise and saw that the majority of its residents were the poor; and I looked at the (Hell) Fire and saw that the majority of its residents were women."

٥١٩٨ - حدَّثنا عُثمانُ بنُ الهَيْثَمِ: حدَّثنا عَوْفٌ، عَنْ أبي رَجاءٍ، عَنْ عِمْرانَ عَنِ النَّبيِّ ﷺ قالَ: «اطَّلَعْتُ في الجَنَّةِ فَرأَيْتُ أكْثَرَ أهْلِها الفُقَراءَ. واطَّلَعْتُ في النَّارِ فَرأَيْتُ أكْثَرَ أهْلِها النِّساءَ». تابَعَهُ أيُّوبُ وسَلْمُ بنُ زَرِيرٍ. [راجع: ٣٢٤١]

(90) CHAPTER. Your wife has a right over you.

This has been narrated by Abū Juḥaifa on the authority of the Prophet ﷺ.

(٩٠) بابٌ لِزَوْجِكَ عَلَيْكَ حَقٌّ،

قالَهُ أبُو جُحَيْفَةَ عَنِ النَّبيِّ ﷺ.

5199. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣ: Allāh's Messenger ﷺ said, "O 'Abdullāh! Have I not been informed that you fast all the day and stand in *Ṣalāt* (prayer) all night?" I said, "Yes, O Allāh's Messenger!" He said, "Do not do that! Observe the *Saum* (fast) sometimes and also leave them (the fast) at other times; stand up for the *Ṣalāt* (prayer) at night and also sleep at night. Your body has a right over you, your eyes have a right over you and your wife has a right over you."

٥١٩٩ - حدَّثنا مُحَمَّدُ بنُ مُقاتِلٍ: أخبرَنا عَبْدُ اللهِ: أخبرَنا الأوْزاعِيُّ قالَ: حدَّثني يَحْيَى بنُ أبي كَثِيرٍ قالَ: حدَّثني أبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ قالَ: حدَّثني عَبْدُ اللهِ بنُ عَمْرِو بنِ العاصِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يا عَبْدَ اللهِ، أَلَمْ أُخْبَرْ أنَّكَ تَصُومُ النَّهارَ وتَقُومُ اللَّيْلَ؟» قُلْتُ: بَلى يا رَسُولَ اللهِ، قالَ: «فَلا تَفْعَلْ. صُمْ وأفْطِرْ، وقُمْ ونَمْ. فإنَّ لِجَسَدِكَ عَلَيْكَ حَقّاً، وإنَّ لِعَيْنِكَ عَلَيْكَ حَقّاً، وإنَّ لِزَوْجِكَ عَلَيْكَ حَقّاً». [راجع: ١١٣١]

(91) CHAPTER. The woman is a guardian in her husband's house.

(٩١) بابٌ: المَرْأةُ راعِيَةٌ في بَيْتِ زَوْجِها

5200. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "All of you are

٥٢٠٠ - حدَّثنا عَبْدانُ: أخبرَنا

عَبْدُ اللهِ: أَخْبَرَنا مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، والأَمِيرُ رَاعٍ، والرَّجُلُ رَاعٍ عَلى أَهْلِ بَيْتِهِ. والمَرأَةُ رَاعِيَةٌ عَلى بَيْتِ زَوْجِها وَوَلَدِهِ. فَكُلُّكُمْ رَاعٍ وكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ». [راجع: ٨٩٣]

guardians and are responsible for your wards. The ruler is a guardian and the man is a guardian of his family; the lady is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your wards."

(٩٢) بابُ قَوْلِ اللهِ تعالى: ﴿ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ﴾ [النساء: ٣٤].

(92) CHAPTER. The Statement of Allāh تعالى:
"Men are protectors and maintainers of women." (V.4:34)

٥٢٠١ - حدَّثَنا خالِدُ بنُ مَخْلَدٍ: حدَّثَنا سُلَيْمانُ قالَ: حدَّثَني حُمَيْدٌ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: آلَى رَسُولُ اللهِ ﷺ مِنْ نِسائِهِ شَهْراً وَقَعَدَ في مَشْرُبَةٍ لَهُ فَنَزَلَ لِتِسْعٍ وَعِشْرِينَ، فَقِيلَ: يا رَسُولَ اللهِ، إِنَّكَ آلَيْتَ شَهْراً، قالَ: «إِنَّ الشَّهْرَ تِسْعٌ وَعِشْرُونَ». [راجع: ٣٧٨]

5201. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ took an oath that he would not visit his wives for one month, and he sat in an upper room belonging to him. Then, on the twenty-ninth day he came down. It was said, "O Allāh's Messenger! You had taken an oath not to visit your wives for one month." He said, "The (present) month is of twenty-nine days."

(٩٣) بابُ هِجْرَةِ النَّبِيِّ ﷺ نِساءَهُ في غَيرِ بُيُوتِهِنَّ،

وَيُذْكَرُ عَنْ مُعاوِيَةَ بنِ حَيْدَةَ رَفَعَهُ: «وَلا تَهْجُرْ إِلَّا في البَيْتِ»، والأَوَّلُ أَصَحُّ.

(93) CHAPTER. The decision of the Prophet ﷺ not to share the beds with his wives and to stay away from their houses.

Mu'awīya bin Haida said that the Prophet ﷺ said, "When you desert your wife (abstain from sleeping with her) you should stay (with her) at home." But the first verdict is more correct.(1)

٥٢٠٢ - حدَّثَنا أَبو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ. وَحدَّثَني مُحَمَّدُ بنُ

5202. Narrated Umm Salama رَضِيَ اللهُ عَنْها: The Prophet ﷺ took an oath that he would

(1) (Chap. 93) It is permissible anyhow, to stay at home or somewhere else on abstaining from sleeping with one's wife.

مُقاتِلٍ: أَخبرَنا عَبْدُ اللهِ: أَخْبرَنا ابنُ جُرَيْجٍ قالَ: أَخْبَرَني يَحْيَى بنُ عَبْدِ اللهِ بنِ صَيْفِيٍّ: أَنَّ عِكْرِمَةَ بنَ عَبْدِ الرَّحْمٰنِ بنِ الحَارِثِ أخْبرَهُ: أَنَّ أُمَّ سَلَمَةَ أَخْبرَتْهُ: أَنَّ النَّبِيَّ ﷺ حَلَفَ لا يَدْخُلُ عَلى بَعْضِ نِسَائِهِ شَهْراً. فَلَمَّا مَضَى تِسْعَةٌ وَعِشْرُونَ يَوْماً غَدَا عَلَيْهِنَّ أَوْ رَاحَ. فَقِيلَ لَهُ: يا نَبِيَّ اللهِ، حَلَفْتَ أَنْ لا تَدْخُلَ عَلَيْهِنَّ شَهْراً. قالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعَةً وَعِشْرِينَ يَوْماً». [راجع: ١٩١٠]

not enter upon some of his wives for one month. But when twenty-nine days had elapsed, he went to them in the morning or evening. It was said to him, "O Allāh's Prophet! You had taken an oath that you would not enter upon them for one month." He replied, "The month can be of twenty-nine days."

٥٢٠٣ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا مَرْوَانُ بنُ مُعاوِيَةَ: حدَّثَنا أَبُو يَعْفُورٍ قالَ: تَذاكَرْنا عِنْدَ أَبي الضُّحَى فَقالَ: حدَّثَنا ابنُ عَبَّاسٍ قالَ: أَصْبَحْنا يَوْماً وَنِساءُ النَّبِيِّ ﷺ يَبْكِينَ، عِنْدَ كُلِّ امْرأَةٍ مِنْهُنَّ أَهْلُها، فَخَرَجْتُ إِلى المَسْجِدِ فإِذَا هُوَ مَلآنُ مِنَ النَّاسِ. فَجاء عُمَرُ بنُ الخَطَّابِ فَصعِدَ إِلى النَّبِيِّ ﷺ وَهُوَ في غُرْفَةٍ لَهُ فَسَلَّمَ فَلَمْ يُجِبْهُ أَحَدٌ، ثُمَّ سَلَّمَ فَلَمْ يُجِبْهُ أَحَدٌ، ثُمَّ سَلَّمَ فَلَمْ يُجِبْهُ أَحَدٌ. فَنادَاهُ فَدَخَلَ عَلى النَّبِيِّ ﷺ فَقالَ: أَطَلَّقْتَ نِساءَكَ؟ فَقالَ: «لا، وَلٰكِنْ آلَيْتُ مِنْهُنَّ شَهْراً». فَمَكَثَ تِسْعاً وعِشْرِينَ ثُمَّ دَخَلَ عَلى نِسائِهِ.

5203. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: One morning we saw the wives of the Prophet ﷺ weeping, and everyone of them had her family with her, I went to the mosque and found that it was crowded with people. Then 'Umar bin Al-Khaṭṭāb came and went up to the Prophet ﷺ who was in his upper room. He greeted him but nobody answered. He greeted again, but nobody answered. Then the gatekeeper called him and he entered upon the Prophet ﷺ, and asked, "Have you divorced your wives?" The Prophet ﷺ said, "No, but I have taken an oath not to go to them for one month." So the Prophet ﷺ stayed away (from his wives) for twenty-nine days and then entered upon them.

(٩٤) بابُ ما يُكْرَهُ مِنْ ضَرْبِ النِّساءِ،

(94) CHAPTER. The (kind of) beating of women which is disapproved of.
And the Statement of Allāh تعالى:

"Beat them (lightly your wives, if it is useful) [i.e., without causing them severe pain.]" (V.4:34)

وَقَوْلِ اللهِ تَعالى: ﴿وَٱضْرِبُوهُنَّ﴾ [النساء: ٣٤] أَيْ ضَرْباً غَيرَ مُبرِّحٍ.

5204. Narrated 'Abdullāh bin Zam'a: The Prophet ﷺ said, "None of you should flog his wife as he flogs a slave and then have sexual intercourse with her in the last part of the day."

٥٢٠٤ - حدَّثنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ هِشامٍ، عَنْ أَبيهِ، عَنْ عَبْدِ اللهِ ابنِ زَمْعَةَ عَنِ النَّبيِّ ﷺ قالَ: «لا يَجْلِدْ أَحَدُكُمُ امْرأتَهُ جَلْدَ العَبْدِ ثُمَّ يُجامِعُها في آخِرِ اليَوْمِ». [راجع: ٣٣٧٧]

(95) CHAPTER. A woman should not obey her husband if he orders her to do something sinful.

(٩٥) بابٌ: لاتُطيعُ المَرأَةُ زَوْجَها في مَعْصِيَة

5205. Narrated 'Āishah رَضِيَ اللهُ عَنْها: An *Anṣārī* woman gave her daughter in marriage and the hair of the latter started falling out. The *Anṣārī* women came to the Prophet ﷺ and mentioned that to him and said, "Her (my daughter's) husband suggested that I should let her wear false hair." The Prophet ﷺ said, "No, (don't do that) for Allāh sends His curses upon such ladies who lengthen their hair artificially (by wearing false hair)."

٥٢٠٥ - حدَّثَنا خَلَّادُ بنُ يَحْيَى: حدَّثَنا إبْراهِيمُ بنُ نافِعٍ، عَنِ الحَسَنِ هُوَ ابنُ مُسْلِمٍ، عَنْ صَفِيَّةَ، عَنْ عائِشَةَ: أَنَّ امْرأَةً مِنَ الأَنْصارِ زَوَّجَتِ ابْنَتَها فَتَمَعَّطَ شَعْرُ رأسِها، فجاءَتْ إلى النَّبيِّ ﷺ فَذَكَرَتْ ذٰلكَ لَهُ، فَقالَتْ: إنَّ زَوْجَها أَمَرَني أَنْ أَصِلَ في شَعْرِها. فَقالَ: «لا، إنَّهُ قَدْ لُعِنَ المُوَصِّلاتُ». [انظر: ٥٩٣٤]

(96) CHAPTER. "If a woman fears cruelty or desertion on her husband's part..." (V.4:128)

(٩٦) بابٌ: ﴿وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا﴾ [النساء: ١٢٨]

5206. Narrated 'Ā'ishah رَضِيَ اللهُ عَنها (regarding the Verse) –

"If a woman fears cruelty or desertion on her husband's part..." (V.4-128):

It concerns the woman whose husband does not want to keep her with him any longer, but wants to divorce her and marry some other lady, so she says to him: "Keep me and do not divorce me, and then marry another woman, and you may neither spend on me, nor sleep with me." This is indicated

٥٢٠٦ - حدَّثَنا ابنُ سَلامٍ: أَخْبرَنا أَبُو مُعاوِيَةَ، عَنْ هِشامٍ، عَنْ أَبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها ﴿وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا﴾ قالَتْ: هيَ المَرأَةُ تكونُ عِنْدَ الرَّجُلِ لا يَسْتَكْثِرُ مِنْها فَيُريدُ طَلاقَها ويَتزوَّجُ غَيرَها، تَقُولُ لَهُ: أَمْسِكْني وَلا

by the Statement of Allāh تعالى:
"There is no sin on them both if they make terms of peace between themselves and making peace is better." (V.4:128)

تُطَلِّقْنِي، ثُمَّ تَزَوَّجْ غَيرِي، فأَنْتَ في حِلٍّ مِنَ النَّفَقَةِ عَلَيَّ والقِسْمَةِ لي. فذٰلِكَ قَوْلُهُ تَعالى: ﴿فَلَا جُنَاحَ عَلَيْهِمَآ أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا وَٱلصُّلْحُ خَيْرٌ﴾.
[راجع: ٢٤٥٠]

(97) CHAPTER. The coitus interruptus.

(٩٧) بابُ العَزْلِ

5207. Narrated Jābir: We used to practise coitus interruptus during the lifetime of Allāh's Messenger ﷺ.

٥٢٠٧ – حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى ابنُ سَعيدٍ، عَنِ ابنِ جُرَيْجٍ، عَنْ عَطاءٍ، عَنْ جابِرٍ قالَ: كُنَّا نَعْزِلُ عَلى عَهْدِ رَسُولِ اللهِ ﷺ. [انظر: ٥٢٠٨، ٥٢٠٩]

5208. Narrated Jābir: We used to practise coitus interruptus while the Qur'ān was being revealed.

٥٢٠٨ – حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: قالَ عَمْرٌو: أَخْبَرَني عَطاءٌ أَنَّهُ سَمِعَ جابِراً رَضِيَ اللهُ عَنْهُ يَقُولُ: كُنَّا نَعْزِلُ والقُرْآنُ يَنْزِلُ. [راجع: ٥٢٠٧]

5209. Jābir added: We used to practise coitus interruptus during the lifetime of Allāh's Messenger ﷺ while the Qur'ān was being revealed.[1]

٥٢٠٩ – وعَنْ عَمْرٍو، عَنْ عَطاءٍ، عَنْ جابِرٍ: كُنَّا نَعْزِلُ عَلى عَهْدِ رَسُولِ اللهِ ﷺ والقُرْآنُ يَنْزِلُ. [راجع: ٥٢٠٧]

5210. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: We got female captives in the war booty and we used to do coitus interruptus with them. So we asked Allāh's Messenger ﷺ about it and he said, "Do you really do that?" repeating the question thrice, "There is no person that is destined to exist but will come into existence, till the Day of Resurrection."

٥٢١٠ – حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدِ ابنِ أَسْماءَ: حدَّثَنا جُوَيْرِيَةُ، عَنْ مالِكِ بنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنِ ابنِ مُحَيْرِيزٍ، عَنْ أَبي سَعيدٍ الخُدْرِيِّ قالَ: أَصَبْنا سَبْياً فَكُنَّا نَعْزِلُ، فَسَأَلْنا رَسُولَ اللهِ ﷺ فَقالَ: «أَوَ إِنَّكُمْ لَتَفْعَلُونَ؟ - قالَها ثَلاثاً -

(1) (H. 5209) Though the Qur'ān was still being revealed, our practice of coitus interruptus was not prohibited by

ما مِنْ نَسَمَةٍ كائِنَةٍ إلى يَوْمِ القِيامَةِ إلَّا هيَ كائِنَةٌ». [راجع: ٢٢٢٩]

(98) CHAPTER. To draw lots among one's wives when one intends to go on a journey (in order to take one of them with).

(٩٨) بابُ القُرْعَةِ بَيْنَ النِّساءِ إذَا أَرادَ سَفَراً

5211. Narrated al-Qāṣim : 'Āishah رَضِيَ اللهُ عَنْها said that whenever the Prophet ﷺ intended to go on a journey, he drew lots among his wives (so as to take one of them along with him). During one of his journeys the lot felt on 'Āishah and Ḥafṣa. When night fell the Prophet ﷺ would ride beside 'Āishah and talk with her. One night Ḥafṣa said to 'Āishah, "Won't you ride my camel tonight and I ride yours, so that you may see (me) and I see (you) (in new situation)?" 'Āishah said, "Yes (I agree)." So 'Āishah rode, and then the Prophet ﷺ came towards 'Āishah's camel on which Ḥafṣa was riding. He greeted Ḥafṣa and then proceeded (beside her) till they dismounted (on the way). 'Āishah missed him, and so, when they dismounted, she put her legs in the *Idhkhir* and said, "O Lord (Allāh)! Send a scorpion or a snake to bite me for I am not to blame him (the Prophet ﷺ)."

٥٢١١ - حدَّثَنا أَبُو نُعَيْمٍ: حدَّثَنا عَبْدُ الوَاحِدِ بنُ أَيمَنَ قالَ: حدَّثَني ابنُ أَبي مُلَيْكَةَ عَنِ القاسِمِ عَنْ عائشَةَ: أَنَّ النَّبيَّ ﷺ كانَ إذَا أَرادَ سَفراً أَقْرَعَ بَينَ نِسائِهِ فَطارَتِ القُرْعَةُ لعائشَةَ وحَفْصَةَ، وكانَ النَّبيُّ ﷺ إذَا كانَ باللَّيْلِ سارَ مَعَ عائشَةَ يَتَحدَّثُ فَقالَتْ حَفْصَةُ: أَلا تَرْكَبِينَ اللَّيْلَةَ بَعِيري وأَرْكَبُ بَعيرَكِ تَنْظُرِينَ وأَنْظُرُ؟ فَقالَتْ: بَلى، فَرَكِبَتْ فَجاءَ النَّبيُّ ﷺ إلى جمَلِ عائشَةَ وَعَلَيْهِ حَفْصَةُ فَسَلَّمَ عَلَيْها ثُمَّ سارَ حتَّى نَزَلُوا وافْتَقَدَتْهُ عائشَةُ، فَلَمَّا نَزَلُوا جَعَلَتْ رِجْلَيْها بَين الإذْخِرِ وَتَقُولُ: رَبِّ سَلِّطْ عَليَّ عَقْرَباً أَوْ حَيَّةً تَلْدَغُني وَلا أَسْتَطيعُ أَنْ أَقُولَ لَهُ شَيْئاً.

(99) CHAPTER. (What is said regarding) the woman who gives up her turn with her husband to one of his other wives, and how to divide the turns.

(٩٩) بابُ المَرأَةِ تَهَبُ يَوْمَها مِنْ زَوْجِها لضَرَّتِها، وَكَيفَ يَقْسِمُ ذٰلكَ؟

5212. Narrated 'Āishah: "Sauda bint Zam'a gave up her turn to me ('Āishah), and so the Prophet ﷺ used to give me ('Āishah) both my day and the day of Sauda.

٥٢١٢ - حدَّثَنا مالكُ بنُ إسْماعِيلَ: حدَّثَنا زُهَيرٌ، عَنْ هِشامٍ، عَنْ أَبيهِ، عَنْ عائشَةَ: أَنَّ سَوْدَةَ بِنْتَ زَمْعَةَ وَهَبَتْ يَوْمَها لعائشَةَ، وكانَ النَّبيُّ ﷺ يَقْسِمُ لعائشَةَ بيَوْمِها وَيَوْمِ سَوْدَةَ. [راجع: ٢٥٩٣]

(100) CHAPTER. To deal justly between the women (one's wives), and Allāh says: "You will never be able to do perfect justice between your wives... (up to)... And Allāh is ever All-Sufficient for His creatures needs, All-Wise." (V.4:129,130)

(١٠٠) **بابُ** العَدْلِ بَيْنَ النِّساءِ ﴿وَلَن تَسْتَطِيعُوٓا۟ أَن تَعْدِلُوا۟ بَيْنَ ٱلنِّسَآءِ﴾ إلى قَوْلِهِ: ﴿وَٰسِعًا حَكِيمًا﴾ [النساء: ١٢٩ - ١٣٠]

(101) CHAPTER. If somebody marries a virgin and he has already a matron wife (with him).

5213. Narrated Anas رَضِيَ الله عَنْهُ: *As-Sunna* (legal way of the Prophet ﷺ) is that if someone marries a virgin and he has already a matron wife (with him), then he should stay with the virgin for seven days (and then by turns); and if someone marries a matron (and he has already a virgin wife with him) then he should stay with her for three days (and then by turns).

(١٠١) **بابٌ**: إِذَا تَزَوَّجَ البِكْرَ عَلَى الثَّيِّبِ

٥٢١٣ - حدَّثنا مُسَدَّدٌ: حدَّثنا بِشْرٌ: حدَّثنا خالِدٌ، عَن أَبي قِلابَةَ، عَنْ أَنَسٍ وَلَوْ شِئْتُ أَنْ أَقُولَ قالَ النَّبِيُّ ﷺ وَلٰكِنْ قالَ: السُّنَّةُ إِذا تَزَوَّجَ البِكْرَ أَقامَ عِنْدَها سَبْعاً، وإِذا تَزَوَّجَ الثَّيِّبَ أَقامَ عِنْدَها ثَلاثاً. [انظر: ٥٢١٤]

(102) CHAPTER. If someone marries a matron and he has already a virgin wife (with him).

5214. Narrated Anas رَضِيَ الله عَنْهُ: It is from *As-Sunna* (legal ways of the Prophet ﷺ) that if someone marries a virgin and he has already a matron wife, then he should stay for seven days with her (the virgin) and then by turns; and if someone marries a matron and he has already a virgin wife, then he should stay with her (the matron) for three days, and then by turns.

(١٠٢) **بابٌ**: إِذَا تَزَوَّجَ الثَّيِّبَ عَلَى البِكْرِ

٥٢١٤ - حدَّثنا يُوسُفُ بنُ رَاشِدٍ: حدَّثنا أَبو أُسامَةَ، عَنْ سُفْيانَ: حدَّثنا أَيُّوبُ وَخالِدٌ، عَنْ أَبي قِلابَةَ، عَنْ أَنَسٍ قالَ: مِنَ السُّنَّةِ إِذَا تَزَوَّجَ الرَّجُلُ البِكْرَ عَلَى الثَّيِّبِ أَقامَ عِنْدَها سَبْعاً وقَسَمَ. وإِذَا تَزَوَّجَ الثَّيِّبَ عَلَى البِكْرِ أَقامَ عِنْدَها ثَلاثاً ثُمَّ قَسَمَ. قالَ أَبو قِلابَةَ: وَلَوْ شِئْتُ لَقُلْتُ: إِنَّ أَنَساً رَفَعَهُ إِلى النَّبِيِّ ﷺ. وَقالَ عَبْدُ الرَّزَّاقِ: أَخْبَرَنا سُفْيانُ، عَنْ أَيُّوبَ وَخالِدٍ، قالَ خالِدٌ: وَلَوْ شِئْتُ لَقُلْتُ: رَفَعَهُ إِلى النَّبِيِّ ﷺ. [راجع: ٥٢١٣]

(103) CHAPTER. Whoever had sexual intercourse with all his wives and then took one bath only.

5215. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to pass by (have sexual relation with) all his wives in one night, and at that time he had nine wives.

(104) CHAPTER. If a man goes to all his wives (have sexual relations with them) in one day.

5216. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Whenever Allāh's Messenger ﷺ finished his *'Aṣr* prayer, he would enter upon his wives and stay with one of them. One day he went to Ḥafṣa and stayed with her longer than usual.

(105) CHAPTER. If a man takes the permission of his wives so as to stay in the house of one of them to be treated (during his ailment) and he is allowed by them (those wives will have no right to claim their lost turns).

5217. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا that during his fatal ailment, Allāh's Messenger ﷺ used to ask his wives, "Where shall I stay tomorrow? Where shall I stay tomorrow?" He was looking forward to 'Āishah's turn. So all his wives allowed him to stay where he wished, and he stayed at 'Āishah's house till he died there. 'Āishah رَضِيَ اللهُ عَنْهَا added: He died on the day of my usual turn at my house.

(١٠٣) بابٌ مَنْ طافَ عَلى نِسائه في غُسْلٍ واحِدٍ

٥٢١٥ - حَدَّثَنا عَبْدُ الأَعْلَى بنُ حَمَّادٍ: حَدَّثَنا يَزيدُ بنُ زُرَيْعٍ: حَدَّثَنا سَعيدٌ، عَنْ قَتادَةَ: أَنَّ أَنَسَ بنَ مالِكٍ حَدَّثَهُمْ: أَنَّ نَبِيَّ اللهِ ﷺ كانَ يَطُوفُ عَلى نِسائِهِ في اللَّيْلَةِ الواحِدَةِ وَلَه يَوْمَئِذٍ تِسْعُ نِسْوَةٍ. [راجع: ٢٦٨]

(١٠٤) بابُ دُخُولِ الرَّجُلِ عَلى نِسائِهِ في اليَوْمِ

٥٢١٦ - حَدَّثَنا فَرْوَةُ: حَدَّثَنا عَلِيُّ ابن مُسْهِرٍ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ إِذا انْصَرَفَ مِنَ العَصْرِ دَخَلَ عَلى نِسائِهِ فَيَدْنُو مِنْ إِحْداهُنَّ. فَدَخَلَ عَلى حَفْصَةَ فاحْتَبَسَ أَكْثَرَ ما كانَ يَحْتَبِسُ. [راجع: ٤٩١٢]

(١٠٥) بابٌ: إِذا اسْتَأْذَنَ الرَّجُلُ نِساءَهُ في أَنْ يُمَرَّضَ في بَيْتِ بَعْضِهِنَّ فأَذِنَّ لَهُ

٥٢١٧ - حَدَّثَنا إِسْماعِيلُ قالَ: حَدَّثَني سُلَيْمانُ بنُ بِلالٍ: قالَ هِشامُ بنُ عُرْوَةَ: أَخْبَرَني أَبي، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ رَسُولَ اللهِ ﷺ كانَ يَسْأَلُ في مَرَضِهِ الَّذي ماتَ فِيهِ: «أَيْنَ أَنا غَداً؟ أَيْنَ أَنا غَداً؟» يُريدُ

Allāh took him unto Him while his head was between my chest and my neck and his saliva was mixed with my saliva.(1)

يَوْمَ عائشَةَ. فَأَذِنَ لَهُ أَزْوَاجُهُ يكُونُ حَيْثُ شاءَ، فَكانَ في بَيْتِ عائشَةَ حتَّى ماتَ عِنْدَها. قالَتْ عائشَةُ: فَماتَ في اليَوْمِ الَّذي كانَ يَدُورُ عَليَّ فيهِ في بَيْتي، فَقَبَضَهُ اللهُ وإنَّ رأسَهُ لَبَينَ نَحْرِي وسَحْرِي، وَخالَطَ رِيقُهُ رِيقِي. [راجع: ٨٩٠]

(106) CHAPTER. If a man loves some of his wives more than the others.

(١٠٦) بابُ حُبِّ الرَّجُلِ بَعْضَ نِسائِهِ أَفْضَلَ مِنْ بَعْضٍ

5218. Narrated Ibn 'Abbās that 'Umar رَضِيَ اللهُ عَنْهُ entered upon Ḥafṣa and said, "O my daughter! Do not be misled by the manners of her who is proud of her beauty because of the love of Allāh's Messenger ﷺ for her." By 'her' he meant 'Āishah رَضِيَ اللهُ عَنْها. 'Umar added, "Then I told that to Allāh's Messenger ﷺ and he smiled (on hearing that)."

٥٢١٨ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا سُلَيْمانُ، عَنْ يَحْيَى، عَنْ عُبَيْدِ بنِ حُنَيْنٍ: سَمِعَ ابنَ عَبَّاسٍ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُمْ: دَخَلَ عَلى حَفْصَةَ فَقالَ: يا بُنَيَّةَ، لا يَغُرَّنَّكِ هٰذِهِ التي أَعْجَبَها حُسْنُها، حُبُّ رَسُولِ اللهِ ﷺ إيَّاها، يُرِيدُ عائشَةَ. فَقَصَصْتُ عَلى رَسُولِ اللهِ ﷺ فَتَبَسَّمَ. [راجع: ٨٩]

(107) CHAPTER. (It is not recommended for) one to claim that one has more things or better qualities than one really has.

And what is forbidden as regards the pride of a lady over the other wives of her husband.

(١٠٧) بابُ المُتَشَبِّعِ بِمَا لَمْ يَنَلْ، وَما يُنْهَى مِنِ افْتِخارِ الضَّرَّةِ

5219. Narrated Asmā': A lady said, "O Allāh's Messenger ﷺ! My husband has another wife, so is it sinful of me to claim that he has given me what he has not given me (in order to tease her)?" Allāh's Messenger ﷺ said, "The one who pretends that he has been given what he has not been given, is just like the (false) one who

٥٢١٩ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ هِشامٍ، عَنْ فاطِمَةَ، عَنْ أَسْماءَ عَنِ النَّبيِّ ﷺ، وَحَدَّثَني مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيَى، عَنْ هِشامٍ:

(1) (H. 5217) i.e., She chewed a green *Siwāk* and gave it to the Prophet ﷺ.

wears two garments of falsehood."[1]

(108) CHAPTER. ***Al-Ghaīra*** **(i.e. honour, prestige or self-respect)**

Sa'd bin 'Ubāda said: "If I saw a man with my wife, I would strike him with the sharp edge of the sword." The Prophet ﷺ said (to his Companions), "Are you astonished by Sa'd's *(Ghaīra)* sense of honour? (By Allāh) I have a greater sense of *Ghaīra* then he has, and Allāh has still more greater sense of *Ghaīra* than I have."

5220. Narrated 'Abdullāh bin Mas'ūd: The Prophet ﷺ said, "There is none having a greater sense of *Ghaīra* (honour or self-respect etc) than Allāh. And for that He has forbidden the doing of evil actions (illegal sexual intercourse etc). There is none who likes to be praised more than Allāh does."

5221. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ said, "O followers of Muhammad! There is none, who has a greater sense of *Ghaīra* (honour or self-respect etc.) than Allāh, so He has forbidden that His slave commits illegal sexual intercourse or His slave-girl commits illegal sexual intercourse. O followers of Muhammad! If you but knew what I know,

حدَّثَتْني فاطِمَةُ، عَنْ أَسْماءَ: أَنَّ امْرأَةً قالَتْ: يا رَسُولَ اللهِ، إنَّ لي ضَرَّةً فَهَلْ عَلَيَّ جُناحٌ إنْ تَشَبَّعْتُ مِنْ زَوْجي غَيرَ الَّذي يُعْطيني؟ فَقالَ رَسُولُ اللهِ ﷺ: «المُتَشَبِّعُ بِما لَمْ يُعْطَ كَلابِسِ ثَوْبَيْ زُورٍ».

(١٠٨) بابُ الغَيْرَةِ،

وَقالَ ورَّادٌ، عَنِ المُغيرَةِ: قالَ سَعْدُ ابنُ عُبادَةَ: لَوْ رَأَيْتُ رَجُلاً مَعَ امْرأَتي لَضَرَبْتُهُ بالسَّيْفِ، غَيرَ مُصْفِحٍ. فَقالَ النَّبيُّ ﷺ: «أَتَعْجَبونَ مِنْ غَيرَةِ سَعْدٍ؟ لأَنا أَغْيَرُ مِنْهُ، وَاللهُ أَغْيَرُ مِنِّي».

٥٢٢٠ - حدَّثَنا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أَبي: حدَّثَنا الأَعمَشُ، عَنْ شَقيقٍ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ عَنِ النَّبيِّ ﷺ قالَ: «ما مِنْ أَحَدٍ أَغْيَرُ مِنَ اللهِ، مِنْ أَجْلِ ذٰلكَ حَرَّمَ الفَوَاحِشَ. وَما أَحَدٌ أَحَبَّ إلَيْهِ المَدْحُ مِنَ اللهِ».

[راجع: ٤٦٣٤]

٥٢٢١ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ هِشامٍ، عَنْ أَبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «يا أُمَّةَ مُحَمَّدٍ، ما أَحَدٌ أَغْيَرَ مِنَ اللهِ أَنْ يَزني عَبْدُهُ أَوْ أَمَتُهُ تَزْني. يا أُمَّةَ مُحَمَّدٍ، لَوْ تَعْلَمُونَ

(1) (H. 5219) This means that a false witness may borrow and wear two fine garments so that people may be deceived by his elegant appearance and believe his witness.

you would laugh little and weep much!" [See *Ḥadīth* No.1044, Vol.2].

ما أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُم كَثِيراً». [راجع: ١٠٤٤]

5222. Narrated Asmā': I heard Allāh's Messenger ﷺ saying, "There is nothing (none) having a greater sense of *Ghaīra* (self-respect) than Allāh."

And narrated Abū Hurairah that he heard the Prophet ﷺ (saying the same).

٥٢٢٢ - حدَّثَنا مُوسَى بنُ إِسْماعِيلَ: حدَّثنا هَمَّامٌ، عَنْ يَحْيى، عَنْ أَبي سَلَمَةَ أَنَّ عُرْوَةَ بنَ الزُّبَيرِ حدَّثَهُ، عَنْ أُمِّهِ أَسْماءَ: أَنَّها سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ: «لا شَيْءَ أَغْيَرُ مِنَ اللهِ».

5223. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh has a sense of *Ghaīra*, and Allāh's Sense of *Ghaīra* is provoked when a believer does something which Allāh has prohibited.

٥٢٢٣ - وَعَنْ يَحْيى: أَنَّ أَبا سَلَمَةَ حدَّثَهُ أَنَّ أَبا هُرَيْرَةَ حَدَّثَهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ.

حدَّثَنا أَبُو نُعَيْمٍ: حدَّثَنا شَيْبانُ، عَنْ يَحْيى، عَنْ أَبي سَلَمَةَ: أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قالَ: «إِنَّ اللهَ يَغارُ، وغَيْرَةُ اللهِ أَنْ يأتِيَ المُؤْمِنُ مَا حَرَّمَ اللهُ».

5224. Narrated Asmā' bint Abū Bakr رَضِيَ اللهُ عَنْهُما: When Az-Zubair married me, he had no property or any slave or anything else, except a camel which drew water from the well, and his horse. I used to feed his horse with fodder and drew water and sew the bucket for drawing it, and prepare the dough, but I did not know how to bake bread. So our *Anṣārī* neighbours used to bake bread for me, and they were honourable ladies. I used to carry the date-stones on my head from Zubair's land given to him by Allāh's Messenger ﷺ and this land was two-third *Farsakh* (about two miles) from my house. One day, while I was coming with the date-stones on my head, I met Allāh's Messenger ﷺ along with some *Anṣārī* people. He called me and then, (directing

٥٢٢٤ - حدَّثَني مَحْمُودٌ: حدَّثَنا أَبُو أُسامَةَ: حدَّثَنا هِشامٌ قالَ: أَخْبَرَني أَبي عَنْ أَسْماءَ بِنْتِ أَبي بَكْرٍ رَضِيَ اللهُ عَنْهُما قالَتْ: تَزَوَّجَني الزُّبَيرُ وَما لَهُ في الأَرْضِ مِنْ مالٍ وَلا مَمْلُوكٍ وَلا شَيْءٍ غَيرِ ناضِحٍ وغَيرِ فَرَسِهِ فكُنْتُ أَعْلِفُ فَرَسَهُ وأَسْتَقِي المَاءَ وأَخْرِزُ غَرْبَهُ وَأَعْجِنُ، ولَمْ أَكُنْ أُحْسِنُ أَخْبِزُ، فَكَانَ يَخْبِزُ جارَاتٌ لي مِنَ الأَنْصارِ، وكُنَّ نِسْوَةَ صِدْقٍ، وكُنْتُ أَنْقُلُ النَّوَى مِنْ أَرْضِ الزُّبَيرِ الَّتي أَقْطَعَهُ رَسُولُ اللهِ ﷺ عَلى رَأْسِي

his camel to kneel down) said, *"Ikh! Ikh!"* so as to make me ride behind him (on his camel). I felt shy to travel with the men and remembered Az-Zubair and his sense of *Ghaīra*, as he was one of those people who had the greatest sense of *Ghaīra*. Allāh's Messenger ﷺ noticed that I felt shy, so he proceeded. I came to Az-Zubair and said, "I met Allāh's Messenger ﷺ while I was carrying a load of date-stones on my head, and he had some companions with him. He made his camel kneel down so that I might ride, but I felt shy in his presence and remembered your sense of *Ghaīra* (See H. 5220 and its Chap. 108). On that Az-Zubair said, "By Allāh, your carrying the date-stones (and you being seen by the Prophet ﷺ in such a state) is more shameful to me than your riding with him." (I continued serving in this way) till Abū Bakr sent me a servant to look after the horse, whereupon I felt as if he had set me free (manumitted me).

وَهِيَ مِنِّي عَلى ثُلُثَيْ فَرْسَخٍ. فَجِئْتُ يَوْماً والنَّوَى عَلى رأسِي، فَلَقِيتُ رَسُولَ اللهِ ﷺ وَمَعَهُ نَفَرٌ مِنَ الأَنْصارِ فَدَعاني ثُمَّ قالَ: «إخْ، إخْ»، لِيَحْمِلَني خَلْفَهُ، فاسْتَحْيَيْتُ أَنْ أَسِيرَ مَعَ الرِّجالِ، وَذَكَرْتُ الزُّبَيرَ وغَيرَتَهُ وكانَ أَغْيَرَ النَّاسِ. فَعَرَفَ رَسُولُ اللهِ ﷺ أَنِّي قَدِ اسْتَحْيَيْتُ فَمَضَى، فجِئْتُ الزُّبَيرَ فَقُلْتُ: لَقِيَني رَسُولُ اللهِ ﷺ وَعَلى رأسِي النَّوَى وَمَعَهُ نَفَرٌ مِنْ أَصحَابِهِ فأناخَ لأَرْكَبَ فاسْتَحْيَيْتُ مِنْهُ وَعَرَفْتُ غَيرَتَكَ، فقالَ: وَاللهِ لَحَمْلُكِ النَّوَى كانَ أَشَدَّ عَلَيَّ مِنْ رُكُوبِكِ مَعَهُ. قالَتْ: حَتَّى أَرْسَلَ إِلَيَّ أبو بَكْرٍ بَعْدَ ذٰلِكَ بِخادِمٍ تَكْفِيني سِياسَةَ الفَرَسِ فَكأَنَّما أَعْتَقَنِي. [راجع: ٣١٥١]

5225. Narrated Anas رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was in the house of one of his wives, one of the Mothers of the believers[1] sent a meal in a dish. The wife at whose house the Prophet ﷺ was, struck the hand of the servant, causing the dish to fall and break. The Prophet ﷺ gathered the broken pieces of the dish and then started collecting on them the food which had been in the dish and said, "Your mother (my wife) felt jealous." Then he detained the servant till a (sound) dish was brought from the wife at whose house he was. He gave the sound dish to the wife whose dish had been broken and kept the broken one at the house where it had been broken.

٥٢٢٥ - حدَّثَنا عَلِيٌّ: حدَّثَنا ابنُ عُلَيَّةَ، عَنْ حُمَيْدٍ، عَنْ أَنسٍ قالَ: كانَ النَّبيُّ ﷺ عِنْدَ بَعْضِ نسائِهِ، فأَرْسَلَتْ إِحْدَى أُمَّهاتِ المؤمِنِينَ بِصَحْفَةٍ فيها طَعامٌ. فَضَرَبَتِ الَّتي النَّبيُّ ﷺ في بَيْتِها يَدَ الخادِمِ فَسَقَطَتِ الصَّحْفَةُ فانْفَلَقَتْ. فجَمَعَ النَّبيُّ ﷺ فِلَقَ الصَّحْفَةِ ثُمَّ جَعَلَ يَجْمَعُ فِيها الطَّعامَ الَّذي كانَ في الصَّحْفَةِ وَيَقُولُ: «غارَتْ أُمُّكُمْ»، ثُمَّ حَبَسَ الخادِمَ حَتَّى أُتِيَ بِصَحْفَةٍ مِنْ عِنْدِ

(1) (H. 5225) The wives of the Prophet ﷺ were called 'The Mothers of the believers'.

الَّتي هُوَ في بَيْتِها، فَدَفَعَ الصَّحْفَةَ الصَّحِيحَةَ إلى الَّتي كُسِرَتْ صَحْفَتُها. وأَمْسَكَ المَكْسُورَةَ في بَيْتِ الَّتي كُسِرَتْ فِيهِ. [راجع: ٢٤٨١]

5226. Narrated Jābir bin Abdullah رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "I entered Paradise and saw a palace and asked whose palace is this? They said, 'This palace belongs to 'Umar bin Al-Khaṭṭāb.' I intended to enter it, and nothing stopped me except my knowledge about your sense of *Ghaīra* (honour, self-respect etc.) (O 'Umar)." 'Umar said, "O Allāh's Prophet! How dare I think of my *Ghaīra* (honour, self-respect etc.) being offended by you?".

٥٢٢٦ - حدَّثنا مُحَمَّدُ بنُ أَبي بَكرٍ المُقَدَّميُّ: حدَّثنا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللهِ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما عَنِ النَّبيِّ ﷺ قالَ: «دَخَلْتُ الجَنَّةَ - أَوْ أَتَيْتُ الجَنَّةَ - فأَبصَرْتُ قَصْراً فَقُلْتُ: لِمَنْ هٰذَا؟ قالُوا: لِعُمَرَ بنِ الخَطَّابِ، فأَرَدْتُ أَنْ أَدْخُلَهُ فَلَمْ يَمْنَعْني إلَّا عِلْمي بغَيْرَتِكَ»، قالَ عُمَرُ بنُ الخَطَّابِ: يا رَسُولَ اللهِ، بأَبي أَنْتَ وأُمِّي يا نَبيَّ اللهِ، أَوَ عَلَيْكَ أَغارُ؟. [راجع: ٣٦٧٩]

5227. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: While we were sitting with Allāh's Messenger ﷺ, (he) Allāh's Messenger ﷺ said, "While I was sleeping, I saw myself in Paradise and suddenly (I saw) a woman performing ablution beside a palace. I asked, 'Whose palace is this?' It was said, 'This palace belongs to 'Umar.' Then I remembered his sense of *Ghaīra* and returned." On that 'Umar started weeping in that gathering and said, "O Allāh's Messenger! How dare I think of my *Ghaīra* (self-respect) being offended by you?"

٥٢٢٧ - حدَّثنا عَبْدَانُ: أَخْبرَنا عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ: أَخْبرَني ابنُ المُسَيَّبِ، عَنْ أَبي هُرَيْرَةَ قالَ: بَيْنَما نَحْنُ عِنْدَ رَسُولِ اللهِ ﷺ جُلُوسٌ فَقالَ رَسُولُ اللهِ ﷺ: «بَيْنَما أَنا نائِمٌ رأَيْتُني في الجَنَّةِ، فإذَا امْرَأَةٌ تَتَوَضَّأُ إلى جانِبِ قَصْرٍ، فَقُلْتُ: لِمَنْ هٰذَا؟ قالَ: هٰذَا لِعُمَرَ، فَذَكَرْتُ غَيرَتَهُ فَوَلَّيْتُ مُدْبِراً». فَبَكَى عُمَرُ وَهُوَ في المَجْلِسِ ثُمَّ قالَ: أَوَ عَلَيْكَ يا رَسُولَ اللهِ أَغارُ؟. [راجع: ٣٢٤٢]

(109) CHAPTER. The jealousy of women and their anger.

(١٠٩) بابُ غَيْرَةِ النِّساءِ وَوَجْدِهِنَّ

5228. Narrated 'Āishah رَضِيَ الله عَنْهُما that Allāh's Messenger ﷺ said to her, "I know when you are pleased with me or angry with me." I said, "Whence do you know that?" He said, "When you are pleased with me, you say, 'No, by the Lord of Muhammad,' but when you are angry with me, then you say, 'No, by the Lord of Abraham'." Thereupon I said, "Yes (you are right), but by Allāh, O Allāh's Messenger, I leave nothing but your name."(1)

٥٢٢٨ - حدَّثَنا عُبَيْدُ بنُ إسْماعِيلَ: حدَّثَنا أبو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قال لي رَسُولُ اللهِ ﷺ: «إنِّي لأَعْلَمُ إذَا كُنْتِ عَنِّي رَاضِيَةً، وإذَا كُنْتِ عَلَيَّ غَضْبَى». قالَتْ: فَقُلْتُ: مِنْ أينَ تَعْرِفُ ذٰلِكَ؟ فَقالَ: «أمَّا إذَا كُنْتِ عَنِّي رَاضِيَةً فإنَّكِ تَقُولِينَ: لا ورَبِّ مُحَمَّدٍ. وإذا كُنْتِ غَضْبَى قُلْتِ: لا وَرَبِّ إبْراهِيمَ». قالَتْ: قُلْتُ: أَجَلْ، وَاللهِ يا رَسُولَ اللهِ ما أَهْجُرُ إلَّا اسمَكَ.

[انظر: ٦٠٧٨]

5229. Narrated 'Āishah رَضِيَ الله عَنْها: I never felt so jealous of any wife of Allāh's Messenger ﷺ as I did of Khadīja because Allāh's Messenger ﷺ used to remember and praise her too often and because it was revealed to Allāh's Messenger ﷺ that he should give her (Khadīja) the glad tidings of her having a palace of *Qasab*(2) in Paradise. (See H. 3816)

٥٢٢٩ - حدَّثَني أَحْمَدُ بنُ أبي رَجاءٍ: حدَّثَنا النَّضْرُ، عَنْ هِشامٍ قالَ: أَخبرَني أبي، عَنْ عائشَةَ أنَّها قالَتْ: ما غِرْتُ عَلى امْرأةٍ لِرَسُولِ اللهِ ﷺ كَما غِرْتُ عَلى خَديجَةَ لِكَثْرَةِ ذِكْرِ رَسُولِ اللهِ ﷺ إيَّاها وَثَنائهِ عَلَيْها، وَقَدْ أُوحِيَ إلى رَسُولِ اللهِ ﷺ أَنْ يُبَشِّرَها بِبَيْتٍ لَها في الجَنَّةِ مِنْ قَصَبٍ. [راجع: ٣٨١٦، ٢٦٤٤]

(110) CHAPTER. The man's attempt to prevent what may arouse his daughter's jealousy, and his demand that she should be treated justly.

(١١٠) بابُ ذَبِّ الرَّجُلِ عَنِ ابْنَتِهِ في الغَيْرَةِ والإنْصافِ

5230. Narrated Al-Miswar bin

٥٢٣٠ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا

(1) (H. 5228) She does not feel less affectionate at the time of her anger. The only consequence of her anger is not to mention his name.
(2) (H. 5229) *Qasab*, see the glossary.

Makhrama: I heard Allāh's Messenger ﷺ who was on the pulpit, saying, "Banu-Hishām bin Al-Mughīra have requested me to allow them to marry their daughter to 'Alī bin Abī Ṭalīb, but I don't give permission, and will not give permission unless 'Alī bin Abī Ṭālib divorces my daughter in order to marry their daughter, because Fāṭima is a part of my body, and I hate what she hates to see, and what annoys her, annoys me."

اللَّيْثُ، عَنِ ابنِ أَبِي مُلَيْكَةَ، عَنِ المِسْوَرِ بنِ مَخْرَمَةَ قال: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ وَهُوَ عَلى المِنْبَرِ: «إِنَّ بَنِي هِشامِ ابنِ المُغِيرَةِ اسْتَأْذَنُوا في أَنْ يُنكِحُوا ابْنَتَهُمْ عَلِيَّ بنَ أَبي طالِبٍ، فَلا آذَنُ، ثُمَّ لا آذَنُ، ثُمَّ لا آذَنُ إِلَّا أَنْ يُرِيدَ ابنُ أَبي طالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيَنْكِحَ ابْنَتَهُمْ، فإِنَّما هِيَ بَضْعَةٌ مِنِّي، يُرِيبُني ما أَرَابَها، وَيُؤْذِينِي ما آذاها».

(111) CHAPTER. Men will decrease and women will increase.

(١١١) بابٌ: يَقِلُّ الرِّجالُ وَيَكْثُرُ النِّساءُ،

And Abū Mūsā said: The Prophet ﷺ said, "You will see (in future) one man followed by forty women taking refuge with him and appealing for help because of the scarcity of men and the great number of women."

وَقالَ أَبو مُوسَى عَنِ النَّبِيِّ ﷺ: «وَتَرى الرَّجُلَ الوَاحِدَ يَتْبَعُهُ أَرْبَعُونَ نِسْوَةً يَلُذْنَ بِهِ مِنْ قِلَّةِ الرِّجالِ وكَثْرَةِ النِّساءِ».

5231. Narrated Anas رَضِيَ اللهُ عَنْهُ: I will narrate to you a *Ḥadīth* I heard from Allāh's Messenger ﷺ and none other than I will tell you of it. I heard Allāh's Messenger ﷺ saying, "From among the portents of the Hour are the following: (1) Religious knowledge will be taken away; (2) General ignorance (in religious matters) will increase; (3) Illegal sexual intercourse will prevail: (4) Drinking of alcoholic drinks will be in plenty. (5) Men will decrease in number, and women will increace in number, so much so that fifty women will be looked after by one man." [See H. No. 81, Vol. I].

٥٢٣١ - حدَّثنا حَفْصُ بنُ عُمَرَ الحَوْضِيُّ: حدَّثَنا هِشامٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: لأُحَدِّثَنَّكُمْ حَدِيثاً سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ لا يُحَدِّثُكُمْ بِهِ أَحَدٌ غَيرِي. سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ العِلْمُ، ويَكْثُرَ الجَهْلُ، وَيَكْثُرَ الزِّنا، ويَكْثُرَ شُرْبُ الخَمْرِ، وَيَقِلَّ الرِّجالُ، ويَكْثُرَ النِّساءُ حتى يَكُونَ لِخَمْسِينَ امْرأَةً القَيِّمُ الوَاحِدُ». [راجع: ٨٠]

(112) CHAPTER. A man should not stay with a woman in seclusion unless he is a

(١١٢) بابٌ لا يَخْلُوَنَّ رَجُلٌ بامْرأَةٍ

إِلَّا ذُو مَحْرَمٍ، والدُّخولُ عَلى المُغِيبَةِ

<u>Dhu</u>-*Maḥram* (a person who is legally not allowed to marry that woman, e.g. her father or brother, etc.). (And it is unlawful for one) to enter upon a woman whose husband is absent.

٥٢٣٢ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا لَيْثٌ، عَنْ يَزِيدَ بنِ أَبي حَبِيبٍ، عَنْ أَبي الخَيرِ، عَنْ عُقْبَةَ بنِ عامِرٍ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إِيَّاكُمْ والدُّخُولَ عَلى النِّساءِ»، فَقالَ رَجُلٌ مِنَ الأَنْصارِ: يا رَسُولَ اللهِ، أَفَرأَيْتَ الحَمْوَ؟ قالَ: «الحَمْوُ: المَوْتُ».

5232. Narrated 'Uqba bin 'Āmir رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Beware of entering upon the ladies." A man from the *Anṣār* said, "Allāh's Messenger! What about *Al-Ḥamū*[1] (the in-laws of the wife) (the brothers of her husband or his nephews, etc.)?" The Prophet ﷺ replied: The in-laws (*Al-Hamu*) of the wife are death itself[2].

٥٢٣٣ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ: حدَّثنا عَمْرٌو، عَنْ أَبي مَعْبَدٍ، عَنِ ابنِ عَبَّاسٍ عَنِ النَّبيِّ ﷺ قالَ: «لا يَخْلُوَنَّ رَجُلٌ بامْرأَةٍ إِلَّا مَعَ ذي مَحْرَمٍ». فَقامَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ، امْرأَتي خَرَجَتْ حاجَّةً واكْتَتَبْتُ في غَزْوَةِ كَذا وَكَذا، قالَ: «ارْجِعْ فَحُجَّ مَعَ امْرأَتِكَ».

[راجع: ١٨٦٢]

5233. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "No man should stay with a lady in seclusion except in the presence of a <u>*Dhū-Maḥram*</u>." A man stood up and said, "O Allāh's Messenger! My wife has gone out intending to perform the *Ḥajj* and I have been enrolled (in the army) for such and such campaign." The Prophet ﷺ said, "Return and perform the *Ḥajj* with your wife."

(١١٣) بابُ ما يَجُوزُ أَنْ يَخْلُوَ الرَّجُلُ بالمَرأَةِ عِنْدَ النَّاسِ

(113) CHAPTER. What is allowed (as regards) a private meeting between a man and a woman when they are not secluded from the people.

٥٢٣٤ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ:

5234. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ:

(1) (H. 5232) It is mainly the brothers of the husband or the in-laws of the wife who are meant here and these are only those who could have married that woman if she had not been married.
(2) (H. 5232) The stay of a relative of a married woman in seclusion with her may cause great disadvantage and lead to illegal sexual intercourse that would ruin the family. Therefore the Prophet ﷺ compared the brother-in-law of a wife to death if he stays in seclusion with her.

حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ هِشامٍ قالَ: سَمِعْتُ أَنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: جاءَتِ امْرأةٌ مِنَ الأَنْصارِ إلى النَّبيِّ ﷺ فَخَلا بِها، فَقالَ: «واللهِ إنَّكُمْ لأَحَبُّ النَّاسِ إليَّ». [راجع: ٣٧٨٦]

An *Anṣārī* woman came to the Prophet ﷺ and he took her aside and said (to her), "By Allāh, you (*Anṣār*) are the most beloved people to me."

(١١٤) **بابُ ما يُنْهَى مِنْ دُخُولِ المُتَشَبِّهِينَ بالنِّساءِ عَلى المَرأةِ**

(114) CHAPTER. It is forbidden that effeminate men should enter upon women.

٥٢٣٥ - حدَّثَنا عُثْمانُ بنُ أَبي شَيْبَةَ: حدَّثَنا عَبْدَةُ عَنْ هشامِ بنِ عُرْوَةَ، عنْ أَبيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ: عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبيَّ ﷺ كانَ عِنْدها وفي البَيْتِ مُخَنَّثٌ فقالَ المُخَنَّثُ لأَخي أُمِّ سلَمَةَ عَبْدِ اللهِ بنِ أَبي أُمَيَّةَ: إنْ فَتَحَ اللهُ لَكُمُ الطَّائفَ غداً أَدُلُّكَ على ابْنَةِ غَيْلانَ فإنَّها تُقْبِلُ بأَرْبَعٍ وَتُدْبِرُ بثَمانٍ. فَقالَ النَّبيُّ ﷺ: «لا يَدْخُلَنَّ هٰذَا عَلَيْكُمْ». [راجع: ٤٣٢٤]

5235. Narrated Umm Salama that while the Prophet ﷺ was with her, there was an effeminate man in the house. The effeminate man said to Umm Salma's brother, 'Abdullāh bin Abī Umaiyya, "If Allāh should make you conquer Aṭ-Tā'if tomorrow, I recommend that you take the daughter of Ghailān (in marriage) for (she is so fat) that she shows four folds of flesh when facing you and eight when she turns her back." Thereupon the Prophet ﷺ said (to us), "This (effiminate man) should never enter upon you (O women)." (See H. 4324)

(١١٥) **بابُ نَظَرِ المَرأةِ إلى الحَبَشِ ونَحْوِهِمْ مِنْ غيرِ رِيبَةٍ**

(115) CHAPTER. The looking of a woman at the Ethiopians and the like (is permissible) if it does not lead to bad consequences.

٥٢٣٦ - حدَّثَنا إسحاقُ بنُ إبْراهِيمَ الحَنْظَلِيُّ، عَنْ عِيسَى، عَنِ الأَوْزَاعيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: رأَيْتُ النَّبِيَّ ﷺ يَسْتُرُنِي بردائِهِ، وَأَنا أَنْظُرُ إلى الحَبَشَةِ يَلْعَبُونَ في المَسْجِدِ حتَّى أَكُونَ أَنا الَّذي أَسأَمُ، فاقْدُرُوا

5236. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ was screening me with his *Ridā'* (garment covering the upper part of the body) while I was looking at the Ethiopians who were playing in the courtyard of the mosque. (I continued watching) till I was satisfied. So you may deduce from this event how a little girl (who has not reached the age of puberty) who is eager to enjoy amusement should be treated in this respect. (See H.454)

قَدْرَ الجارِيَةِ الحَدِيثَةِ السِّنِّ الحَرِيصَةِ عَلى اللَّهْوِ. [راجع: ٤٥٤]

(116) CHAPTER. The going out of women for their needs.

(١١٦) بابُ خُرُوجِ النِّساءِ لِحَوائِجِهِنَّ

5237. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Once Sauda bint Zam'a went out at night for some need, and 'Umar saw her, and recognizing her, he said (to her), "By Allāh, O Sauda! You cannot hide yourself from us." So she returned to the Prophet ﷺ and mentioned that to him while he was sitting in my dwelling taking his supper and holding a bone covered with meat in his hand. Then the Divine Revelation was revealed to him and when that state was over, he (the Prophet ﷺ) was saying: "O women! You have been allowed by Allāh to go out for your needs."

٥٢٣٧ - حدَّثَنا فَرْوَةُ بنُ أَبي المَغْراءِ: حدَّثَنا عَلِيُّ بنُ مُسْهِرٍ، عَنْ هِشامٍ، عَنْ أَبيهِ، عَنْ عائشَةَ، قالَتْ: خَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ لَيْلاً فَرَآها عُمَرُ فَعَرَفَها فَقالَ: إِنَّكِ وَاللهِ يا سَوْدَةُ ما تَخْفَيْنَ عَلَيْنا. فَرَجَعَتْ إِلى النَّبِيِّ ﷺ فَذَكَرَتْ ذٰلِكَ لَهُ وَهُوَ في حُجْرَتي يَتَعَشَّى، وإِنَّ في يَدِهِ لَعَرْقاً. فأُنْزِلَ عَلَيْهِ فَرُفِعَ عَنْهُ وَهُوَ يَقُولُ: «قَدْ أَذِنَ اللهُ لَكُنَّ أَنْ تَخْرُجْنَ لِحَوائِجِكُنَّ».

[راجع: ١٤٦]

(117) CHAPTER. The permission taken by a woman from her husband to go to the mosque.

(١١٧) بابُ اسْتِئْذانِ المَرأَةِ زَوْجَها في الخُرُوجِ إِلى المَسْجِدِ وَغَيرِهِ

5238. Narrated Sālim's father: The Prophet ﷺ said, "If the wife of anyone of you asks permission to go to the mosque, he should not forbid her."

٥٢٣٨ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا الزُّهْرِيُّ، عَنْ سالِمٍ، عَن أَبيهِ عَنِ النَّبِيِّ ﷺ: «إِذَا اسْتَأْذَنَتِ امْرأَةُ أَحَدِكُمْ إِلى المَسْجِدِ فَلا يَمْنَعْها». [راجع: ٨٦٥]

(118) CHAPTER. What is lawful as regards visiting or looking at those women who have foster suckling relations with you.

(١١٨) بابُ ما يَحِلُّ مِنَ الدُّخُولِ والنَّظَرِ إِلى النِّساءِ في الرَّضاعِ

5239. Narrated 'Āishah رَضِيَ اللهُ عَنْها: My foster uncle came and asked permission (to enter) but I refused to admit him till I asked Allāh's Messenger ﷺ about that. He said, "He is your uncle, so allow him to come in." I said, "O Allāh's Messenger! I have been

٥٢٣٩ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالِكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها أَنَّها قالَتْ: جاءَ عَمِّي مِنَ

suckled by a woman and not by a man." Allāh's Messenger ﷺ said, "He is your uncle, so let him enter upon you." And that happened after the order of *Al-Ḥijāb* (compulsory veiling) was revealed. All things which become unlawful because of blood relations are unlawful because of the corresponding foster suckling relations.

(119) CHAPTER. A woman should not look at or touch the body of another woman to describe her to her husband.

5240. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her."

5241. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her."

(120) CHAPTER. The saying of a man: "I will go round (i.e. have sexual relations with) all my wives tonight."

الرَّضَاعَةِ فاسْتأْذَنَ عَلَيَّ فأَبَيْتُ أَنْ آذَنَ لَهُ حتَّى أسألَ رَسُولَ اللهِ ﷺ، فجاءَ رَسُولُ اللهِ ﷺ فسأَلْتُهُ عَنْ ذٰلكَ فَقالَ: «إِنَّه عَمُّكِ فَأْذَنِي لَهُ». قالَتْ: فَقُلْتُ: يا رَسُولَ اللهِ، إِنَّما أَرْضَعَتْنِي المَرأةُ ولَمْ يُرْضِعْنِي الرَّجُلُ، قالَتْ: فَقالَ رَسُولُ اللهِ ﷺ: «إِنَّهُ عَمُّكِ فَلْيَلِجْ عَلَيْكِ». قالَتْ عائشةُ: وَذٰلكَ بَعْدَ أَنْ ضُرِبَ عَلَيْنا الحِجابُ. قالَتْ عائشَةُ: يَحْرُمُ مِنَ الرَّضَاعَةِ ما يَحْرُمُ مِنَ الوِلادَةِ.

(١١٩) بابٌ: لا تُباشِرُ المَرأةُ المَرأةَ فَتَنْعَتَها لِزَوْجِها

٥٢٤٠ - **حدَّثَنا** مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفيانُ، عَنْ مَنْصُورٍ، عَنْ أَبي وَائِلٍ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «لا تُباشِرُ المَرأةُ المَرأةَ فتَنْعَتَها لزَوْجِها كأنَّهُ يَنْظُرُ إِلَيْها». [انظر: ٥٢٤١]

٥٢٤١ - **حدَّثَنا** عُمَرُ بن حَفْصِ بنِ غِياثٍ: حدَّثَنا أَبي: حدَّثَنا الأَعْمَشُ قالَ: حدَّثَنِي شَقِيقٌ قالَ: سَمِعْتُ عَبْدَ اللهِ قالَ: قالَ النَّبِيُّ ﷺ: «لا تُباشِرِ المَرأةُ المَرأةَ فَتَنْعَتَها لِزَوْجِها كأَنَّهُ يَنْظُرُ إِلَيْها». [راجع: ٥٢٤٠]

(١٢٠) بابُ قَوْلِ الرَّجُلِ: لأَطُوفَنَّ اللَّيْلَةَ عَلى نِسائي

5242. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: (The Prophet) Sulaiman (Solomon), son of (the Prophet) Dāwud (David) عليهما السلام, said, "Tonight I will go round (i.e. have sexual relations with) one hundred women wives), everyone of whom will give birth to a male child who will fight in Allāh's Cause." On that an angel said to him, "Say: 'If Allāh will'." But Sulaiman (Solomon) did not say it and forgot to say it. Then he had sexual relations with them but none of them gave birth to any child except one who gave birth to a half person. The Prophet ﷺ said, "If Sulaiman (Solomon) had said: 'If Allāh will,' Allāh would have fulfilled his (above) desire and that saying would have made him more hopeful." (See H. 2819)

٥٢٤٢ - حَدَّثَنِي مَحْمُودٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابنِ طاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قالَ: «قالَ سُلَيْمانُ بنُ داوُدَ عَلَيْهِما السَّلامُ: لأَطُوفَنَّ اللَّيْلَةَ بِمائَةِ امْرأَةٍ، تَلِدُ كُلُّ امْرأَةٍ غُلاماً يُقاتِلُ في سَبِيلِ اللهِ، فَقالَ لَهُ المَلَكُ: قُلْ: إنْ شاءَ اللهُ. فَلَمْ يَقُلْ وَنَسِيَ. فَأَطافَ بِهِنَّ، ولَمْ تَلِدْ مِنْهُنَّ إلَّا امْرأَةٌ نِصْفَ إنْسانٍ». قالَ النَّبِيُّ ﷺ: «لَوْ قالَ إنْ شاءَ اللهُ، لَمْ يَحْنَثْ، وكانَ أَرْجَى لِحاجَتِهِ».

(121) CHAPTER. If a man is away or absent from his family for a long time, then on returning home, he should not enter his house at night, lest he should find something which might arouse his suspicion as regards his family, or lest he should discover their defects.

(١٢١) بابٌ: لا يَطْرُقْ أَهْلَهُ لَيْلاً إذَا أطالَ الغَيْبَةَ مَخافَةَ أَنْ يُخَوِّنَهُمْ أَوْ يَلْتَمِسَ عَثَراتِهِمْ

5243. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ disliked that one should go to one's family at night (on returning from a journey).

٥٢٤٣ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنا مُحَارِبُ بنُ دِثارٍ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ يَكْرَهُ أَنْ يأتِيَ الرَّجُلُ أَهْلَهُ طُرُوقاً.
[راجع: ٤٤٣]

5244. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "When anyone of you is away from his house for a long time, he should not return to his family at night."

٥٢٤٤ - حَدَّثَنَا مُحَمَّدُ بنُ مُقاتِلٍ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا عاصِمُ بنُ سُلَيْمانَ، عَنِ الشَّعْبِيِّ: أَنَّهُ سَمِعَ جابِرَ بنَ عَبْدِ اللهِ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «إذَا أَطالَ أَحَدُكُمْ

الغَيْبَةَ فَلا يَطْرُقْ أَهْلَهُ لَيْلاً».

[راجع: ٤٤٧]

(122) CHAPTER. Seeking to beget children.

(١٢٢) بابُ طَلَبِ الوَلَدِ

5245. Narrated Jābir: I was with Allāh's Messenger ﷺ in a *Ghazwa*, and when we returned, I wanted to hurry, while riding a slow camel. A rider came behind me. I looked back and saw that the rider was Allāh's Messenger ﷺ. He said (to me), "What makes you in such a hurry?" I replied, "I am newly married." He said, "Did you marry a virgin or a matron?" I replied, "(Not a virgin but) a matron." He said, "Why didn't you marry a young girl with whom you would have played and she would have played with you?" Then when we approached (Al-Madīna) and were going to enter (it), the Prophet ﷺ said, "Wait till you enter (your homes) in the night i.e., at the time of *'Ishā'* (prayer) so that the ladies with unkempt hair may comb their hair, and those whose husbands have been absent (for a long time) may shave their pubic hair." (The subnarrator, Hashim said: A reliable narrator told me that the Prophet ﷺ added in this *Hadīth*: "(Seek to beget) children! children, O Jābir!").

٥٢٤٥ - **حدَّثنا** مُسَدَّدٌ، عَنْ هُشَيْم، عَنْ سَيَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ جابِرٍ قالَ: كُنْتُ مَعَ رَسُولِ اللهِ ﷺ في غَزْوَةٍ فَلَمَّا قَفَلْنا تَعَجَّلْتُ عَلى بَعِيرٍ قَطُوفٍ فَلَحِقَنِي رَاكِبٌ مِنْ خَلْفِي فالْتَفَتُّ فإذَا أَنا بِرَسُولِ اللهِ ﷺ قالَ: «ما يُعْجِلُكَ؟» قُلْتُ: إنِّي حَديثُ عَهْدٍ بِعُرْسٍ، قالَ: «فَبِكْراً تَزَوَّجْتَ أَمْ ثَيِّباً؟» قُلْتُ: بَلْ ثَيِّباً، قالَ: «فَهَلَّا جارِيَةً تُلاعِبُها وَتُلاعِبُكَ؟» قالَ: فَلَمَّا قَدِمْنا ذَهَبْنا لِنَدْخُلَ فَقالَ: «أَمْهِلُوا حَتَّى تَدْخُلُوا لَيْلاً - أيْ عِشاءً - لِكَي تَمْتَشِطَ الشَّعِثَةُ وَتَسْتَحِدَّ المُغِيبَةُ». قالَ: وحدَّثني الثِّقَةُ أنَّهُ قالَ في هٰذا الحَدِيثِ: «الكَيْسَ الكَيْسَ يا جابِرُ»، يَعني الوَلَدَ. [راجع: ٤٤٣]

5246. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "If you enter (your town) at night (after coming from a journey), do not enter upon your family till the woman whose husband was absent (from the house) shaves her pubic hair and the woman with unkempt hair, combs her hair." Allāh's Messenger ﷺ further said, "(O Jābir!) Seek to have offspring, seek to have offspring!".

٥٢٤٦ - **حدَّثنا** مُحَمَّدُ بنُ الوَلِيدِ: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثنا شُعْبَةُ، عَنْ سَيَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ قالَ: «إذَا دَخَلْتَ لَيْلاً فَلا تَدْخُلْ عَلى أَهْلِكَ حتَّى تَسْتَحِدَّ المُغِيبَةُ وتَمْتَشِطَ الشَّعِثَةُ»، قالَ: قالَ رَسُولُ اللهِ ﷺ: «فَعَلَيْكَ بالكَيْسِ الكَيْسِ».

[راجع: ٤٤٣]

تابَعَهُ عُبَيْدُ اللهِ، عَنْ وَهْبٍ، عَنْ جابِرٍ عَنِ النَّبِيِّ ﷺ في «الكَيْسِ».

(123) CHAPTER. The woman (whose husband is absent for a long time) should shave her pubic hair, and those whose hair is unkempt should comb their hair.

(١٢٣) بابٌ: تَسْتَحِدُّ المُغِيبَةُ وتَمْتَشِطُ الشَّعِثَةُ

5247. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: We were with the Prophet ﷺ in a Ghazwa, and when we returned and approached Al-Madīna, I wanted to hurry while riding a slow camel. A rider overtook me and pricked my camel with a spear which he had, whereupon my camel started running as fast as any other fast camel you may see. I looked back, and behold, the rider was Allāh's Messenger ﷺ. I said, "O Allāh's Messenger! I am newly married." He asked, "Have you got married?" I replied, "Yes." He said, "A virgin or a matron?" I replied, "(Not a virgin) but a matron." He said, "Why didn't you marry a young girl so that you would have played with her and she with you?" When we reached (near Al-Madīna) and were going to enter it, the Prophet ﷺ said, "Wait till you enter your home in the night i.e. at the time of *'Isha* (prayer) so that the lady whose hair is unkempt may comb her hair and that the lady whose husband has been away may shave her pubic hair."

٥٢٤٧ - حدَّثني يَعْقُوبُ بنُ إبراهيمَ: حدَّثَنا هُشَيْمٌ: أَخْبرَنا سَيَّارٌ، عَنِ الشَّعْبِيِّ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: كُنَّا مع النَّبِيِّ ﷺ في غَزْوَةٍ، فَلَمَّا قَفَلْنا كُنَّا قَرِيباً مِنَ المَدِينَةِ تَعَجَّلْتُ عَلى بَعِيرٍ لي قَطوفٍ فَلَحِقَني راكِبٌ مِنْ خَلْفِي فَنَخَسَ بَعِيري بِعَنَزَةٍ كانَتْ مَعَهُ، فَسارَ بَعِيري كأَحْسَنِ ما أَنْتَ راءٍ مِنَ الإِبِلِ، فالْتَفَتُّ فإِذا أَنا بِرَسُولِ اللهِ ﷺ فَقُلْتُ: يا رَسُولَ اللهِ، إنِّي حَديثُ عَهْدٍ بِعرْسٍ، قالَ: «أَتَزَوَّجْتَ؟» قُلْتُ: نَعَمْ، قالَ: «أَبِكراً أَمْ ثَيِّباً؟» قالَ: قُلْتُ: بَلْ ثَيِّباً، قالَ: «فَهلَّا بِكْراً تُلاعِبُها وتُلاعِبُكَ»، قالَ: فَلَمَّا قَدِمْنا ذَهَبْنا لِنَدْخُلَ فَقالَ: «أَمْهِلُوا حتَّى تَدْخُلُوا لَيْلاً - أيْ عِشاءً - لِكَيْ تَمْتَشِطَ الشَّعِثَةُ، وتَسْتَحِدَّ المُغِيبَةُ». [راجع: ٤٤٣]

(124) CHAPTER. "And not to reveal their adornments except to their husbands, ..." (V.24:31)

(١٢٤) بابٌ: ﴿وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ﴾ [النور: ٣١]

5248. Narrated Abū Ḥāzim: The people differed as to with which thing Allāh's Messenger ﷺ was treated on the day (of the battle) of Uḥud. So they asked Sahl bin Sa'd As-Sā'idī who was the only surviving

٥٢٤٨ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا سُفْيانُ، عَنْ أَبي حازِمٍ قالَ: اخْتَلَفَ النَّاسُ بأَيِّ شَيْءٍ دُووِيَ جُرْحُ

Companion (of the Prophet ﷺ) at Al-Madīna. He replied, "Nobody is left at Al-Madīna who knows it better than I. Fāṭima عليها السّلام was washing the blood off his face and 'Alī رَضِيَ اللهُ عَنْهُ was bringing water in his shield, and then a mat of date-palm leaves was burnt and (the ash) was inserted into the wound."

رَسُولِ اللهِ ﷺ يَوْمَ أُحُدٍ، فَسأَلُوا سَهْلَ ابنَ سَعْدٍ السَّاعِدِيَّ وكانَ مِنْ آخِرِ مَنْ بَقِيَ مِنْ أَصحَابِ النَّبِيِّ ﷺ بالمَدِينَةِ فَقالَ: وما بَقِيَ للنَّاسِ أَحَدٌ أَعْلَمُ بِهِ مِنِّي، كانَتْ فاطِمَةُ عَلَيْها السَّلامُ تَغْسِلُ الدَّمَ عَنْ وَجْهِهِ، وَعَلِيٌّ يأتي بالمَاءِ عَلى تُرْسِهِ، فأُخِذَ حَصِيرٌ فَحُرِّقَ فَحُشِيَ بِهِ جُرْحُهُ. [راجع: ٢٤٣]

(125) CHAPTER. "And those among you who have not come to the age of puberty." (V.24:58)

(١٢٥) **بابٌ**: ﴿وَٱلَّذِينَ لَمْ يَبْلُغُواْ ٱلْحُلُمَ﴾ [النور: ٥٨]

5249. Narrated 'Abdur-Raḥmān bin 'Ābis: I heard Ibn 'Abbās رَضِيَ اللهُ عَنْهُما answering a man who asked him, "Did you attend the *Ṣalāt* (prayer) of *'Eīd-ul-Aḍḥā* or *'Eīd-ul-Fiṭr* with Allāh's Messenger ﷺ?" Ibn 'Abbās replied, "Yes, and had it not been for my close relationship with him, I could not have offered it." (That was because of his young age). Ibn 'Abbās further said, Allāh's Messenger ﷺ went out and offered the *'Eīd Ṣalāt* (prayer) and then delivered the *Khutba*." Ibn 'Abbās did not mention the *Ādhān* (the call for *Ṣalāt* (prayer)) or the *Iqāma*. He added, "Then the Prophet ﷺ went to the women and instructed them and gave them religious advice and ordered them to give alms and I saw them reaching out (their hands to) their ears and necks (to take off the ear-rings and necklaces, etc.) and throwing (it) towards Bilāl. Then the Prophet ﷺ returned with Bilāl to his house."

٥٢٤٩ - حدَّثَنا أَحْمَدُ بنُ مُحَمَّدٍ: أَخْبرَنا عَبْدُ اللهِ: أَخْبرَنا سُفْيانُ، عَنْ عَبْدِ الرَّحمٰنِ بنِ عابِسٍ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما سأَلَهُ رَجُلٌ: شَهِدْتَ مَعَ رَسُولِ اللهِ ﷺ العِيدَ أَضْحَى أَوْ فِطْراً؟ قالَ: نَعَمْ، وَلَوْلا مَكانِي مِنْهُ ما شَهِدْتُهُ، يَعْني مِنْ صِغَرِهِ، قالَ: خَرَجَ رَسُولُ اللهِ ﷺ فَصَلَّى ثُمَّ خَطَبَ - ولَمْ يَذْكُرْ أَذاناً وَلا إقامَةً - ثُمَّ أَتى النِّساءَ فَوَعَظَهُنَّ وَذَكَّرَهُنَّ وأَمَرَهُنَّ بالصَّدَقَةِ، فَرأَيْتُهُنَّ يَهْوِينَ إلى آذانِهِنَّ وحُلُوقِهِنَّ يَدْفَعْنَ إلى بِلالٍ، ثُمَّ ارْتَفَعَ هُوَ وَبِلالٌ إلى بَيْتِهِ. [راجع: ٩٨]

(126) CHAPTER. The man's poking his daughter in the flank while admonishing her.

(١٢٦) **بابُ وطَعْنِ الرَّجُلِ ابْنَتَهُ في الخاصِرَةِ عِنْدَ العِتابِ**

5250. Narrated 'Āishah رَضِيَ اللهُ عَنها: Abū Bakr رَضِيَ اللهُ عَنْهُ admonished me and poked me with his hands in the flank, and nothing

٥٢٥٠ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالِكٌ، عَنْ عَبْدِ

الرَّحمٰنِ بنِ القاسمِ، عَنْ أَبِيهِ، عَنْ عائشَةَ قالَتْ: عاتَبَنِي أَبُو بَكْرٍ وَجَعَلَ يَطْعُنُنِي بيَدِهِ في خاصِرَتِي فَلا يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلَّا مَكانُ رَسُولِ اللهِ ﷺ ورأسُهُ عَلى فَخِذي. [راجع: ٣٣٤]

stopped me from moving at that time except the position of Allāh's Messenger ﷺ whose head was on my thigh. (See H. 334)

68 – THE BOOK OF DIVORCE

٦٨ - كتاب الطّلاق

(1) CHAPTER. The Statement of Allāh تعالى: "O Prophet! When you divorce women, divorce them at their *'Idda'* (prescribed periods) and count (accurately) their *'Idda* (prescribed periods)." (V.65:1)

The divorce according to *As-Sunna* (the Prophet's legal way is that one should divorce his wife when she is clean from her periods and he has not had sexual intercourse with her (after her period) and there should be two witnesses for the divorce.

(١) **بابٌ** وَقَوْلِ اللهِ تَعالى: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُواْ ٱلْعِدَّةَ﴾ [الطلاق: ١]

﴿أَحْصَيْنَٰهُ﴾ [يس: ١٢]: حَفِظْناهُ وَعَدَدْناهُ.

وَطَلاقُ السُّنَّةِ أَنْ يُطَلِّقَها طاهِراً مِن غَيرِ جِمَاعٍ وَيُشْهِدَ شاهِدَيْنِ.

5251. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما that he had divorced his wife while she was menstruating during the lifetime of Allāh's Messenger ﷺ. 'Umar bin Al-Khaṭṭāb asked Allāh's Messenger ﷺ about that. Allāh's Messenger ﷺ said, "Order him (your son) to take her back and keep her, till she is clean from her menses and then to wait till she gets her next period (menses) and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the *'Idda* (prescribed period) which Allāh has fixed for the women meant to be divorced."

٥٢٥١ - **حدَّثَنا** إِسْماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثَنِي مالكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّهُ طَلَّقَ امْرأَتَهُ وَهِيَ حائِضٌ عَلى عَهْدِ رَسُولِ اللهِ ﷺ، فَسأَلَ عُمَرُ بنُ الخَطَّابِ رَسُولَ اللهِ ﷺ عَنْ ذٰلكَ، فَقالَ رَسُولُ اللهِ ﷺ: «مُرْهُ فَلْيُراجِعْها، ثُمَّ لِيُمْسِكْها حتَّى تَطْهُرَ ثُمَّ تَحِيضَ ثُمَّ تَطْهُرَ، ثُمَّ إِنْ شاءَ أَمْسَكَ بَعْدُ، وإِنْ شاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ، فَتِلْكَ العِدَّةُ الَّتِي أَمَرَ اللهُ أَنْ يُطَلَّقَ لَها النِّساءُ». [راجع: ٤٩٠٨]

(2) CHAPTER. If a woman is divorced during her menses, then that divorce is counted as one legal divorce.

5252. Narrated Anas bin Sīrīn: Ibn 'Umar said: I divorced my wife while she was menstruating. 'Umar mentioned that to the Prophet ﷺ. The Prophet ﷺ said, (to my father), "Let your son take her back." I asked (Ibn 'Umar), "Is such a divorce

(٢) **بابٌ**: إِذَا طُلِّقَتِ الحائضُ تَعْتَدُّ بِذٰلكَ الطَّلاقِ

٥٢٥٢ - **حدَّثَنا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ أَنَسِ بنِ سِيرِينَ قالَ: سَمِعْتُ ابنَ عُمَرَ قالَ: طَلَّقَ ابنُ عُمَرَ امْرأَتَهُ وَهِيَ حائِضٌ،

counted (i.e., as one legal divorce)?" Ibn 'Umar said, "Of course."

Narrated Yunus bin Jubair: Ibn 'Umar said, "The Prophet ﷺ said to 'Umar, 'Order him (Ibn 'Umar) to take her back'." I asked, "Is such a divorce counted (as one legal divorce)?" Ibn 'Umar said, "What do you think if someone becomes helpless and foolish?"(1)

فذكَرَ عُمَرُ للنَّبيِّ ﷺ فقالَ: «لِيُرَاجِعْها»، قُلْتُ: تُحْتَسَبُ؟ قالَ: فَمَهْ؟. [راجع: ٤٩٠٨]

وعَنْ قَتادَةَ، عَنْ يُونسَ بنِ جُبَيْرٍ، عَن ابنِ عُمَرَ قالَ: «مُرْهُ فَلْيُرَاجِعْها»، قُلْتُ: تُحْتَسَبُ؟ قالَ: «أَرَأَيْتَهُ إنْ عَجَزَ واسْتَحْمَقَ؟»

5253. Narrated Ibn 'Umar: (The divorcing of my wife during her menses) was counted as one legal divorce.(2)

٥٢٥٣ - حدَّثَنا أبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا أَيُّوبُ، عَنْ سَعيدِ ابنِ جُبَيرٍ، عَن ابنِ عُمَرَ قالَ: حُسِبَتْ عَلَيَّ بتَطْليقَةٍ. [راجع: ٤٩٠٨]

(3) CHAPTER. Whoever divorced (his wife), and should a man tell his wife face to face that she is divorced.

(٣) بابٌ مَنْ طَلَّقَ، وهَلْ يُوَاجِهُ الرَّجُلُ امْرأتَهُ بالطَّلاقِ

5254. Narrated Al-Awzā'ī: I asked Az-Zuhrī, "Which of the wives of the Prophet ﷺ sought refuge with Allāh from him?" He said, "I was told by 'Urwa that 'Āishah رَضِيَ الله عَنْها said, 'When the daughter of Al-Jaun was brought to Allāh's Messenger ﷺ (as his bride) and he went near her, she said, "I seek refuge with Allāh from you." He said, "You have sought refuge with the Most Great; return to your family'."(3)

٥٢٥٤ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا الوَليدُ: حدَّثَنا الأَوْزاعيُّ قالَ: سأَلْتُ الزُّهْرِيَّ: أَيُّ أَزْوَاجِ النَّبيِّ ﷺ اسْتَعاذَتْ مِنْهُ؟ قالَ: أَخْبرَني عُرْوَةُ عَنْ عائشَةَ رَضِيَ اللهُ عَنْها أَنَّ ابْنَةَ الجَوْنِ لمَّا أُدْخِلَتْ عَلى رَسُولِ اللهِ ﷺ وَدَنَا مِنْها قالَتْ: أَعوذُ باللهِ مِنْكَ، فَقالَ لَها: «لَقَدْ عُذْتِ بعَظيمٍ. الْحَقي بأَهْلِكِ».

قالَ أَبو عَبْدِ اللهِ: رَواهُ حَجَّاجُ بنُ أبي مَنيعٍ، عَنْ جَدِّهِ، عَنِ الزُّهْرِيِّ: أَنَّ عُرْوَةَ أَخْبَرَهُ، أَنَّ عائشَةَ قالَتْ.

5255. Narrated Abū Usaid رَضِيَ الله عَنْهُ: We

٥٢٥٥ - حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا

(1) (H. 5252) If, out of foolishness somebody divorces his wife while she is menstruating, the divorce is valid. (*Fath Al-Bārī*).
(2) (H. 5253) i.e., one of the three divorces.
(3) (H. 5254) "Return to your family" is an indirect way of saying: "You are divorced."

went out with the Prophet ﷺ to a garden called Ash-Shauṭ till we reached two walls between which we sat down. The Prophet ﷺ said, "Sit here," and went in (the garden). Al-Jauniya (a lady from Banī Jaun) had been brought (as a bride for the Prophet ﷺ) and lodged in a house in a date-palm garden in the home of Umaima bint An-Nu'mān bin Sharāḥīl, and her wet nurse was with her. When the Prophet ﷺ entered upon her, he said to her, "Give me yourself (in marriage) as a gift." She said, "Can a princess give herself in marriage to an ordinary man?" The Prophet ﷺ raised his hand to pat her so that she might become tranquil (as she did not know that he is Allāh's Messenger). She said, "I seek refuge with Allāh from you." He said, "You have sought refuge with One Who gives refuge. Then the Prophet ﷺ came out to us and said, "O Abū Usaid! Give her two white linen dresses to wear and let her go back to her family (i.e. she is divorced)."

عَبْدُ الرَّحْمٰنِ بنُ غَسِيلٍ، عَنْ حَمْزَةَ بنِ أَبي أُسَيْدٍ، عَنْ أَبي أُسَيْدٍ رَضِيَ اللهُ عَنْهُ قالَ: خَرَجْنا مَعَ النَّبيِّ ﷺ حتَّى انْطَلَقْنا إِلى حائِطٍ يُقالُ لَهُ: الشَّوْطُ، حتَّى انْتَهَيْنا إِلى حائِطَيْنِ فَجَلَسْنا بَيْنَهُما، فَقالَ النَّبيُّ ﷺ: «اجْلِسُوا هاهُنا» ودَخَلَ. وَقَدْ أُتِيَ بالجَوْنِيَّةِ، فَأُنْزِلَتْ في بَيْتٍ في نَخْلٍ في بَيْتِ أُمَيْمَةَ بِنْتِ النُّعْمانِ بنِ شَرَاحِيلَ وَمَعَها دايَتُها حاضِنَةٌ لَها، فَلَمَّا دَخَلَ عَلَيْها النَّبيُّ ﷺ قالَ: «هَبِي نَفْسَكِ لي»، قالَتْ: وَهَلْ تَهَبُ المَلِكَةُ نَفْسَها لِلسُّوقَةِ؟ قالَ: فأَهْوَى بيَدِهِ يَضَعُ يَدَهُ عَلَيْها لِتَسْكُنَ، فَقالَتْ: أَعوذُ باللهِ مِنْكَ، فَقالَ: «قَدْ عُذْتِ بِمَعاذٍ»، ثُمَّ خَرَجَ عَلَيْنا فَقالَ: «يا أَبا أُسَيْدٍ، اكْسُها رَازِقِيَّيْنِ، وأَلْحِقْها بأَهْلِها». [انظر: ٥٢٥٧]

5256, 5257. Narrated Sahl and Abū Usaid: The Prophet ﷺ married Umaima bint Sharāḥīl, and when she was brought to him, he stretched his hand towards her. It seemed that she disliked that, whereupon the Prophet ﷺ ordered Abū Usaid to prepare her and dress her with two white linen dresses [and let her go back to her family (i.e. she is divorced)]. (See *Ḥadīth* No.5637).

٥٢٥٦، ٥٢٥٧ - وَقالَ الحُسَيْنُ بنُ الوَلِيدِ النَّيْسابُورِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ عَبَّاسِ ابنِ سَهْلٍ، عَنْ أَبِيهِ وأَبي أُسَيْدٍ قالا: تَزَوَّجَ النَّبيُّ ﷺ أُمَيْمَةَ بِنْتَ شَرَاحِيلَ، فَلَمَّا أُدْخِلَتْ عَلَيْهِ بَسَطَ يَدَهُ إِلَيْها، فَكَأَنَّها كَرِهَتْ ذٰلِكَ، فأَمَرَ أَبا أُسَيْدٍ أَنْ يُجَهِّزَها وَيَكْسُوَها ثَوْبَيْنِ رَازِقِيَّيْنِ. [راجع: ٥٢٥٥]

حَدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حَدَّثَنا

إِبْرَاهِيمُ بنُ أَبِي الوَزِيرِ: حدَّثنا عَبْدُ الرَّحْمٰنِ، عَنْ حَمْزَةَ، عَنْ أَبِيه، وعَنْ عَبَّاسِ بنِ سَهْلِ بنِ سَعْدٍ عَنْ أَبِيهِ بِهٰذَا. [انظر: ٥٦٣٧]

5258. Narrated Abū Ghallāb Yūnus bin Jubair: I asked Ibn 'Umar, "(What is said regarding) a man divorces his wife during her period?" He said, "Do you know Ibn 'Umar? Ibn 'Umar divorced his wife while she was menstruating. 'Umar then went to the Prophet ﷺ and mentioned that to him. The Prophet ﷺ ordered him to take her back and when she becomes clean, he could divorce her if he wanted." I asked (Ibn 'Umar), "Was that divorce counted as one legal divorce?"[1] He said, "If one becomes helpless and foolish (will he be excused? Of course not)."

٥٢٥٨ - **حدَّثنا** حَجَّاجُ بنُ مِنْهالٍ: حدَّثنا هَمَّامُ بنُ يَحْيَى، عَنْ قَتادَةَ، عَنْ أَبِي غَلَّابٍ يُونُسَ بنِ جُبَيْرٍ قالَ: قُلْتُ لِابنِ عُمَرَ: رَجُلٌ طَلَّقَ امْرأتَهُ وَهِيَ حائضٌ؟ فَقالَ: أَتَعْرِفُ ابنَ عُمَرَ؟ إنَّ ابنَ عُمَرَ طَلَّقَ امْرأتَهُ وَهِيَ حائضٌ، فأتى عُمَرُ النَّبِيَّ ﷺ فَذَكَرَ ذٰلكَ لَهُ، فأمَرَهُ أَنْ يُراجِعَها فإِذَا طَهُرَتْ فأَرادَ أَنْ يُطَلِّقَها فلْيُطَلِّقْها. قُلْتُ: فَهَلْ عَدَّ ذٰلكَ طَلاقاً؟ قالَ: أَرَأَيْتَ إنْ عَجَزَ وَاسْتَحْمَقَ؟. [راجع: ٤٩٠٨]

(4) CHAPTER. Whoever thinks it permissible to divorce one's wife thrice (at a time), depending on the Statement of Allāh تعالى:
"The divorce is twice; after that either you retain her on reasonable terms or release her with kindness." (V.2:229)

(٤) بابُ مَنْ جَوَّزَ الطَّلاقَ الثَّلاثَ.
لِقَوْلِ اللهِ تَعالىٰ: ﴿ٱلطَّلَٰقُ مَرَّتَانِۖ فَإِمۡسَاكُۢ بِمَعۡرُوفٍ أَوۡ تَسۡرِيحُۢ بِإِحۡسَٰنٖۗ﴾ [البقرة: ٢٢٩]

Ibn Az-Zubair said regarding a patient divorcing his wife: I am not of the opinion that his irrevocably divorced wife will be his heir.

Ash-Sha'bī said: I think she will be his heir. Ibn Shubruma said: If the prescribed period (*'Idda* – legal period after the divorce) is over, can she marry? Ash-Sha'bī said: Yes. Ibn Shubruma said: If her second husband

وَقالَ ابنُ الزُّبَيرِ في مَرِيضٍ طَلَّقَ: لا أرَى أنْ تَرِثَ مَبْتُوتَةٌ. وَقالَ الشَّعْبِيُّ: تَرِثُهُ. وَقالَ ابنُ شُبْرُمَةَ: تَزَوَّجُ إذَا انْقَضَتِ العِدَّةُ؟ قالَ: نَعَمْ، قالَ: أرأيْتَ إنْ ماتَ الزَّوْجُ الآخَرُ؟ فَرَجَعَ عَنْ ذٰلكَ.

(1) (H. 5258) i.e., one of the three divorces? (See *Fath Al-Bārī*).

should die too (would she be the heir of two husbands)? On that Ash-Sha'bī withdrew his verdict.

5259. Narrated Sahl bin Sa'd As-Sā'idī: 'Uwaimir Al-'Ajlānī came to 'Āṣim bin Adī Al-Anṣārī and asked, "O 'Āṣim! Tell me, if a man sees his wife with another man, should he kill him, whereupon you would kill him in *Qiṣāṣ*[1], or what should he do? O 'Āṣim! Please ask Allāh's Messenger ﷺ about that." 'Āṣim asked Allāh's Messenger ﷺ about that. Allāh's Messenger ﷺ disliked that question and considered it disgraceful. What 'Āṣim heard from Allāh's Messenger ﷺ was hard on him. When he returned to his family, 'Uwaimir came to him and said, "O 'Āṣim! What did Allāh's Messenger ﷺ say to you?" 'Āṣim said, "You never bring me any good. Allāh's Messenger ﷺ disliked to hear the problem which I asked him about." 'Uwaimir said, "By Allāh, I will not leave the matter till I ask him about it." So 'Uwaimir proceeded till he came to Allāh's Messenger ﷺ who was in the midst of the people and said, "O Allāh's Messenger! If a man finds with his wife another man, should he kill him, whereupon you would kill him (in *Qiṣāṣ*): or otherwise, what should he do?" Allāh's Messenger ﷺ said, "Allāh has revealed something concerning the question of you and your wife. Go and bring her here." So they both carried out the judgement of *Li'ān*, while I was present among the people (as a witness). When both of them had finished, 'Uwaimir said, "O Allāh's Messenger! If I should now keep my wife with me, then I have told a lie". Then he pronounced his decision to divorce her thrice, before Allāh's Messenger ﷺ ordered him to do so. (Ibn Shihāb said, "That was the

٥٢٥٩ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، أنَّ سَهْلَ ابنَ سَعْدٍ السَّاعِدِيَّ أخْبرَهُ: أنَّ عُوَيمِراً العَجْلانِيَّ جاءَ إلى عاصِمِ بنِ عَدِيٍّ الأنْصارِيِّ، فَقالَ لَهُ: يا عاصِمُ، أرأيْتَ رَجُلاً وَجدَ مَعَ امْرأتِهِ رَجُلاً، أيَقْتُلُهُ فَتَقْتُلونَهُ أمْ كَيْفَ يَفْعَلُ؟ سَلْ لي يا عاصِمُ عَنْ ذٰلكَ رَسُولَ اللهِ ﷺ. فَسألَ عاصِمٌ عَنْ ذٰلكَ رَسُولَ اللهِ ﷺ، فَكَرِهَ رَسُولُ اللهِ ﷺ المَسائِلَ وَعابَها. حتَّى كَبُرَ عَلى عاصِمٍ ما سَمِعَ مِنْ رَسُولِ اللهِ ﷺ، فَلَمَّا رَجَعَ عاصِمٌ إلى أهْلِهِ جاءَ عُوَيمِرٌ فَقالَ: يا عاصِمُ، ماذَا قالَ لَكَ رَسُولُ اللهِ ﷺ، فَقالَ عاصِمٌ: لَمْ تَأْتِني بِخَيرٍ، قَدْ كَرِهَ رَسُولُ اللهِ ﷺ المَسألَةَ الَّتي سألْتُهُ عَنْها. قالَ عُوَيمِرٌ: وَاللهِ لا أنْتَهِي حَتَّى أسألَهُ عَنْها، فأقْبَلَ عُوَيْمِرٌ حَتَّى أتى رَسُولَ اللهِ ﷺ وَسْطَ النَّاسِ فَقالَ: يا رَسُولَ اللهِ، أرأيْتَ رَجُلاً وَجَدَ مَعَ امْرأتِهِ رَجُلاً، أيَقْتُلُهُ فَتَقْتُلونَهُ، أمْ كَيْفَ يَفْعَلُ؟ فَقالَ رَسُولُ اللهِ ﷺ: «قَدْ أنْزَلَ اللهُ فِيكَ وفي صاحِبَتِكَ فاذْهَبْ فَأْتِ بِها». قالَ سَهْلٌ:

(1) (H. 5259) See the glossary.

فَتَلاعَنا وأنا مَعَ النَّاسِ عِنْدَ رَسُولِ اللهِ ﷺ، فَلَمَّا فَرَغا قالَ عُوَيمِرٌ: كَذَبْتُ عَلَيْها يا رَسُولَ اللهِ إنْ أمْسَكْتُها، فَطَلَّقَها ثَلاثاً قَبْلَ أنْ يَأمُرَهُ رَسُولُ اللهِ ﷺ.

قالَ ابنُ شِهابٍ: فَكانَتْ تِلْكَ سُنَّةَ المُتَلاعِنَيْنِ. [راجع: ٤٢٣]

tradition for all those who are involved in a case of *Li'ān*."(1)

٥٢٦٠ - حدَّثنا سَعيدُ بنُ عُفَيْرٍ قال: حدَّثني اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني عُرْوَةُ بنُ الزُّبَيرِ: أنَّ عائشَةَ أخْبَرَتْهُ: أنَّ امْرأةَ رِفاعَةَ القُرَظِيِّ جاءَتْ إلى رَسُولِ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إنَّ رِفاعَةَ طَلَّقَنِي فَبَتَّ طَلاقي، وإنِّي نَكَحْتُ بَعْدَهُ عَبْدَ الرَّحْمٰنِ بنَ الزَّبِيرِ القُرَظِيَّ، وإنَّما مَعَهُ مِثْلُ الهُدْبَةِ. قالَ رَسُولُ اللهِ ﷺ: «لَعَلَّكِ تُرِيدِينَ أنْ تَرْجِعي إلى رِفاعَةَ؟ لا، حَتَّى يَذُوقَ عُسَيْلَتَكِ وَتَذُوقي عُسَيْلَتَهُ». [راجع: ٢٦٣٩]

5260. Narrated 'Āishah رَضِيَ اللهُ عَنها: The wife of Rifā'a Al-Quraẓi came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Rifā'a divorced me irrevocably. After him I married 'Abdur-Raḥmān bin Az-Zubair Al-Quraẓī who proved to be impotent." Allāh's Messenger ﷺ said to her, "Perhaps you want to return to Rifā'a? Nay (you cannot return to Rifā'a) until you enjoy the sexual relation (consummate your marriage) with Abdur-Raḥmān and he with you."

٥٢٦١ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا يَحْيَى، عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَني القاسِمُ ابنُ مُحَمَّدٍ، عَنْ عائشَةَ: أنَّ رَجُلاً طَلَّقَ امْرأتَهُ ثَلاثاً، فَتَزَوَّجَتْ فَطَلَّقَ، فَسُئِلَ النَّبِيُّ ﷺ: أتَحِلُّ للأوَّلِ؟ قالَ: «لا، حَتَّى يَذُوقَ عُسَيْلَتَها كَما ذاقَ الأوَّلُ». [راجع: ٢٦٣٩]

5261. Narrated 'Āishah رَضِيَ اللهُ عَنها: A man divorced his wife thrice (by expressing his decision to divorce her thrice), then she married another man who also divorced her. The Prophet ﷺ was asked if she could legally marry the first husband (or not). The Prophet ﷺ replied, "No, she cannot marry the first husband unless the second husband enjoys the sexual relation (consummate his marriage) with her, just as the first husband had done."

(1) (H. 5259) See the glossary for '*Li'ān*.'

(5) CHAPTER. Whoever gave option to his wives. And the Statement of Allāh تعالى:
"O Prophet (Muḥammad ﷺ)! Say to your wives: 'If you desire the life of this world and its glitter, – then come! I will make a provision for you and set you free in a handsome manner (divorce)". (V.33:28)

5262. Narrated 'Āishah رضي الله عنها: Allāh's Messenger ﷺ gave us the option (to remain with him or to be divorced), and we selected Allāh and His Messenger ﷺ. So, giving us that option was not regarded as divorce.

5263. Narrated Masrūq: I asked 'Āishah about the option: She said, "The Prophet ﷺ gave us the option. Do you think that that option was considered as a divorce?" I said, "It matters little to me if I give my wife the option once or a hundred times after she has chosen me."

(6) CHAPTER. If a man says (to his wife): "I have parted with you," or "I have released you," or any other expression which may indicate divorce, then the real meaning of what he says depends on his intention.

The Statement of Allāh عزّ وجلّ:

"And set them free (divorce them) in a handsome manner." (V.33:49)

"And set you free in a handsome manner (divorce)". (V.33:28)

(The divorce is twice) "After that, either you retain her on reasonable terms or release her with kindness." (V.2:229)

"Or part with them in a good manner." (V.65:2)

(٥) بابٌ مَنْ خَيَّرَ أَزْوَاجَهُ وقَوْلِ اللهِ تَعالَىٰ: ﴿قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا﴾ [الأحزاب: ٢٨]

٥٢٦٢ - حدَّثنا عُمَرُ بنُ حَفْصٍ: حدَّثنا أبي، حدَّثنا الأعمَشُ: حدَّثنا مُسْلِمٌ، عَنْ مَسْرُوقٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: خَيَّرَنا رَسُولُ اللهِ ﷺ فاخْتَرْنا اللهَ ورَسُولَهُ فَلَمْ يَعُدَّ ذٰلكَ عَلَيْنا شَيْئاً. [انظر: ٥٢٦٣]

٥٢٦٣ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ إسْماعِيلَ: حدَّثَنا عامِرٌ، عَنْ مَسْرُوقٍ قالَ: سألْتُ عائشَةَ عَنِ الخِيَرَةِ فَقالَتْ: خَيَّرَنا النَّبيُّ ﷺ، أفَكانَ طَلاقاً؟ قالَ مَسْرُوقٌ: لا أُبالي أخَيَّرْتُها واحِدَةً أوْ مائَةً بَعْدَ أنْ تَخْتارَني. [راجع: ٥٢٦٢]

(٦) بابٌ: إذَا قالَ: فارَقْتُكِ، أوْ سَرَّحْتُكِ، أوِ الخَلِيَّةُ، أوِ البَرِيَّةُ، أوْ ما عُنِيَ بِهِ الطلاقُ فَهُو عَلى نِيَّتِهِ،

وَقَوْلُ اللهِ عَزَّ وَجَلَّ: ﴿وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا﴾ [الأحزاب: ٤٩] وَقالَ: ﴿وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا﴾ [الأحزاب: ٢٨] وقالَ تَعالَىٰ: ﴿فَإِمْسَاكٌۢ بِمَعْرُوفٍ أَوْ تَسْرِيحٌۢ بِإِحْسَٰنٍ﴾ [البقرة: ٢٢٩] وقالَ: ﴿أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ﴾ [الطلاق: ٢] وقالَتْ عائشَةُ: قَدْ عَلِمَ النَّبيُّ ﷺ أنَّ

أبَوَيَّ لَمْ يَكونا يأْمُرَاني بفِرَاقِهِ.

And 'Āishah said: The Prophet ﷺ knew that my parents would never order me to part with him.

(٧) **بابٌ مَنْ قالَ لِامْرأتِهِ: أنْتِ عَلَيَّ حَرامٌ،**

(7) CHAPTER. Whoever said to his wife: "You are *Ḥarām* (unlawful) for me."

وَقالَ الحَسَنُ: نِيَّتُهُ، وَقالَ أهْلُ العِلْمِ: إذَا طَلَّقَ ثَلاثاً فَقَدْ حَرُمَتْ عَلَيْهِ. فَسَمَّوْهُ حَرَاماً بالطَّلاقِ والفِرَاقِ. ولَيْسَ هٰذَا كالَّذي يُحَرِّمُ الطَّعامَ لأنَّهُ لا يُقالُ لِلطَّعَامِ الحِلِّ: حَرَامٌ، وَيُقالُ للمُطَلَّقَةِ: حَرَامٌ. وقالَ في الطَّلاقِ ثَلاثاً: لا تَحِلُّ لَهُ مِنْ بَعْدُ حتَّى تَنْكِحَ زَوْجاً غَيرَهُ.

And Al-Ḥasan said: Its meaning depends on his intention.

And a religious learned man said: If somebody divorces (his wife) thrice then she becomes unlawful for him. So it is called *'Ḥarām'* (unlawful) by virtue of divorce and separation. This is not like the one who bans certain food for himself because one cannot call lawful food unlawful, but a divorced lady can be called unlawful.

And some (learned men) said regarding a woman divorced thrice: She will not be lawful for that husband till she marries somebody else (and her new husband divorces her).

٥٢٦٤ - وَقالَ اللَّيْثُ عَنْ نافِعٍ قَالَ: كانَ ابنُ عُمَرَ إذَا سُئِلَ عَمَّنْ طَلَّقَ ثَلاثاً قالَ: لَوْ طَلَّقْتَ مَرَّةً أوْ مَرَّتَينِ، فإنَّ النَّبيَّ ﷺ أمَرَني بِهٰذَا، فإنْ طَلَّقْتَها ثَلاثاً حَرُمَتْ عَلَيْك حتَّى تَنْكِحَ زَوْجاً غَيرَكَ. [راجع: ٤٩٠٨]

5264. Nāfi' said: When Ibn 'Umar was asked about a person who had given three divorces, he said, "Would that you gave one or two divorces, for the Prophet ﷺ ordered me to do so. If you give three divorces then she cannot be lawful for you until she has married another husband (and is divorced by him)."

٥٢٦٥ - **حدَّثَنا** مُحَمَّدٌ: حدَّثَنا أبو مُعاوِيَةَ: حدَّثَنا هِشامُ بنُ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائشَةَ قالَتْ: طَلَّقَ رَجُلٌ امْرأتَهُ فَتَزَوَّجَتْ زَوْجاً غَيرَهُ فطَلَّقَها وكانَتْ مَعَهُ مِثْلُ الهُدْبَةِ فَلَمْ تَصِلْ مِنْهُ إلى شَيْءٍ تُرِيدُهُ، فَلَمْ يَلْبَثْ أنْ طَلَّقَها فأتَتِ النَّبيَّ ﷺ فقالَتْ: يا رَسُولَ اللهِ، إنَّ زَوْجي طَلَّقَني، وإنّي

5265. Narrated 'Āishah رَضِيَ اللهُ عَنْها: A man divorced his wife and she married another man who proved to be impotent and divorced her. She could not get her satisfaction from him, and after a while he divorced her. Then she came to the Prophet ﷺ and said, "O Allāh's Messenger! My first husband divorced me and then I married another man who entered upon me to consummate his marriage but he proved to be impotent and did not approach me except once during which he benefited nothing from

me. Can I re-marry my first husband in this case?" Allāh's Messenger ﷺ said, "It is unlawful to marry your first husband till the other husband consummates his marriage with you."

(8) CHAPTER. "O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you...?" (V.66:1)

5266. Narrated Sa'īd bin Jubair that he heard Ibn 'Abbās saying, "If a man makes his wife unlawful for him,(1) it does not mean that she is divorced." He added, "Indeed in the Messenger of Allāh (Muhammad ﷺ), you have a good example to follow..." (V.33:21)

5267. Narrated 'Ubaid bin 'Umair: I heard 'Āishah رَضِيَ اللهُ عَنْها saying, "The Prophet ﷺ used to stay for a long while with Zainab bint Jaḥsh and drink honey at her house. So Ḥafṣa and I decided that if the Prophet ﷺ came to any one of us, she should say to him, 'I detect the smell of *Maghāfir* (a nasty smelling gum) in you. Have you eaten *Maghāfir*? So the Prophet ﷺ visited one of them and she said to him similarly. The Prophet ﷺ said, 'Never mind, I have taken some honey at the house of Zainab bint Jaḥsh, but I shall never drink of it anymore.' So there was revealed: 'O Prophet! Why do

تَزَوَّجْتُ زَوْجاً غَيرَهُ فَدَخَلَ بي وَلَمْ يَكُنْ مَعَهُ إلَّا مِثْلُ الهُدْبَةِ فَلَمْ يَقْرَبْنِي إلَّا هَنَةً وَاحِدَةً لَمْ يَصِلْ مِنِّي إلى شَيْءٍ، أفأحِلُّ لِزَوْجي الأوَّلِ؟ فَقالَ رَسُولُ اللهِ ﷺ: «لا تَحِلِّينَ لِزَوْجِكِ الأوَّلِ حَتَّى يَذُوقَ الآخَرُ عُسَيْلَتَكِ وتَذُوقي عُسَيْلَتَهُ». [راجع: ٢٦٣٩]

(٨) **بابٌ**: ﴿لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ﴾ [التحريم: ١]

٥٢٦٦ - **حدَّثني** الحَسَنُ بنُ الصبَّاحِ: سَمِعَ الرَّبيعَ بنَ نافِعٍ: حدَّثَنا مُعاوِيَةُ، عَنْ يَحْيَى بنِ أبي كَثيرٍ، عَنْ يَعْلَى بنِ حَكيمٍ، عَنْ سَعيدِ بنِ جُبَيرٍ: أنَّهُ أخْبَرَهُ أنَّهُ سَمِعَ ابنَ عَبَّاسٍ يَقولُ: إذا حَرَّمَ امْرأتَهُ لَيْسَ بِشَيْءٍ. وَقالَ: لقد كَانَ لَكُمْ في رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ. [راجع: ٤٩١١]

٥٢٦٧ - **حدَّثني** الحَسَنُ بنُ مُحَمَّدٍ ابنِ الصَّبَّاحِ: حدَّثَنا حَجَّاجٌ، عَنِ ابنِ جُرَيْجٍ قالَ: زَعَمَ عَطاءٌ: أنَّهُ سَمِعَ عُبَيْدَ ابنَ عُمَيرٍ يَقُولُ: سَمِعْتُ عائشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ ﷺ كانَ يَمْكُثُ عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ ويَشْرَبُ عِنْدَها عَسَلاً، فَتَوَاصَيْتُ أنا وحَفْصَةُ: أنَّ أيَّتَنا دَخَلَ عَلَيْها النَّبِيُّ ﷺ فَلْتَقُلْ: إنِّي لأجِدُ مِنْكَ رِيحَ مَغافِيرَ، أكَلْتَ

(1) (H. 5266) By saying to her, "You are unlawful for me."

you forbid (for yourself) that which Allāh has allowed to you... (up to)... If you two (wives of Prophet ﷺ) turn in repentance to Allāh,' (V.66:1-4) addressing 'Āishah and Ḥafṣa. 'When the Prophet ﷺ disclosed a matter in confidence to one of his wives (Ḥafṣa).' (V.66:3) namely his saying: 'But I have taken some honey'."

مَغافِيرَ؟ فَدَخَلَ عَلى إحْداهُما فَقالَتْ لَهُ ذٰلِكَ، فَقالَ: «لا بأس، شَرِبْتُ عَسَلاً عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ ولَنْ أعُودَ لَهُ»، فَنَزَلَتْ ﴿يَٰٓأَيُّهَا ٱلنَّبِىُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ﴾ إلى ﴿إِن تَتُوبَآ إِلَى ٱللَّهِ﴾ لعائشَةَ وَحَفْصَةَ ﴿وَإِذْ أَسَرَّ ٱلنَّبِىُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا﴾ لقوْلِهِ: «بَلْ شَرِبْتُ عَسَلاً». [راجع: ٤٩١٢]

5268. Narrated 'Āishah رَضِيَ الله عَنها: Allāh's Messenger ﷺ was fond of honey and sweet edible things and (it was his habit) that after finishing the *'Aṣr* prayer he would visit his wives and stay with one of them at that time. Once he went to Ḥafṣa, the daughter of 'Umar and stayed with her more than usual. I got jealous and asked the reason for that. I was told that a lady of her folk had given her a skin filled with honey as a present, and that she made a syrup from it and gave it to the Prophet ﷺ to drink (and that was the reason for the delay). I said, "By Allāh, we will play a trick on him (to prevent him from doing so)." So I said to Sauda bint Zam'a, "The Prophet ﷺ will approach you, and when he comes near you, say: 'Have you taken *Maghāfīr* (a bad-smelling gum)?' He will say, 'No.' Then say to him: 'Then what is this bad smell which I smell from you?' He will say to you, 'Ḥafṣa made me drink honey syrup.' Then say: 'Perhaps the bees of that honey had sucked the juice of the tree of *Al-'Urfut*.'(1) I shall also say the same. O you, Ṣafiyya, say the same." Later Sauda said, "By Allāh, as soon as he (the Prophet ﷺ) stood at the door, I was about to say to him what you had ordered me to say because I

٥٢٦٨ - حدَّثَنا فَرْوَةُ بنُ أبي المَغْرَاءِ: حدَّثَنا عَليُّ بنُ مُسْهِرٍ، عَن هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ يُحِبُّ العَسَلَ وَالحَلوى، وكانَ إذَا انْصَرَفَ مِنَ العَصْرِ دَخَلَ عَلى نِسائِهِ، فَيَدْنُو مِنْ إحْدَاهُنَّ، فَدَخَلَ عَلى حَفْصَةَ بِنْتِ عُمَر، فاحْتَبَسَ أكْثَرَ ما كانَ يَحْتَبِسُ فغِرْتُ فَسألْتُ عَنْ ذٰلِكَ، فَقيلَ لي: أهْدَتْ لَها امْرأَةٌ مِنْ قَوْمِها عُكَّةَ عَسَلٍ فَسَقَتِ النَّبِيَّ ﷺ مِنْهُ شَرْبَةً، فَقُلْتُ: أما وَاللهِ لَنَحْتالَنَّ لَهُ: فَقُلْتُ لِسَوْدَةَ بِنْتِ زَمْعَةَ: إنَّهُ سَيَدْنو مِنْكِ، فإذَا دَنا منكِ فَقُولي: أكَلتَ مَغافِيرَ؟ فإنَّهُ سَيَقُولُ لَكِ: لا. فَقُولي لَهُ: ما هٰذِهِ الرِّيحُ الَّتي أجِدُ مِنْكَ؟ فإنَّهُ سَيَقُولُ لَكِ: سَقَتْني حَفْصَةُ شَرْبَةَ عَسَلٍ، فَقُولي لَهُ: جَرَسَتْ نَحْلُهُ العُرْفُطَ، وَسأقولُ ذٰلِكِ. وَقُولي أنْتِ

(1) (H. 5268) *Al-'Urfut* is the tree which produces *Maghāfīr*.

was afraid of you." So when the Prophet ﷺ came near Sauda, she said to him, "O Allāh's Messenger! Have you taken *Maghāfir*?" He said, "No." She said, "Then what is this bad smell which I detect on you?" He said, "Ḥafṣa made me drink honey syrup." She said, "Perhaps its bees had sucked the juice of *Al-'Urfut* tree." When he came to me, I also said the same, and when he went to Ṣafiyya, she also said the same. And when the Prophet ﷺ again went to Ḥafṣa, she said, "O Allāh's Messenger! Shall I give you more of that drink?" He said, "I am not in need of it." Sauda said, "By Allāh, we deprived him (of it)." I said to her, "Keep quiet."

يا صَفِيَّةُ ذَاكِ، قالَتْ: تَقُولُ سَوْدَةُ: فَوَاللهِ ما هُوَ إلَّا أنْ قامَ عَلى البابِ فأرَدْتُ أن أُبادِئَهُ بِما أمَرْتِنِي بِهِ فَرَقاً مِنْكِ، فَلَمَّا دَنا مِنْها قالَتْ لَهُ سَوْدَةُ: يا رَسُولَ اللهِ، أكَلْتَ مَغافِيرَ؟ قالَ: «لا»، قَالَتْ: فَما هٰذِهِ الرِّيحُ الَّتي أجِدُ مِنْكَ؟ قالَ: «سَقَتْنِي حَفْصَةُ شَرْبَةَ عَسَلٍ»، فَقالَتْ: جَرَسَتْ نَحْلُهُ العُرْفُطَ. فَلَمَّا دَارَ إلَيَّ قُلْتُ لَهُ نحوَ ذٰلكَ، فَلَمَّا دَارَ إلى صَفِيَّةَ قالَتْ لَهُ مِثْلَ ذٰلكَ. فَلَمَّا دَارَ إلى حَفْصَةَ قالَتْ: يا رَسُولَ اللهِ، ألا أسْقِيكَ مِنْهُ؟ قالَ: «لا حاجَةَ لِي فِيهِ». قالَتْ: تَقُولُ سَوْدَةُ: وَاللهِ لَقَدْ حَرَمْناه، قُلْتُ لَها: اسْكُتِي.

[راجع: ٤٩١٢]

(9) CHAPTER. There is no divorce before marriage. And the Statement of Allāh تعالى:
"O you who believe! When you marry believing women and then divorce them before you have sexual intercourse with them, no *'Idda* [divorce prescribed period (V.65:4)] have you to count in respect of them. So give them a present and set them free i.e. divorce in handsome manner." (V.33:49)

(٩) بابٌ: لا طَلاقَ قَبْلَ نِكاحٍ، وقَوْلِ اللهِ تعالىٰ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَكَحۡتُمُ ٱلۡمُؤۡمِنَٰتِ ثُمَّ طَلَّقۡتُمُوهُنَّ مِن قَبۡلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمۡ عَلَيۡهِنَّ مِنۡ عِدَّةٖ تَعۡتَدُّونَهَاۖ فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحٗا جَمِيلٗا ۝٤٩﴾ [الأحزاب: ٤٩]

Ibn 'Abbās said: Allāh has mentioned the divorce after the wedding. It is reported that 'Alī, Sa'īd bin Al-Musaiyab, 'Urwa bin Az-Zubair, and many others said that a woman cannot be divorced before being married.[1]

وَقالَ ابنُ عَبَّاسٍ: جَعَلَ اللهُ الطَّلاقَ بَعْدَ النِّكاحِ. ويُرْوَى في ذٰلكَ عَنْ عَلِيٍّ وسَعيدِ ابنِ المُسَيَّبِ وعُرْوَةَ بنِ الزُّبَيرِ وأبي بَكْرِ بنِ عَبْدِ الرَّحْمٰنِ وعُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ وأبانَ

(1) (Ch. 9) i.e., If one says: "If I marry so-and-so, she will be divorced," his saying will not be of any effect if he marries her.

ابنِ عُثْمانَ وعَليّ ابنِ حُسَيْنٍ وشُرَيْحٍ وسَعيدِ بنِ جُبَيرٍ والقاسِمِ وسالِمٍ وطاوُسٍ والحَسَنِ وعِكْرِمَةَ وعَطاءٍ وعامِرِ بنِ سَعْدٍ وجابِرِ ابنِ زَيْدٍ ونافِعِ بنِ جُبَيرٍ ومُحَمَّدِ بنِ كَعْبٍ وسُلَيْمانَ ابنِ يَسارٍ ومُجاهِدٍ والقاسِمِ بنِ عَبْدِ الرَّحمٰنِ وعَمْرِو بنِ هَرِمٍ والشَّعْبِيِّ: أنَّها لا تَطْلُقُ.

(10) CHAPTER. If, under compulsion somebody says about his wife, "She is my sister," there is no blame on him.

The Prophet ﷺ said: "Prophet Abraham said about his wife Sārah: 'She is my sister'. He meant his sister in Allāh's religion."

(١٠) بابٌ: إذَا قالَ لامْرأتِهِ وَهُوَ مُكْرَهٌ: هٰذِهِ أُخْتِي، فَلا شَيْءَ عَلَيه،

قالَ النَّبيُّ ﷺ: «قالَ إبْرَاهِيمُ لِسارَةَ: هٰذِهِ أُخْتِي، وذٰلِكَ في ذَاتِ اللهِ عَزَّ وجَلَّ».

(11) CHAPTER. (What is said regarding) a divorce given in a state of anger, under compulsion or under the effect of intoxicants or insanity. And what is the verdict about them. And what if one ascribes partners to Allāh or divorces his wife or does other things by mistake or through forgetfulness. We may refer to the saying of the Prophet ﷺ: "The deeds are evaluated according to one's intentions, and everybody will receive the reward of what he has intended."

Ash-Sha'bī recited:

"(Our Lord)! Punish us not if we forget or fall into error." (V.2:286)

And what is not valid of the confession of a person suffering from whispers in his heart.

And the Prophet ﷺ said to the man who confessed against himself: "Are you mad?"

And 'Alī said: Ḥamza cut open the flanks of my two she-camels and then the Prophet ﷺ started admonishing Ḥamza. But behold, Ḥamza was heavily drunk and his eyes were red. Ḥamza then said: "Are not all of you

(١١) بابُ الطَّلاقِ في الإغْلاقِ، والكُرْهِ، والسَّكْرَانِ، والمَجْنونِ، وأمْرِهِما، والغَلَطِ، والنِّسْيانِ في الطَّلاقِ والشِّرْكِ وغَيرِهِ، لِقَوْلِ النَّبيِّ ﷺ: «الأعمالُ بالنِّيَّةِ ولِكُلِّ امْرِئٍ ما نَوَى»

وَتَلا الشَّعْبِيُّ ﴿لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا﴾ [البقرة: ٢٨٦]

وَما لا يَجُوزُ مِنْ إقْرَارِ المُوَسْوِسِ.

(وَقَالَ) النَّبيُّ ﷺ لِلَّذي أقَرَّ عَلى نَفْسِهِ: «أبِكَ جُنونٌ؟» وَقالَ عَليٌّ: بَقَرَ حَمْزَةُ خَوَاصِرَ شارِفَيَّ فَطَفِقَ النَّبيُّ ﷺ يَلُومُ حَمْزَةَ، فإذَا حَمْزَةُ قَدْ ثَمِلَ مُحْمَرَّةٌ عَيْناهُ. ثُمَّ قالَ حَمْزَةُ: وَهَلْ أنْتُمْ إلَّا

عَبيدٌ لأبي؟ فعَرَفَ النَّبيُّ ﷺ أنَّهُ قَدْ ثَمِلَ. فَخَرَجَ وخَرَجْنا مَعَهُ.

وقالَ عُثْمانُ: لَيسَ لِمَجْنُونٍ وَلا لِسَكْرَانَ طَلاقٌ. وَقالَ ابنُ عَبَّاسٍ: طَلاقُ السَّكْرَانِ والمُسْتَكْرَهِ لَيْسَ بِجائزٍ. وَقالَ عُقْبَةُ بنُ عامرٍ: لا يَجُوزُ طَلاقُ المُوَسْوِسِ. وَقالَ عَطاءٌ: إذَا بَدَأَ بالطَّلاقِ فَلَهُ شَرْطُهُ. وَقالَ نافِعٌ: طَلَّقَ رَجُلٌ امْرأتَهُ البَتَّةَ إنْ خَرَجَتْ، فَقالَ ابنُ عُمَرَ: إنْ خَرَجَتْ فَقَدْ بُتَّتْ مِنْهُ، وإنْ لَمْ تَخْرُجْ فَلَيْسَ بِشَيْءٍ. وَقالَ الزُّهْرِيُّ - فِيمَنْ قالَ: إنْ لَمْ أفْعَلْ كَذَا وكَذَا فامْرأتي طالِقٌ ثَلاثاً -: يُسأَلُ عَمّا قالَ وَعَقَدَ عَلَيْهِ قَلْبُهُ حِينَ حَلَفَ بِتِلْكَ اليَمِينِ، فإنْ سَمَّى أجَلاً أرادَهُ وعقَدَ عَلَيْهِ قَلْبُهُ حِينَ حَلَفَ جُعِلَ ذٰلكَ في دِينِهِ وأمانَتِهِ. وَقالَ إبْراهِيمُ: إنْ قالَ: لا حاجَةَ لي فِيكِ، نِيَّتُهُ، وطَلاقُ كُلِّ قَوْمٍ بِلِسانِهِمْ. وَقالَ قَتادَةُ: إذَا قالَ: إذَا حَمَلْتِ فأنْتِ طالِقٌ ثَلاثاً، يَغْشاها عِنْدَ كُلِّ طُهْرٍ مَرَّةً، فإنِ اسْتَبانَ حَمْلُها فَقَدْ بانَتْ مِنْهُ. وقالَ الحَسَنُ: إذَا قالَ: الْحَقي بأهْلِكِ، نِيَّتُهُ. وقالَ ابنُ عَبَّاسٍ: الطَّلاقُ عَنْ وَطَرٍ، والعَتاقُ ما أُرِيدَ بِهِ وَجْهُ اللهِ. وقالَ الزُّهْرِيُّ: إنْ قالَ: ما أنْتِ بامْرأتي، نِيَّتُهُ. وإنْ نَوَى طَلاقاً فَهُوَ ما نَوَى. وقالَ عَلِيٌّ:

but the slaves of my father?" Thereupon the Prophet ﷺ realized that Hamza was not in his senses, so he came out and we too, came out along with him.

'Uthmān said: A divorce given by an insane man or a drunk is not valid.

Ibn 'Abbās said: A divorce given by a drunk or given under compulsion is not valid.

And 'Uqba bin 'Amir said: A divorce meditated by a man because of the whisperings of his heart is not valid.

And 'Aṭā said: If some started with (the word of) divorce only then there is its conditions (otherwise not).

And Nāfi' said: A man declared that if his wife went out of her house, she would be irrevocably divorced.

Ibn 'Umar said (regarding the above case): If she went out, her divorce would be irrevocable, but if she did not go out, nothing would happen to her.

Regarding a man saying: "If I do such-and-such a thing, then my wife is divorced thrice." Az-Zuhrī said: Such a man is to be asked as to what he had said, and what he had really intended in his mind while swearing the above oath. If he had mentioned a fixed time and he had really intended what he said when he took the oath, then his statement would be taken into account and would be considered as his religion and his honesty.

And Ibrāhīm said: If someone says (to his wife), "I am not in need of you," then the verdict is to be given according to his intention. And a divorce is valid when expressed in the language of the nation to which the person belongs.

And Qatāda said: If someone says (to his wife), "If you become pregnant, then you are divorced thrice," he should have sexual intercourse with her once only every time

she becomes clean after her menstruation, and if her pregnancy becomes apparent, she will be regarded as divorced irrevocably.

And Al-Ḥasan said: If a man says to his wife, "Go to your family," then his intention is to be taken into consideration.

And Ibn 'Abbās said: Divorce is only to be resorted to when it is very essential. But the manumission of slaves is recommended whenever it is meant for Allāh's sake.

And Az-Zuhrī said: If a man says (to his wife), "You are not my wife," then the verdict is to be given according to his intention, i.e. if he has intended a divorce, then it will be according to what he has intended.

And 'Ali said: Don't you know that the pen is raised from three (are exempted from the accounts): – an insane person till he becomes sane; a child till he reaches the age of puberty; and a sleeping person till he wakes up? 'Ali also said: All divorces are legally valid except that of a person who has no intelligence (e.g., insane or drunk).

أَلَمْ تَعْلَمْ أَنَّ القَلَمَ رُفِعَ عَنْ ثَلاثَةٍ: عَنِ المَجْنُونِ حَتَّى يُفِيقَ، وعَنِ الصَّبِيِّ حتَّى يُدْرِكَ، وعَنِ النائِمِ حتَّى يَسْتَيْقِظَ. وقالَ عَلِيٌّ: وكُلُّ طَلاقٍ جائِزٌ، إلَّا طَلاقَ المَعْتُوهِ.

5269. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh has forgiven my followers the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered."

And Qatāda said: If someone divorces his wife just in his mind, such an unuttered divorce has no effect.

٥٢٦٩ - حدَّثَنا مُسْلِمٌ: حدَّثَنا هِشامٌ: حدَّثَنا قَتادَةُ، عَنْ زُرارَةَ بنِ أَوْفى، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ اللهَ تَجاوَزَ عَنْ أُمَّتِي ما حدَّثَتْ بِهِ أَنْفُسُها ما لَمْ تَعْمَلْ أَوْ تَتَكَلَّمْ».

وَقالَ قَتادَةُ: إذَا طَلَّقَ في نَفْسِهِ فَلَيْسَ بِشَيْءٍ. [راجع: ٢٥٢٨]

5270. Narrated Jābir: A man from the tribe of Banī Aslam came to the Prophet ﷺ while he was in the mosque and said, "I have committed illegal sexual intercourse." The Prophet ﷺ turned his face to the other side. The man turned towards the side towards

٥٢٧٠ - حدَّثَنا أَصْبَغُ: أَخْبَرَني ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَنِي أبو سَلَمَةَ بنِ عَبْدِ الرَّحمٰنِ، عَنْ جابِرٍ: أَنَّ رَجُلاً

which the Prophet ﷺ had turned his face, and gave four witnesses against himelf. On that the Prophet ﷺ called him and said, "Are you insane?" (He added), "Are you married?" The man said, "Yes." On that the Prophet ﷺ ordered him to be stoned to the death in the *Muṣallā*. When the stones hit him with their sharp edges, he fled, but he was caught at Al-Ḥarra and then killed.

مِنْ أَسْلَمَ أَتَى النَّبِيَّ ﷺ وَهُوَ فِي الْمَسْجِدِ فَقَالَ إِنَّهُ قَدْ زَنَى، فَأَعْرَضَ عَنْهُ، فَتَنَحَّى لِشِقِّهِ الَّذِي أَعْرَضَ فَشَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ. فَدَعَاهُ فَقَالَ: «هَلْ بِكَ جُنُونٌ؟...، هَلْ أُحْصِنْتَ؟» قَالَ: نَعَمْ، فَأَمَرَ بِهِ أَنْ يُرْجَمَ بِالْمُصَلَّى. فَلَمَّا أَذْلَقَتْهُ الحِجَارَةُ جَمَزَ حَتَّى أُدْرِكَ بِالْحَرَّةِ فَقُتِلَ. [انظر: ٥٢٧٢، ٦٨١٤، ٦٨١٦، ٦٨٢٠، ٦٨٢٦، ٧١٦٨]

5271. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man from Banī Aslam came to Allāh's Messenger ﷺ while he was in the mosque and called (the Prophet ﷺ) saying, "O Allāh's Messenger! I have committed illegal sexual intercourse." On that the Prophet ﷺ turned his face from him to the other side, whereupon the man moved to the side towards which the Prophet ﷺ had turned his face, and said, "O Allāh's Messenger! I have committed illegal sexual intercourse." The Prophet ﷺ turned his face (from him) to the other side whereupon the man moved to the side towards which the Prophet ﷺ had turned his face, and repeated his statement. The Prophet ﷺ turned his face (from him) to the other side again. The man moved again (and repeated his statement) for the fourth time. So when the man had given witness four times against himself, the Prophet ﷺ called him and said, "Are you insane?" He replied, "No." The Prophet ﷺ then said (to his Companions), "Go and stone him to death." The man was a married one.

٥٢٧١ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمٰنِ وَسَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: أَتَى رَجُلٌ مِنْ أَسْلَمَ رَسُولَ اللهِ ﷺ وَهُوَ فِي الْمَسْجِدِ فَنَادَاهُ، فَقَالَ: يَا رَسُولَ اللهِ، إِنَّ الآخِرَ قَدْ زَنَى، يَعْنِي نَفْسَهُ. فَأَعْرَضَ عَنْهُ، فَتَنَحَّى لِشِقِّ وَجْهِهِ الَّذِي أَعْرَضَ قِبَلَهُ. فَقَالَ: يَا رَسُولَ اللهِ، إِنَّ الآخِرَ قَدْ زَنَى، فَأَعْرَضَ عَنْهُ. فَتَنَحَّى لِشِقِّ وَجْهِهِ الَّذِي أَعْرَضَ قِبَلَهُ فَقَالَ لَهُ ذٰلِكَ، فَأَعْرَضَ عَنْهُ فَتَنَحَّى لَهُ الرَّابِعَةَ. فَلَمَّا شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ دَعَاهُ فَقَالَ: «هَلْ بِكَ جُنُونٌ؟» قَالَ: لَا، فَقَالَ النَّبِيُّ ﷺ: «اذْهَبُوا بِهِ فَارْجُمُوهُ»، وَكَانَ قَدْ أُحْصِنَ. [انظر: ٦٨١٥، ٦٨٢٥، ٧١٦٧]

٥٢٧٢ - وعَنِ الزُّهْرِيِّ قالَ: فَأَخْبَرَني مَنْ سَمِعَ جابِرَ بنَ عَبْدِ اللهِ الأنْصارِيَّ قالَ: كُنْتُ فِيمَنْ رَجمَهُ فَرَجمْناهُ بالمُصَلَّى بالمَدِينَةِ، فَلَمَّا أذْلَقَتْهُ الحِجارَةُ جَمَزَ حتَّى أدْرَكْناهُ بالحَرَّةِ فَرَجَمْناهُ حتَّى ماتَ. [راجع: ٥٢٧٠]

5272. Jābir bin 'Abdullāh Al-Anṣārī added: I was one of those who stoned him. We stoned him at the *Muṣalla* in Al-Madīna. When the stones hit him with their sharp edges, he fled, but we caught him at Al-Ḥarra and stoned him till he died. (See H. 5270)

(١٢) بابُ الخُلْعِ وكَيْفَ الطَّلاقُ فيهِ. وقَوْلِهِ عَزَّ وَجَلَّ: ﴿وَلَا يَحِلُّ لَكُمْ أَن تَأْخُذُوا۟ مِمَّآ ءَاتَيْتُمُوهُنَّ شَيْـًٔا إِلَّآ أَن يَخَافَآ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ﴾ [البقرة: ٢٢٩]

وأجازَ عُمَرُ الخُلْعَ دُونَ السُّلْطانِ، وأجازَ عُثْمانُ الخُلْعَ دُونَ عِقاصِ رأسِها. وقالَ طاوُسٌ: ﴿إِلَّآ أَن يَخَافَآ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ﴾ فِيما افْتَرَضَ لِكُلِّ وَاحِدٍ مِنْهُما عَلى صَاحِبِهِ في العِشْرَةِ والصُّحْبَةِ، ولَمْ يَقُلْ قَوْلَ السُّفَهاءِ: لا يَحِلُّ حتَّى تَقُولَ: لا أغْتَسِلُ لَكَ مِنْ جَنابَةٍ.

(12) CHAPTER. *Al-Khul'*[1] and how a divorce is given according to it.
And the Statement of Allāh عَزَّ وَجلّ:
"It is not lawful for you (men) to take back (from your wives) any of your *Mahr*, which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allāh." (V.2:229)

'Umar allowed *Al-Khul'* even without taking the permission of the authorities. And 'Uthmān permitted the husband in the case of *Khul'* to take from his wife everything other than the ribbon of her hair.

Regarding the Verse:

"Except when both parties fear that they would be unable to keep the limits ordained by Allāh." (V.2:229)

Ṭāwūs said: That is what Allāh has ordained to be the right of each of them on the other regarding their family relationship and friendly companionship. And Ṭāwūs did not say as the ignorant people say: *Al-Khul'* is not permissible unless the woman says to her husband, "I will not clean myself from *Janāba* (i.e. I will not have sexual relations with you)."

٥٢٧٣ - حدَّثَنا أزْهَرُ بنُ جميلٍ: حدَّثَنا عَبْدُ الوَهَّابِ الثَّقَفِيُّ: حدَّثَنا

5273. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The wife of Thābit bin Qais came to the

(1) (Chap. 12) '*Al-Khul'*' means the parting of a wife from her husband by giving him a certain compensation.

خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ: أَنَّ امْرأَةَ ثابِت بنِ قَيْسٍ أَتَتِ النَّبيَّ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، ثابِتُ بنُ قَيْسٍ ما أَعْتِبُ عَلَيْهِ في خُلُقٍ وَلا دِينٍ، وَلٰكِنِّي أَكْرَهُ الكُفْرَ في الإِسْلامِ، فَقالَ رَسُولُ اللهِ ﷺ: «أَتَرُدِّينَ عَلَيْهِ حَديقَتَهُ؟» قالَتْ: نَعَمْ، قالَ رَسُولُ اللهِ ﷺ: «اقْبَلِ الحَديقَةَ وطَلِّقْها تَطْليقَةً». قالَ أبو عَبْدِ اللهِ: لا يُتابَعُ فِيهِ عَنِ ابنِ عَبَّاسٍ. [انظر: ٥٢٧٤، ٥٢٧٥، ٥٢٧٦، ٥٢٧٧]

Prophet ﷺ and said, "O Allāh's Messenger! I do not blame Thābit for defects in his character or his religion, but I, being a Muslim, dislike to behave in an un-Islāmic manner (if I remain with him)." On that Allāh's Messenger ﷺ said (to her), "Will you give back the garden which your husband has given you (as *Mahr*)?" She said, "Yes." Then the Prophet ﷺ said to Thābit, "O Thābit! Accept your garden, and divorce her once."

٥٢٧٤ - حدَّثني إسحاقُ الوَاسِطيُّ: حدَّثَنا خالِدٌ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ عِكْرِمَةَ: أَنَّ أُخْتَ عَبْدِ اللهِ بنِ أُبَيٍّ بِهٰذا. وَقالَ: «تَرُدِّينَ حَدِيقَتَهُ؟» قالَتْ: نَعَمْ، فَرَدَّتْها وأَمَرَهُ يُطَلِّقُها.

وَقالَ إبْرَاهِيمُ بنُ طَهْمانَ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ عَنِ النَّبيِّ ﷺ: «وطَلِّقْها». [راجع: ٥٢٧٣]

5274. Narrated 'Ikrima: The sister of 'Abdullāh bin Ubayy narrated (the above narration, 5273) with the addition that the Prophet ﷺ said to Thābit's wife, "Will you return his garden?" She said, "Yes," and returned it, and (then) the Prophet ﷺ ordered Thābit to divorce her.

٥٢٧٥ - وَعَنْ أَيُّوبَ بنِ أبي تَمِيمَةَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ أَنَّهُ قالَ: جاءَتِ امْرأَةُ ثابِتِ بنِ قَيْسٍ إلى رَسُولِ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إنِّي لا أَعْتِبُ عَلى ثابِتٍ في دِينٍ وَلا خُلُقٍ، وَلٰكِنِّي لا أُطِيقُهُ. فَقالَ رَسُولُ اللهِ ﷺ: «فَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ؟» قالَتْ: نَعَمْ. [راجع: ٥٢٧٣]

5275. Narrated Ibn 'Abbās: The wife of Thābit bin Qais came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! I do not blame Thābit for any defects in his character or his religion, but I cannot endure to live with him." On that Allāh's Messenger ﷺ said, "Will you return his garden to him?" She said, "Yes."

5276. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The wife of Thābit bin Qais bin Shammās came to the Prophet ﷺ and said, "O Allāh's Messenger! I do not blame Thābit for any defects in his character or his religion, but I am afraid that I (being a Muslim) may become unthankful for Allāh's Blessings." On that Allāh's Messenger ﷺ said (to her), "Will you return his garden to him?" She said, "Yes." So she returned his garden to him and the Prophet ﷺ told him to divorce her.

٥٢٧٦ - حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ المُبارَكِ المُخَرِّمِيُّ: حدَّثَنا قُرَادٌ أبو نُوح: حدَّثَنا جَرِيرُ بنُ حازِمٍ، عَنْ أيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: جاءَتِ امْرأةُ ثابِتِ ابنِ قَيْسِ بنِ شمَّاسٍ إلى النَّبِيِّ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، ما أنْقِمُ عَلى ثابِتٍ في دِينٍ وَلا خُلُقٍ، إلَّا أنّي أخافُ الكُفْرَ، فَقالَ رَسُولُ اللهِ ﷺ: «فَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ؟» قالَتْ: نَعَمْ، فَرَدَّتْ عَلَيْهِ وأمَرَهُ فَفارَقَها. [راجع: ٥٢٧٣]

5277. Narrated 'Ikrima that Jamīla... Then he related the whole *Hadīth*, (i.e. 5276).

٥٢٧٧ - حدَّثَنا سُلَيْمانُ: حدَّثَنا حَمَّادٌ، عَنْ أيُّوبَ، عَنْ عِكْرِمَةَ: أنَّ جميلَةَ، فَذَكَرَ الحَدِيثَ. [راجع: ٥٢٧٣]

(13) CHAPTER. ***Ash-Shiqāq* (the breach between the man and his wife). Is *Khul'* to be recommended if necessary?**
And the Statement of Allāh تعالى:
"If you fear breach between them twain (the man and his wife)..." (V.4:35)

(١٣) بابُ الشِّقاقِ، وَهَلْ يُشِيرُ بالخُلْعِ عِنْدَ الضَّرورةِ؟ وقَوْلِهِ تَعالىٰ: ﴿وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا﴾ الآيــة [النساء: ٣٥]

5278. Narrated Al-Miswar bin Makhrama Az-Zuhrī: I heard the Prophet ﷺ saying, "Banū Al-Mughīra have asked my leave to let 'Alī marry their daughter, but I give no leave to this effect."

٥٢٧٨ - حدَّثَنا أبو الوَلِيدِ: حدَّثَنا اللَّيْثُ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنِ المِسْوَرِ ابنِ مَخْرَمَةَ (الزُّهْرِيِّ) قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إنَّ بَني المُغِيرَةِ اسْتَأْذَنُوا في أنْ يَنْكِحَ عَلِيٌّ ابْنَتَهُمْ، فَلا آذَنُ».

(14) CHAPTER. Selling a female slave does not necessarily lead to her divorce.

(١٤) بابٌ: لا يَكُونُ بَيْعُ الأمَةِ طَلاقاً

5279. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: Three traditions were

٥٢٧٩ - حدَّثَنا إسْماعِيلُ بنُ عَبْدِ

اللهِ قال: حدَّثني مالكٌ، عَنْ رَبيعَةَ بن أبي عَبْدِ الرَّحمٰنِ، عَنِ القاسِمِ بنِ مُحمَّدٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبيِّ ﷺ قالَتْ: كانَ في بَريرَةَ ثَلاثُ سُنَنٍ، إحْدَى السُّنَنِ: أنَّها أُعْتِقَتْ فَخُيِّرَتْ في زَوْجِها. وقالَ رَسُولُ اللهِ ﷺ: «الوَلاءُ لِمَنْ أعْتَقَ». ودَخَلَ رَسُولُ اللهِ ﷺ والبُرْمَةُ تَفُورُ بلَحْمٍ فَقُرِّبَ إلَيْهِ خُبْزٌ وأُدْمٌ مِنْ أُدْمِ البَيْتِ فَقالَ: «ألَمْ أرَ البُرْمَةَ فِيها لَحْمٌ؟» قالُوا: بَلى، ولٰكِنْ ذاكَ لَحْمٌ تُصُدِّقَ بِهِ عَلى بَريرَةَ، وأنْتَ لا تأكُلُ الصَّدَقَةَ. قالَ: «عَلَيْها صَدَقَةٌ وَلَنا هَدِيَّةٌ». [راجع: ٤٥٦]

established concerning that in which Barīra was involved: When she was manumitted, she was given the option to keep her husband or leave him; Allāh's Messenger ﷺ said, "*Al-Walā'*[1] is for the one who manumits." Once Allāh's Messenger ﷺ entered the house while some meat was being cooked in a pot, but only bread and some soup of the house were placed before him. He said, "Don't I see the pot containing meat?" They said, "Yes, but that meat was given to Barīra in charity (by someone), and you do not eat what is given in charity." The Prophet ﷺ said, "That meat is a charity for her, but for us it is a present." (See H. 5430)

(١٥) بابُ خِيارِ الأمَةِ تَحْتَ العَبْدِ

(15) CHAPTER. A female slave, whose husband is a slave, has the option to keep him or leave him (when she is manumitted).

٥٢٨٠ - حدَّثنا أبو الوليدِ: حدَّثنا شُعْبَةُ وهمَّامٌ، عَنْ قَتادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: رأيْتُهُ عَبْداً، يَعْني زَوْجَ بَريرَةَ. [انظر: ٥٢٨١، ٥٢٨٢، ٥٢٨٣]

5280. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I saw him as a slave, (namely, Barīra's husband).

٥٢٨١ - حدَّثنا عَبْدُ الأعْلَى بنُ حَمَّادٍ: حدَّثنا وُهَيْبٌ: حدَّثنا أيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: ذاكَ مُغِيثٌ عَبْدُ بَني فُلانٍ - يَعْني زَوْجَ بَريرَةَ - كأنِّي أنْظُرُ إلَيْهِ يَتْبَعُها في سِكَكِ المَدِينَةِ يَبْكي عَلَيْها. [راجع: ٥٢٨٠]

5281. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: That was Mughīth, the slave of Banī so-and-so, i.e., Barīra's husband - as if I am now looking at him following her (Barīra) along the streets of Al-Madīna.

(1) (H. 5279) *Walā'*: See the glossary.

5282. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما Barīra's husband was a black slave called Mughīth, the slave of Banī so-and-so - as if I am seeing him now, walking behind her along the streets of Al-Madīna.

٥٢٨٢ - **حدَّثنا** قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا عَبْدُ الوَهَّابِ، عَنْ أيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ زَوْجُ بَرِيرَةَ عَبْداً أسْوَدَ، يُقالُ لَهُ: مُغِيثٌ، عَبْداً لِبَني فُلانٍ، كأنِّي أنْظُرُ إلَيْهِ يَطُوفُ وَرَاءَها في سِكَكِ المَدِينَةِ. [راجع: ٥٢٨٠]

(16) CHAPTER. The intercession of the Prophet ﷺ for Barīra's husband.

(١٦) بابُ شَفاعَةِ النَّبيِّ ﷺ في زَوْجِ بَرِيرَةَ

5283. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Barīra's husband was a slave called Mughīth - as if I am seeing him now, going behind Barīra and weeping with his tears flowing down his beard. The Prophet ﷺ said to 'Abbās, "O 'Abbās! are you not astonished at the love of Mughīth for Barīra and the hatred of Barīra for Mughīth?" The Prophet ﷺ then said to Barīra, "Why don't you return to him?" She said, "O Allāh's Messenger! Do you order me to do so?" He said, "No, I only intercede for him." She said, "I am not in need of him."

٥٢٨٣ - **حدَّثني** مُحَمَّدٌ: حدَّثَنا عَبْدُ الوَهَّابِ: حدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ: أنَّ زَوْجَ بَرِيرَةَ كانَ عَبْداً يُقالُ لَهُ: مُغِيثٌ، كأنِّي أنْظُرُ إلَيْهِ يَطُوفُ خَلْفَها يَبْكي ودُمُوعُهُ تَسِيلُ على لِحْيَتِهِ. فَقالَ النَّبيُّ ﷺ لِعَبَّاسٍ: «يا عَبَّاسُ، ألا تَعْجَبُ مِنْ حُبِّ مُغِيثٍ بَرِيرَةَ، وَمِنْ بُغْضِ بَرِيرَةَ مُغِيثاً؟» فَقالَ النَّبيُّ ﷺ: «لَوْ رَاجَعْتِهِ؟» قالَتْ: يا رَسُولَ اللهِ، تأمُرُني؟ قالَ: «إنَّما أنا أشْفَعُ»، قالَتْ: فَلا حاجَةَ لي فِيهِ. [راجع: ٥٢٨٠]

(17) CHAPTER:

(١٧) بابٌ:

5284. Narrated Al-Aswad: 'Āishah رَضِيَ اللهُ عَنْها intended to buy Barīra, but her masters stipulated that her *Walā'*[1] would be for them. 'Āishah رَضِيَ اللهُ عَنْها mentioned that to the Prophet ﷺ who said (to 'Āishah), "Buy and manumit her, for *Al-Walā'* is for the one

٥٢٨٤ - **حدَّثنا** عَبْدُ اللهِ بنُ رَجاءٍ: أخْبَرَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ إبْراهِيمَ، عَنِ الأسْوَدِ: أنَّ عائِشَةَ أرادَتْ أنْ تَشْتَرِيَ بَرِيرَةَ، فأبى مَوالِيها

(1) (H. 5284) *Walā'*: See the glossary.

إلَّا أنْ يَشْتَرِطُوا الوَلاءَ. فَذَكَرَتْ ذلك للنَّبيِّ ﷺ، فقالَ: «اشْتَرِيها وأعْتِقِيها فإنَّما الوَلاءُ لِمَنْ أعْتَقَ». وأُتِيَ النَّبيُّ ﷺ بلَحمٍ: فَقِيلَ: إنَّ هٰذا ما تُصُدِّقَ عَلى بَرِيرَةَ، فَقالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنا هَدِيَّةٌ». [راجع: ٤٥٦]

حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ، وزَادَ: فخُيِّرَتْ مِنْ زَوْجِها.

who manumits." Once some meat was brought to the Prophet ﷺ and it was said, "This meat was given in charity to Barīra." The Prophet ﷺ said, "It is an object of charity for Barīra and a present for us."

Narrated Ādam: Shu'ba related the same *Hadīth* and added: Barīra was given the option regarding her husband. (See H. 5430)

(١٨) **بابُ قَوْلِ اللهِ تَعالىٰ: ﴿وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَـٰتِ حَتَّىٰ يُؤْمِنَّ ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ﴾** [البقرة: ٢٢١]

(18) CHAPTER. The Statement of Allāh تعالى: "Do not marry *Al-Mushrikāt* (idolatresses) till they believe (i.e. worship Allāh Alone). And indeed a slave woman who believes is better than a (free) *Mushrikah* (idolatress) even though she pleases you." (V.2:221)

٥٢٨٥ - **حدَّثَنا** قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَنْ نافِعٍ: أنَّ ابنَ عُمَرَ كانَ إذَا سُئِلَ عَنْ نِكاحِ النَّصْرانِيَّةِ وَالْيَهُودِيَّةِ قالَ: إنَّ اللهَ حَرَّمَ الْمُشْرِكاتِ عَلى المُؤْمِنِينَ، ولا أعْلَمُ مِنَ الإشْراكِ شَيْئاً أكْبَرَ مِنْ أنْ تَقُولَ المَرْأةُ رَبُّها عِيسَى، وَهُوَ عَبْدٌ مِنْ عِبادِ اللهِ.

5285. Narrated Nāfi': Whenever Ibn 'Umar was asked about marrying a Christian lady or a Jewess, he would say: "Allāh has made it unlawful for the believers to marry *Al-Mushrikāt* (ladies who ascribe partners in worship to Allāh), and I do not know of a greater thing, as regards to ascribing partners in worship, etc. to Allāh, than that a lady should say that Jesus is her Lord although he is just a slave from the slaves of Allāh".

(١٩) **بابُ نِكاحِ مَنْ أسْلَمَ مِنَ المُشْرِكاتِ وعِدَّتِهِنَّ**

(19) CHAPTER. Marrying *Al-Mushrikāt* (pagan ladies) who had embraced Islām; and their *'Idda*.

٥٢٨٦ - **حدَّثَني** إبْرَاهِيمُ بنُ مُوسَى: أنْبأنا هِشامٌ، عَنِ ابنِ جُرَيْجٍ. وَقالَ عَطاءٌ، عَنِ ابنِ عَبّاسٍ: كانَ المُشْرِكونَ عَلى مَنْزِلَتَينِ مِنَ النَّبيِّ ﷺ والمُؤْمِنِينَ: كانُوا مُشْرِكي أهْلِ

5286. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: *Al-Mushrikūn*[1] were of two kinds as regards their relationship to the Prophet ﷺ and the believers. Some of them were those with whom the Prophet ﷺ was at war and used to fight against, and they used to fight him; the others were those with whom the Prophet ﷺ

(1) (H. 5286) *Al-Mushrikūn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ.

حَرْبٍ يُقاتِلُهُمْ ويُقاتِلُونَهُ. ومُشْرِكِي أَهْلِ عَهْدٍ لا يُقاتِلُهُمْ وَلا يُقاتِلُونَهُ، فَكانَ إذَا هاجَرَتِ امْرأَةٌ مِنْ أَهْلِ الحَرْبِ لَمْ تُخْطَبْ حتَّى تَحِيضَ وتَطْهُرَ. فإذَا طَهُرَتْ حَلَّ لَهَا النكاحُ. فإنْ هاجَرَ زَوْجُها قَبْلَ أنْ تَنْكِحَ رُدَّتْ إلَيْهِ. وإنْ هاجَرَ عَبْدٌ مِنْهُمْ أوْ أمَةٌ، فَهُما حُرَّانِ، ولَهُما ما للْمُهاجِرِينَ - ثُمَّ ذَكَرَ مِنْ أهْلِ العَهْدِ مِثْلَ حَديث مُجاهِدٍ - وإنْ هاجَرَ عَبْدٌ أوْ أمَةٌ للْمُشْرِكِينَ أهْلِ العَهْدِ لَمْ يُرَدُّوا، ورُدَّتْ أثمانُهُمْ.

had a treaty, and neither did the Prophet ﷺ fight them, nor did they fight him. If a lady from the first group of *Al-Mushrikūn*[1] emigrated towards the Muslims, her hand would not be asked in marriage unless she got the menses and then became clean. When she became clean, it would be lawful for her to get married, and if her husband emigrated too before she got married, then she would be returned to him. If any slave or female slave emigrated from them to the Muslims, then they would be considered free persons (not slaves) and they would have the same rights as given to other emigrants. The narrator then mentioned about *Al-Mushrikūn*[1] involved with the Muslims in a treaty, the same as occurs in Mujāhid's narration. If a male slave or a female slave emigrated from such *Al-Mushrikūn*[1] as had made a treaty with the Muslims, they would not be returned, but their prices would be paid (to *Al-Mushrikūn*[1]).

٥٢٨٧ - وقالَ عَطاءٌ عَنِ ابنِ عَبَّاسٍ: كانَتْ قَرِيبَةُ ابْنَةُ أبي أُمَيَّةَ عِنْدَ عُمَرَ بنِ الخَطَّابِ، فَطَلَّقَها فَتَزَوَّجَها مُعاوِيَةُ بنُ أبي سُفْيانَ، وكانَتْ أمُّ الحَكَمِ بِنْتُ أبي سُفْيانَ تَحْتَ عِياضِ بنِ غَنْمٍ الفِهْرِيِّ، فَطَلَّقَها فَتَزَوَّجَها عَبْدُ اللهِ بنُ عُثْمانَ الثَّقَفِيُّ.

5287. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Qarība, the daughter of Abī Umaiyya, was the wife of 'Umar bin Al-Khaṭṭāb. 'Umar divorced her and then Mu'āwiya bin Abī Sufyān married her. Similarly, Umm Al-Ḥakam, the daughter of Abī Sufyān was the wife of 'Iyāḍ bin Ghanm Al-Fihrī. He divorced her and then 'Abdullāh bin 'Uthmān Ath-Thaqafī married her.

(٢٠) بابٌ: إذَا أسْلَمَتِ المُشْرِكَةُ أوِ النَّصْرانِيَّةُ تَحْتَ الذمِّيِّ أوِ الحَرْبِيِّ،

(20) CHAPTER. (What) if an idolatress (*Al-Mushrikah*) or a Christian woman becomes a Muslim while she is the wife of a *Dhimmī* (i.e., a non-Muslim under the protection of a Muslim government), or a *Mushrik* at war with the Muslims?

وقالَ عَبْدُ الوَارِثِ، عَنْ خالِدٍ،

Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said: If a Christian

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(1) (H. 5286) *Al-Mushrikūn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ.

woman embraces Islām before her husband by a short while, she will by no means remain as his wife legally.

'Aṭā was asked about a woman from *Al-Mushrikūn* who had a treaty with the Muslims: She embraced Islām, and during her *'Idda*, her husband embraced Islām too? Could he retain her as his wife? 'Aṭā said: No, unless she is willing to re-marry him with a new marriage and a new *Mahr*.

Mujāhid said: If the husband embraces Islām during the *'Idda* (of his wife), he can marry her.

And Allāh تعالى said:

"They are not lawful (wives) for the disbelievers, nor are the disbelievers lawful (husbands) for them." (V.60:10)

Al-Ḥasan and Qatāda said regarding a Magian couple who embraced Islām: Their marriage remains valid, but if one of them becomes a Muslim and the other refuses to become a Muslim, the wife is regarded as divorced, and the husband has no right to keep her as a wife.

Ibn Juraij said: I asked 'Aṭā, "If a *Mushrikah* comes to the Muslims (i.e., embraces Islām), will the husband be compensated for losing her as is indicated by the Statement of Allāh:

'But give the disbelievers that (amount of money) which they have spent (as their *Mahr*)'?" (V.60:10)

'Aṭā replied, "No, for this was valid only between the Prophet ﷺ and those *Al-Mushrikūn* who made a treaty with him." And Mujāhid said: All this was valid in a treaty between the Prophet ﷺ and the Quraish.

عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ: إِذَا أَسْلَمَتِ النَّصْرَانِيَّةُ قَبْلَ زَوْجِها بساعَةٍ حَرُمَتْ عَلَيْهِ. وَقالَ دَاوُدُ عَنْ إِبْرَاهِيمَ الصَّائِغِ: سُئِلَ عَطاءٌ عَنِ امْرأةٍ مِنْ أَهْلِ العَهْدِ أَسْلَمَتْ ثُمَّ أَسْلَمَ زَوْجُها في العِدَّةِ، أهيَ امْرأتُهُ؟ قالَ: لا، إلَّا أنْ تَشاءَ هيَ بِنكاحٍ جَدِيدٍ وصَدَاقٍ. وقالَ مُجَاهِدٌ: إِذَا أَسْلَمَ في العِدَّةِ يَتزَوَّجُها، وَقالَ اللهُ تَعالىٰ: ﴿لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ﴾ [الممتحنة: ١٠].

وقالَ الحَسَنُ وقَتادَةُ في مَجوسِيَّيْنِ أَسْلَما: هُمَا عَلى نِكاحِهِما، فإذا سَبَقَ أَحَدُهُما صَاحِبَهُ وأبى الآخَرُ بانَتْ، لا سَبيلَ لَهُ عَلَيْها. وَقالَ ابنُ جُرَيْجٍ: قُلْتُ لِعَطاءٍ: امْرأةٌ مِنَ المُشْرِكِينَ جاءَتْ إلى المُسْلِمِينَ، أيُعاوَضُ زَوْجُها مِنْها لقوله تَعالىٰ ﴿وَءَاتُوهُم مَّآ أَنفَقُوا۟﴾ [الممتحنة: ١٠]؟ قالَ: لا، إنَّما كانَ ذٰلكَ بَيْنَ النَّبيِّ ﷺ وَبَيْنَ أَهْلِ العَهْدِ. وَقالَ مُجاهِدٌ: هٰذا كُلُّهُ في صُلْحٍ بَيْنَ النَّبيِّ ﷺ وَبَينَ قُرَيْشٍ.

5288. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: Whenever believing women came to the Prophet ﷺ as emigrants, he used to test them in accordance with the Order of Allāh تعالى:

٥٢٨٨ - حدَّثَنا يحيىٰ بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، وَقالَ إِبْرَاهِيمُ بنُ المُنْذِرِ:

"O you who believe! When believing women come to you as emigrants, examine them..." (V.60:10)

So if anyone of those believing women accepted the above mentioned conditions, she accepted the conditions of Faith. When they agreed on those conditions and confessed that with their tongues, Allāh's Messenger ﷺ would say to them, "Go, I have accepted your *Bai'a* (pledge) (for Islām)." 'Āishah added: By Allāh, the hand of Allāh's Messenger ﷺ never touched the hand of any woman, but he only used to take their *Bai'a* (pledge) orally. By Allāh, Allāh's Messenger ﷺ did not take the *Bai'a* (pledge) of the women except in accordance with what Allāh had ordered him. When he accepted their *Bai'a* (pledge) he would say to them. "I have accepted your *Bai'a* (pledge)." (See H.2713)

حدَّثَني ابنُ وَهْبٍ: حدَّثَني يُونُسُ: قالَ ابنُ شِهابٍ: أخْبرَني عُرْوَةُ بنُ الزُّبيرِ: أنَّ عائشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبيِّ ﷺ قالَتْ: كانَتِ المُؤْمِناتُ إذَا هاجَرْنَ إلى النَّبيِّ ﷺ يَمْتَحِنُهُنَّ بقَوْلِ اللهِ تَعالىٰ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا جَآءَكُمُ ٱلْمُؤْمِنَٰتُ مُهَٰجِرَٰتٍ فَٱمْتَحِنُوهُنَّ﴾ إلى آخِرِ الآيَةِ. قالَتْ عائِشَةُ: فَمَنْ أقَرَّ بِهٰذا الشَّرْطِ مِنَ المُؤْمِناتِ فَقَدْ أقَرَّ بالمِحْنَةِ. فَكانَ رَسُولُ اللهِ ﷺ إذَا أقْرَرْنَ بذٰلكَ مِنْ قَوْلِهِنَّ قالَ لَهُنَّ رَسُولُ اللهِ ﷺ: «انْطَلِقْنَ فَقَدْ بايَعْتُكُنَّ»، لا وَاللهِ ما مَسَّتْ يَدُ رَسُولِ اللهِ ﷺ يَدَ امْرأةٍ قَطُّ، غَيْرَ أنَّهُ بايَعَهُنَّ بالكلامِ، واللهِ ما أخَذَ رَسُولُ اللهِ ﷺ عَلى النِّساءِ إلَّا بِمَا أمَرَهُ اللهُ، يَقُولُ لهُنَّ إذَا أخَذَ عَلَيْهِنَّ: «قَدْ بايَعْتُكُنَّ»، كَلاماً.

[راجع: ٢٧١٣]

(21) CHAPTER. The Statement of Allāh تعالى:
"Those who take an oath, not to have sexual relations with their wives, must wait four months." (V.2:226)

(٢١) بابُ قَوْلِ اللهِ تَعالىٰ: ﴿لِّلَّذِينَ يُؤْلُونَ مِن نِّسَآئِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ﴾

[البقرة: ٢٢٦]

5289. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ took an oath that he would abstain from his wives, and at that time his leg had been sprained (dislocated). So he stayed in the *Mashruba* (an attic room) of his for 29 days. Then he came down, and they (the people) said, "O Allāh's Messenger! You took an oath to abstain

٥٢٨٩ - حدَّثَنا إسْماعِيلُ بنُ أبي أُوَيْسٍ، عَنْ أخِيهِ، عَنْ سُلَيْمانَ، عَنْ حُمَيْدٍ الطَّوِيلِ: أنَّهُ سَمِعَ أنَسَ بنَ مالكٍ يَقُولُ: آلى رَسُولُ اللهِ ﷺ مِنْ نِسائِهِ وكانَتِ انْفَكَّتْ رِجلُهُ، فأقامَ في

from your wives for one month." He said, "The month is of twenty-nine days."

مَشْرُبَةٍ لَهُ تِسْعاً وَعِشْرِينَ. ثُمَّ نَزَلَ فقالُوا: يا رَسُولَ اللهِ، آلَيْتَ شَهْراً، فقالَ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ».

[راجع: ٣٧٨]

5290. Narrated Nāfi': Ibn 'Umar used to say about *Al-'Īlā'*(1) which Allāh تعالى defined (in the Qur'ān), "If the period of *'Īlā'* expires, then the husband has either to retain his wife in a handsome manner or to divorce her as Allāh تعالى has ordered."

٥٢٩٠ – حدَّثَنا قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَنْ نافِعٍ: أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ يَقُولُ في الإيلاءِ الَّذي سَمَّى اللهُ تَعالىٰ: لا يَحِلُّ لأحَدٍ بَعْدَ الأجَلِ إلَّا أنْ يُمْسِكَ بالمَعْرُوفِ أوْ يَعْزِمَ بالطَّلاقِ كما أمَرَ اللهُ عَزَّ وجَلَّ.

5291. Ibn 'Umar added: "When the period of four months has expired, the husband should be put in prison so that he should divorce his wife, but the divorce does not occur unless the husband himself declares it. This has been mentioned by 'Uthmān, 'Alī, Abū Ad-Dardā, 'Āishah and twelve other Companions of the Prophet ﷺ."

٥٢٩١ – وَقالَ لي إسْماعِيلُ: حدَّثَني مالِكٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ: إذا مَضَتْ أرْبَعَةُ أشْهُرٍ يُوقَفُ حتَّى يُطَلِّقَ وَلا يَقَعُ عَلَيْهِ الطَّلاقُ حتَّى يُطَلِّقَ. وَيُذْكَرُ ذٰلِكَ عَنْ عُثْمانَ وَعَليٍّ وأبي الدَّرْداءِ وعائشَةَ واثْنَي عَشَرَ رَجُلاً مِنْ أصحَابِ النَّبيِّ ﷺ.

(22) CHAPTER. What are the regulations concerning the property and the family of a lost person?

(٢٢) بابُ حُكْمِ المَفْقُودِ في أهْلِهِ، ومالِهِ،

Ibn Al-Musaiyab said: If a person is lost from a file in a battle, his wife should wait for one year (before she re-marries).

Ibn Mas'ūd bought a slave-girl and searched for her owner for one year (in order to give him her price) but he could not find him for he was lost. So Ibn Mas'ūd started giving one or two Dirhams (to poor people), and said, "O Allāh! Accept this (alms) on behalf of such-and-such person; and if he returns, the reward for this giving

وقالَ ابنُ المُسَيَّبِ: إذا فُقِدَ في الصَّفِّ عِنْدَ القِتالِ تَرَبَّصُ امْرأتُهُ سَنَةً. واشْتَرى ابنُ مَسْعُودٍ جارِيَةً فَالْتَمَسَ صَاحِبَها سَنَةً فَلَمْ يَجِدْهُ وفُقِدَ فأخَذَ يُعْطي الدِّرْهَمَ والدِّرْهَمينِ، وَقالَ: اللَّهُمَّ عَنْ فُلانٍ فَإنْ أتَى فُلانٌ فَلِي وعَلَيَّ، وَقالَ: هٰكَذا فافْعَلُوا باللُّقَطَةِ. وَقالَ ابنُ عَبَّاسٍ نَحْوَهُ.

(1) (H. 5290) *Īlā'* means the oath taken by a husband that he would not approach his wife for a certain period.

will come to me, and I shall pay that person the price of the slave-girl." Ibn Mas'ūd further said: "You should do so with a *Luqaṭa* (something found)." Ibn 'Abbās narrated similarly.

Az-Zuhrī said regarding a captive whose place (of stay) is known: His wife should not re-marry, nor should his property be distributed, but when news about him ceases to come, then his case is to be treated as the case of a lost person.

وَقالَ الزُّهْرِيُّ في الأسِيرِ يُعْلَمُ مَكانُهُ: لا تَتَزَوَّجُ امْرأتُه وَلا يُقْسَم مالُهُ، فإذَا انْقَطَعَ خَبرُهُ فَسُنَّتُهُ سُنَّةُ المَفْقودِ.

5292. Narrated Yazīd, the *Maulā* of Munba'ith: The Prophet ﷺ was asked regarding the case of a lost sheep. He said, "You should take it, because it is for you, or for your brother, or for the wolf." Then he was asked about a lost camel. He got angry and his face became red and he said (to the questioner), "You have nothing to do with it; it has its feet and its water container with it; it can go on drinking water and eating trees till its owner meets it." And then the Prophet ﷺ was asked about a *Luqaṭa* (money found by somebody). He said, "Remember and recognize its tying material and its container, and make public announcement about it for one year. If somebody comes and identifies it (then give it to him), otherwise add it to your property."

٥٢٩٢ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ يَحْيَى بنِ سَعيدٍ، عَنْ يَزيدَ مَوْلى المُنْبَعِثِ: أنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ ضَالَّةِ الغَنَمِ، فَقالَ: «خُذْها فإنَّما هيَ لَكَ أوْ لأخِيكَ أوْ للذِّئْبِ». وَسُئِلَ عَنْ ضَالَّةِ الإبِلِ، فَغَضِبَ وَاحْمَرَّتْ وَجْنَتاهُ، وَقالَ: «ما لَكَ وَلَها؟ مَعَها الحِذَاءُ والسِّقاءُ، تَشْرَبُ المَاءَ وتأكُلُ الشَّجَرَ حتَّى يَلْقاها ربُّها». وسُئِلَ عَنِ اللُّقَطَةِ، فَقالَ: «اعْرِفْ وِكاءَها وعِفاصَها، وعَرِّفْها سَنَةً، فإنْ جاءَ مَنْ يَعْرِفُها، وَإلَّا فاخْلِطْها بِمَالِكَ». قالَ سُفْيانُ: فَلَقِيتُ رَبِيعَةَ بنَ أبي عَبْدِ الرَّحمٰنِ ولمْ أحْفَظ عَنْهُ شَيْئاً غيرَ هٰذَا فَقُلْتُ: أرأيْتَ حَدِيثَ يَزيدَ مَوْلى المُنْبَعِثِ في أمْرِ الضَّالَّةِ هُوَ عَنْ زَيْدِ بنِ خالِدٍ؟ قالَ: نَعَمْ، قالَ يَحْيَى: وَيَقُولُ رَبيعَةُ عَنْ يَزيدَ مَوْلى المُنْبَعِثِ، عَنْ زَيْدِ بنِ خالِدٍ، قالَ

سُفْيانُ: فَلَقِيتُ رَبِيعَةَ فَقُلْتُ لَهُ.

[راجع: ٩١]

(23) CHAPTER. *Az-Ẓihār.*[1]

And the Statement of Allāh تعالى:

"Indeed Allāh has heard the statement of her (Khaula bint Tha'laba) that disputes with you (O Muḥammad ﷺ) concerning her husband (Aus bin Aṣ-Ṣāmit)... (up to)... and for him who is unable to do so, he should feed sixty of the poor." (V.58:1-4)

Narrated Mālik that he asked Ibn Shihāb about *Az-Ẓihār* of a slave. He said, "It is like *Az-Ẓihār* of a free man." Mālik said: The fasting of a slave (in the above case) is two months.

And Al-Ḥasan bin Al-Ḥurr said: *Az-Ẓihār* of a free man or a slave towards a free lady or a slave lady is the same.

'Ikrima said: If someone declares *Ẓihār* towards his slave girl, it has no significance, for *Ẓihār* is only valid in cases involving actual wives.

(٢٣) بابُ الظِّهارِ وقَوْلِ اللهِ تَعالَىٰ: ﴿قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا﴾ إلى قَوْلِهِ: ﴿فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا﴾ [المجادلة: ١-٤].

وَقالَ لي إسْماعِيلُ: حدَّثَنِي مالكٌ: أنَّهُ سألَ ابنَ شِهابٍ عَنْ ظِهارِ العَبْدِ، فَقالَ: نَحْوُ ظِهارِ الحُرِّ. قالَ مالِكٌ: وَصِيامُ العَبْدِ شَهْرانِ. وَقالَ الحَسَنُ بنُ الحُرِّ: ظِهارُ الحُرِّ والعَبْدِ مِنَ الحُرَّةِ والأمَةِ سَوَاءٌ. وقالَ عِكْرِمَةُ: إنْ ظاهَرَ مِنْ أَمَتِهِ فلَيْس بِشَيْءٍ، إنَّما الظِّهارُ مِنَ النِّساءِ. وفي العَرَبِيَّةِ: ﴿لِمَا قَالُوا۟﴾ أي فيما قالُوا وفي نَقصِ ما قالُوا، وَهٰذا أوْلى لأنَّ اللهَ لَمْ يَدُلَّ عَلى المُنْكَرِ وَقَوْلِ الزُّورِ.

(24) CHAPTER. Using gestures to express the decision of divorcing and other matters.

Narrated Ibn 'Umar: The Prophet ﷺ said, "Allāh will not punish (people) because of the tears they shed (over the dead) but He will punish (them) because of this," pointing to his tongue.

Ka'b bin Mālik said: The Prophet ﷺ gestured to me with his hand, ordering me to take half (my due).

Asmā' said: Once the Prophet ﷺ offered the eclipse *Ṣalāt* (prayer). I asked 'Āishah while she was offering the *Ṣalāt* (prayer),

(٢٤) بابُ الإشارةِ في الطَّلاقِ والأُمُورِ

وَقالَ ابنُ عُمَرَ: قالَ النَّبيُّ ﷺ: «لا يُعَذِّبُ اللهُ بدَمْعِ العَينِ وَلٰكِنْ يُعَذِّب بِهٰذَا»، وَأَشارَ إلى لِسانِهِ. وَقالَ كَعْبُ بنُ مالكٍ: أشارَ النَّبي ﷺ إليَّ أن خُذِ النِّصْفَ، وَقالَتْ أسْماءُ: صلّى النَّبيُّ ﷺ في الكُسُوفِ، فَقُلْتُ لعائِشَةَ: ما شأنُ النّاسِ؟ فأوْمأتْ برأسِها إلى

(1) (Ch. 23) *Az-Ẓihār* is the saying of a husband to his wife, "You are to me like the back of my mother," i.e, "you are unlawful for me to approach."

"What is the matter with the people?" She pointed towards the sun with her head. I asked, "Is there a sign?" She nodded, agreeing.

Anas said: The Prophet ﷺ signalled to Abū Bakr with his hand to lead the *Ṣalāt* (prayer).

Ibn 'Abbās said: The Prophet ﷺ waved his hand, indicating that there was no harm (in a certain matter).

Abū Qatāda said: The Prophet ﷺ said (to his Companions) regarding hunting by a *Muḥrim*, "Did anyone of you (while in the state of *Iḥrām*) order him (a non-*Muḥrim*) to attack the game, or did anyone of you point at it (to draw his attention)?" They said, "No." On that the Prophet ﷺ said: "Then eat of it."(1)

الشَّمسِ، فَقُلْتُ: آيَةٌ؟ فأوْمأتْ برأسِها وَهيَ تصَلي أي نَعَمْ. وقالَ أنَسٌ: أوْمأَ النَّبيُّ ﷺ بيَدِهِ إلى أبي بَكرٍ أن يَتَقَدَّمَ. وَقالَ ابنُ عَبَّاسٍ: أوْمأَ النَّبيُّ ﷺ بيَدِهِ لا حَرَجَ. وقالَ أبو قَتادَةَ: قالَ النَّبيُّ ﷺ في الصَّيْدِ للْمُحْرِمِ: «أحَدٌ مِنْكمْ أمَرَهُ أنْ يَحْمِلَ عَلَيْها، أوْ أشارَ إلَيْها؟» قالُوا: لا، قالَ: «فكُلُوا».

5293. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ performed the *Ṭawāf* (around the Ka'bah) while riding his camel, and every time he reached the corner (of the Black Stone) he pointed at it with his hand and said "*Allāhu Akbar*."

(Zainab said: The Prophet ﷺ said, "An opening has been made in the wall of Gog and Magog like this and this," forming the number 90 (with his thumb and index finger).

٥٢٩٣ - حدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا أبو عامِرٍ عَبْدُ المَلِكِ بنُ عَمْرٍو: حدَّثَنا إبْراهيمُ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: طافَ رَسُولُ اللهِ ﷺ عَلى بَعيرِهِ وكانَ كُلَّما أتى عَلى الرُّكْنِ، أشارَ إلَيْهِ وكَبَّرَ. وقالَتْ زَيْنَبُ: قالَ النَّبيُّ ﷺ: «فُتِحَ مِنْ رَدْمِ يأجُوجَ وَمأجُوجَ مِثْلُ هٰذِهِ وَهٰذِهِ»، وعَقَدَ تِسْعِينَ.

[راجع: ١٦٠٧]

5294. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Abūl-Qāsim (the Prophet ﷺ) said, "There is an hour (or a moment) of particular significance on Friday. If it happens that a Muslim is offering a *Ṣalāt* (prayer) and

٥٢٩٤ - حدَّثَنَا مُسَدَّدٌ: حدَّثَنا بِشْرُ ابنُ المُفَضَّلِ: حدَّثَنا سَلَمَةُ بنُ عَلْقَمَةَ، عَنْ مُحَمَّدِ بنِ سِيرِينَ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ أبو القاسِمِ

(1) (Chap. 24) This is part of a story where a non-*Muḥrim* had hunted game, and those who were in the state of *Iḥrām* hesitated to eat thereof, so the Prophet ﷺ asked them whether they had participated in its hunting with a word or a gesture. When they denied that, he allowed them to eat of it.

invoking Allāh for some good at that very moment, Allāh will grant him his request." (The subnarrator placed the top of his finger on the palm of the other hand between the middle finger and the little one). (See H.935)

ﷺ: «في الجُمُعَةِ ساعَةٌ لا يُوافِقُها عَبْدٌ مُسْلِمٌ قائمٌ يُصَلِّي، يسْأَلَ اللهَ خَيراً إلَّا أعْطاهُ»، وَقالَ بيَدِهِ وَوَضَعَ أُنْمُلَتَهُ عَلى بَطْنِ الوُسْطَى والخِنْصِرِ، قُلْنا: يُزَهِّدُها. [راجع: ٩٣٥]

5295. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: During the lifetime of Allāh's Messenger ﷺ, a Jew attacked a girl and took some silver ornaments she was wearing and crushed her head. Her relatives brought her to the Prophet ﷺ while she was in her last breaths, and she was unable to speak. Allāh's Messenger ﷺ asked her, "Who has hit you? So-and-so?", mentioning somebody other than her murderer. She moved her head, indicating denial. The Prophet ﷺ mentioned another person other than the murderer, and she again moved her head indicating denial. Then he asked, "Was it so-and-so?", mentioning the name of her killer. She nodded, agreeing. Then Allāh's Messenger ﷺ ordered that the head of that Jew be crushed between two stones. (See H.2413)

٥٢٩٥ - قَالَ: وَقالَ الأُوَيْسِيُّ: حدَّثَنا إبْرَاهيمُ بنُ سَعْدٍ، عَنْ شُعْبَةَ بنِ الحَجَّاجِ، عَنْ هِشامِ بنِ زَيْدٍ، عَنْ أنَسِ ابنِ مالكٍ قالَ: عَدَا يَهُودِيٌّ في عَهْدِ رَسُولِ اللهِ ﷺ عَلى جارِيَةٍ فأخَذَ أوْضاحاً كانَتْ عَلَيْها، ورَضَخ رأسَها، فأتَى بِها أهْلُها رَسُولَ اللهِ ﷺ وَهيَ في آخِرِ رَمَقٍ وَقَدْ أُصْمِتَتْ، فَقالَ لَهَا رَسُولُ اللهِ ﷺ: «مَنْ قَتَلَكِ؟ فُلانٌ؟» لغَيرِ الَّذي قَتَلَها، فأشارَتْ برَأْسِهَا أنْ لا، قالَ: فَقالَ لرَجُلٍ آخَرَ غَيرِ الَّذِي قتَلَها فأشارَتْ أنْ لا، فَقالَ: «فَفُلانٌ؟» لقاتِلِها، فأشارَتْ أنْ نَعَمْ. فأمَرَ بِهِ رَسُولُ اللهِ ﷺ فَرُضِخَ رأسُهُ بَينَ حَجَرَيْنِ. [راجع: ٢٤١٣]

5296. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I heard the Prophet ﷺ saying, "*Al-Fitnah* (trial or affliction) will emerge from here," pointing towards the East.

٥٢٩٦ - **حدَّثَنا** قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ اللهِ بن دِينارٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الفِتْنَةُ مِنْ هَاهُنا»، وأشارَ إلى المَشْرِقِ. [راجع: ٣١٠٤]

5297. Narrated 'Abdullāh bin Abī Aufā: We were with Allāh's Messenger ﷺ on a journey, and when the sun set, he said to a

٥٢٩٧ - **حدَّثَنا** عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا جَرِيرُ بنُ عَبْدِ الحَمِيدِ،

man, "Get down and prepare a drink of *Sawīq* for me." The man said, "O Allāh's Messenger! Will you wait till it is evening?" Allāh's Messenger ﷺ again said, "Get down and prepare a drink of *Sawīq*." The man said, "O Allāh's Messenger! Will you wait till it is evening, for it is still daytime." The Prophet ﷺ again said, "Get down and prepare a drink of *Sawīq*." So the third time the man got down and prepared a drink of *Sawīq* for him. Allāh's Messenger ﷺ drank thereof and pointed with his hand towards the East, saying, "When you see the night falling from this side, then a fasting person should break his fast." (See H. 1941)

عَنْ أبي إسحَاقَ الشَّيْبانيِّ، عَنْ عَبْدِ اللهِ بن أبي أوْفى قالَ: كُنَّا في سَفَرٍ مَعَ رَسُولِ اللهِ ﷺ فَلَمَّا غَرَبَتِ الشَّمسُ قالَ لرَجُلٍ: «انزِلْ فاجْدَحْ لي»، قالَ: يا رَسُولَ اللهِ، لَوْ أمْسَيْتَ، ثُمَّ قالَ: «انْزِلْ فاجْدَحْ»، قالَ: يا رَسُولَ اللهِ، لَوْ أمْسَيْتَ إنَّ عَلَيْكَ نَهاراً، ثُمَّ قالَ: «انْزِلْ فاجْدَحْ»، فَنَزَلَ فجَدَحَ لَهُ في الثَّالِثَةِ، فَشَرِبَ رَسُولُ اللهِ ﷺ ثُمَّ أوْمأ بيَدِهِ إلى المَشْرِقِ فَقالَ: «إذَا رأيْتُمُ اللَّيْلَ قَدْ أقْبَلَ مِنْ هاهُنا فَقَدْ أفْطَرَ الصَّائمُ». [راجع: ١٩٤١]

5298. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The call (or the *Ādhān*) of Bilāl should not stop you from taking the *Sahūr*-meals, for Bilāl calls (or pronounces the *Ādhān*) so that the one who is offering the night prayer should take a rest, and it does not indicate the daybreak or dawn." The narrator, Yazīd, described (how dawn breaks) by stretching out his hands and then separating them wide apart.

٥٢٩٨ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ، عَنْ سُلَيْمانَ، عَنْ أبي عُثْمانَ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «لا يَمْنَعَنَّ أحداً مِنْكُمْ نِدَاءُ بِلالٍ، أوْ قالَ: أذانُهُ مِنْ سَحورِهِ، فإنَّما يُنادِي، أوْ قالَ: يُؤَذِّنُ لِيُرْجِعَ قَائمُكمْ، ولَيْسَ أنْ يَقُولَ - كأنَّهُ يَعْني - الصُّبْحَ أوِ الفَجْرَ»، وَأظْهَرَ يَزِيدُ يَدَيْهِ ثُمَّ مَدَّ إحْدَاهُما مِنَ الأُخْرَى. [راجع: ٦٢١]

5299. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The example of a miser and a generous person is like that of two persons wearing iron cloaks from the breast up to the neck. When the generous person spends, the iron cloak enlarges and

٥٢٩٩ - وَقالَ اللَّيْثُ: حدَّثني جَعْفَرُ ابنُ رَبيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ هُرْمُزَ: سَمِعْتُ أبا هُرَيْرَةَ: قالَ رَسُولُ اللهِ ﷺ: «مَثَلُ البَخِيلِ والمُنْفِقِ

كمَثَلِ رَجُلَينِ عَلَيْهِما جُبَّتانِ مِنْ حَدِيدٍ مِنْ لَدُنْ ثَدْيَيْهِما إلى تَرَاقِيهِما، فأمَّا المُنْفِقُ فَلا يُنْفِقُ شَيْئاً إلَّا مادَّتْ عَلى جِلْدِهِ حتَّى تُجِنَّ بَنانَهُ وَتَعْفُوَ أثَرَه، وأمَّا البَخِيلُ فَلا يُرِيدُ يُنْفِقُ إلَّا لَزِمَتْ كُلُّ حَلْقَةٍ مَوْضِعَها فَهُوَ يُوسِّعُها وَلا تَتَّسِعُ»، وَيُشِيرُ بِإِصْبَعِهِ إلى حَلْقِهِ.

[راجع: ١٤٤٣]

spread over his skin so much so that it covers his fingertips and obliterates his tracks. As for the miser, as soon as he thinks of spending, every ring of the iron cloak sticks to its place (against his body) and he tries to expand it, but it does not expand. The Prophet ﷺ pointed with his hand towards his throat.

(٢٥) بابُ اللِّعانِ وقَوْلِ اللهِ تَعالىٰ: ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ﴾ إلى قَوْلِهِ: ﴿إِن كَانَ مِنَ الصَّادِقِينَ﴾

فإذَا قَذَفَ الأخْرَسُ امْرأتَهُ بِكِتابَةٍ أوْ إشارَةٍ أوْ إيماءٍ مَعْرُوفٍ، فَهُوَ كالمُتَكَلِّمِ لأنَّ النَّبِيَّ ﷺ قَدْ أجازَ الإشارَةَ في الفَرَائِضِ، وَهُوَ قَوْلُ بَعْضِ أهْلِ الحِجازِ وأهْلِ العِلْمِ. وَقالَ اللهُ تَعالىٰ: ﴿فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَن كَانَ فِي الْمَهْدِ صَبِيًّا﴾ [مريم: ٢٩].

وَقالَ الضَّحَّاكُ ﴿إِلَّا رَمْزًا﴾ [آل عمران: ٤١]: إشارَةً. وَقالَ بَعْضُ النَّاسِ: لا حَدَّ وَلا لِعانَ، ثُمَّ زَعَمَ إن طَلَّقَ بِكتابة أوْ إشارَةٍ أوْ إيماءٍ جازَ، ولَيْسَ بَيْنَ الطَّلاقِ والقَذْفِ فَرْقٌ. فإنْ قالَ: القَذْفُ لا يكُونُ إلَّا بِكَلامٍ، قِيلَ لَهُ: كَذٰلِكَ الطَّلاقُ لا يَكُونُ إلَّا بِكَلامٍ، وإلَّا بَطَلَ الطَّلاقُ

(25) CHAPTER. ***Al-Li'ān.***[1]
The Statement of Allāh تعالى:
"And for those who accuse their wives.. (up to).. if he (her husband) speaks the truth." (V.24:6-9)

If a dumb man accuses his wife (of an illegal sexual intercourse) by means of writing, pointing or giving a familiar nod, then he is like the one who can speak, for the Prophet ﷺ has permitted the use of gestures in performing the orders prescribed by Allāh. That is the saying of some people of Ḥijāz and some learned men.

And Allāh تعالى said:

"Then she (Mary) pointed to him (Jesus). They said, 'How can we talk to one who is a child in the cradle?' " (V.19:29)

And Ad-Daḥḥāk said: *'Illā-Ramzā'* means 'only with signals'.

Some scholars said: Neither a legal prescribed punishment, nor *Li'ān* (are permissible to be carried out through gestures). Yet he said: If somebody expresses his decision to divorce his wife by means of writing, pointing or nodding, it is permissible. But there is no difference between divorcing and accusing. If that scholar says that accusation can be only through speech, he will be answered that;

(1) (Ch. 25) See the glossary.

similarly, divorce cannot be given except through speech, otherwise both divorce and accusation are invalid. The same is true about the manumission of slaves. A deaf person is permitted to do *Li'ān*.

Ash-Sha'bī and Qatāda said: If someone says, "You are divorced," and points with his fingers, his gesture is enough to bring about the divorce.

Ibrāhīm said: If a dumb person writes a divorce with his hand, it becomes valid.

And Ḥamād said: If a dumb or a deaf person gives a nod (to indicate something), it is sufficient.

والقَذْفُ، وكَذٰلكَ العِتْقُ، وكَذٰلكَ الأصَمُّ يُلاعِنُ. وَقالَ الشَّعْبِيُّ وَقَتادَةُ: إذَا قالَ: أنْتِ طالِقٌ، فأشارَ بأصابِعِه؛ تَبِينُ مِنْهُ بإشَارَتِهِ. وَقالَ إبْرَاهِيمُ: الأخْرَسُ إذَا كَتَبَ الطَّلاقَ بيدِهِ لَزِمَهُ. وَقالَ حمَّادٌ: الأخْرَسُ والأصَمُّ إنْ قالَ برأسِهِ جازَ.

5300. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Shall I tell you of the best families among the *Anṣār*?" They (the people) said, "Yes, O Allāh's Messenger! The Prophet ﷺ said, "The best are Banū An-Najjār, and after them are Banū 'Abd Al-Ash-hal, and after them are Banū Al-Ḥārith bin Al-Khazraj, and after them are Banū Sā'ida." The Prophet ﷺ then moved his hand by closing his fingers and then opening them like one throwing something, and then said, "Anyhow, there is good in all the families of the *Anṣār*."

٥٣٠٠ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا لَيْثٌ، عَنْ يَحْيَى بنِ سَعِيدٍ الأنْصَارِيِّ: أنَّهُ سَمِعَ أنَسَ ابنَ مالكٍ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «ألا أُخْبِرُكُمْ بِخَيرِ دُورِ الأنْصَارِ؟» قالُوا: بَلى يا رَسُولَ اللهِ، قالَ: «بَنُو النَّجّارِ، ثُمَّ الَّذِينَ يَلُونَهُمْ: بَنُو عَبْدِ الأشْهَلِ، ثُمَّ الَّذِينَ يَلُونَهُمْ: بَنُو الحارِثِ ابنِ الخَزْرَجِ، ثُمَّ الَّذِينَ يَلُونَهُمْ بَنُو ساعِدَةَ»، ثُمَّ قالَ بيَدِهِ، فَقَبَضَ أصَابِعَهُ، ثُمَّ بَسَطَهُنَّ كالرَّامي بيَدِهِ، ثُمَّ قالَ: «وفي كُلِّ دُورِ الأنْصارِ خَيرٌ».

5301. Narrated Sahl bin Sa'd As-Sā'idi, a Companion of Allāh's Messenger ﷺ: Allāh's Messenger ﷺ, holding out his middle and index fingers, said, "My advent and the Hour's are like this (or like these)," namely, the period between his era and the Hour is like the distance between those two fingers, i.e., very short.

٥٣٠١ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: قالَ أبو حازِمٍ: سَمِعْتُ مِنْ سَهْلِ ابنِ سَعْدٍ السَّاعِدِيِّ صَاحِبِ رَسُولِ اللهِ ﷺ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «بُعِثْتُ أنا والسَّاعَةُ

كَهٰذِهِ مِنْ هٰذِهِ، أَوْ كَهاتَيْنِ»، وَقَرَنَ بَيْنَ السَّبَّابَةِ والوُسْطَى. [راجع: ٥٣٠٤، ١٣٦]

5302. Narrated Ibn 'Umar: The Prophet ﷺ (holding out his ten fingers thrice) said, "The month is thus and thus and thus," namely thirty days. Then (holding out his ten fingers twice and then nine fingers) he said, "It may be thus and thus and thus," namely twenty-nine days. He meant once thirty days and once twenty-nine days.

٥٣٠٢ - **حدَّثَنا** آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا جَبَلَةُ بنُ سُحَيْمٍ: سَمِعْتُ ابنَ عُمَرَ يَقُولُ: قالَ النَّبيُّ ﷺ: «الشَّهْرُ هٰكَذَا وهٰكَذَا وهٰكَذا»، يَعْنِي ثَلاثِينَ، ثُمَّ قالَ: «وَهٰكَذا وهٰكَذَا وهٰكَذا»، يَعْنِي تِسْعاً وعِشْرِينَ. يَقُولُ: مَرَّةً ثَلاثِينَ، وَمَرَّةً تِسْعاً وعِشْرِينَ. [راجع: ١٩٠٨]

5303. Narrated Abū Mas'ūd: The Prophet ﷺ pointed with his hand towards Yemen and said twice, "Faith is there," and then pointed towards the East, and said, "Verily, sternness and mercilessness are the qualities of those who are busy with their camels and pay no attention to their religion, from where comes out the two sides of the head of Satan, namely, the tribes of Rabī'a and Muḍar."

٥٣٠٣ - **حدَّثَني** مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيَى بنُ سَعِيدٍ، عَنْ إسْماعِيلَ، عَنْ قَيْسٍ، عَنْ أبي مَسْعُودٍ: قالَ: وأشارَ النَّبيُّ ﷺ بِيَدِهِ نَحْوَ اليَمَنِ: «الإيمانُ هاهُنا - مَرَّتَيْنِ - ألا وإنَّ القَسْوَةَ وغِلَظَ القُلُوبِ في الفَدَّادِينَ حَيْثُ يَطْلُعُ قَرْنا الشَّيْطانِ: رَبِيعَةَ ومُضَرَ». [راجع: ٣٣٠٢]

5304. Narrated Sahl: Allāh's Messenger ﷺ said, "I and the one who looks after an orphan will be like this in Paradise," showing his middle and index fingers and separating them.

٥٣٠٤ - **حدَّثَنا** عَمْرُو بنُ زُرارَةَ: أخْبَرَنا عَبْدُ العَزِيزِ بنُ أبي حازِمٍ، عَنْ أبِيهِ، عَنْ سَهْلٍ: قالَ رَسُولُ اللهِ ﷺ: «أنا وكافِلُ اليَتِيمِ في الجَنَّةِ هٰكَذا»، وأشارَ بالسَّبَّابَةِ والوُسْطَى وَفَرَّجَ بَيْنَهُما شَيْئاً. [انظر: ٦٠٠٥]

(26) CHAPTER. If a husband hints that he suspects his paternity to a child.

(٢٦) بابٌ: إذا عَرَّضَ بِنَفْيِ الوَلَدِ

5305. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and said, "O Allāh's Messenger! A black child has been

٥٣٠٥ - **حدَّثَنا** يَحْيَى بنُ قَزَعَةَ: حدَّثَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ

born for me." The Prophet ﷺ asked him, "Have you got camels?" The man said, "Yes." The Prophet ﷺ asked him, "What colour are they?" The man replied, "Red." The Prophet ﷺ said, "Is there a grey one among them?" The man replied, "Yes." The Prophet ﷺ said, "Whence comes that?" He said, "May be it is because of heredity." The Prophet ﷺ said, "May be your (latest) son has this colour because of heredity."

سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ: أنَّ رَجُلاً أتى النَّبِيَّ ﷺ فقالَ: يا رَسُولَ اللهِ، وُلِدَ لي غُلامٌ أسْوَدُ، فقالَ: «هَلْ لَكَ مِنْ إبِلٍ؟» قالَ: نَعَمْ، قالَ: «ما ألْوانُها؟» قالَ: حُمْرٌ، قالَ: «هَلْ فِيها مِنْ أوْرَقَ؟» قالَ: نَعَمْ، قالَ: «فأنَّى ذٰلكَ؟» قالَ: لَعَلَّ نَزَعَهُ عِرْقٌ، قالَ: «فَلَعَلَّ ابْنَكَ هٰذا نَزَعَهُ». [انظر: ٦٨٤٧، ٧٣١٤]

(27) CHAPTER. Commanding those who are involved in a case of *Li'ān*[1] to take the oath (of *Li'ān*).

(٢٧) بابُ إحْلافِ المُلاعِنِ

5306. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: An *Anṣārī* man accused his wife (of committing illegal sexual intercourse). The Prophet ﷺ made both of them take the oath of *Li'ān*, and separated them from each other (by divorce).

٥٣٠٦ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا جُوَيْرِيَةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أنَّ رَجُلاً مِنَ الأنْصارِ قَذَفَ امْرَأتَهُ فأحْلَفَهُما النَّبِيُّ ﷺ ثُمَّ فَرَّقَ بَيْنَهُما. [راجع: ٤٧٤٨]

(28) CHAPTER. The man should start the process of *Li'ān*.

(٢٨) بابٌ: يَبْدأُ الرَّجُلُ بالتَّلاعُنِ

5307. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Hilāl bin Umaiyya accused his wife of illegal sexual intercourse and came to the Prophet ﷺ to bear witness (against her), (taking the oath of *Li'ān*). The Prophet ﷺ was saying, "Allāh knows that either of you is a liar. Will anyone of you repent (to Allāh)?" Then the lady got up and gave her witness.

٥٣٠٧ - حدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا ابنُ أبي عَدِيٍّ، عَنْ هِشامِ بنِ حَسَّانَ: حدَّثَنا عِكْرِمَةُ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ هِلالَ بنَ أُمَيَّةَ قَذَفَ امْرَأتَهُ فَجاءَ فَشَهِدَ والنَّبِيُّ ﷺ يَقُولُ: «إنَّ اللهَ يَعْلَمُ أنَّ أحَدَكُما كاذِبٌ، فَهَلْ مِنْكُما تائِبٌ؟» ثُمَّ قامَتْ فَشَهِدَتْ. [راجع: ٢٦٧١]

(1) (Chap. 27) *Li'ān:* See the glossary.

(29) CHAPTER. ***Al-Li'ān*****, and whoever divorced (his wife) after the process of** ***Li'ān*****.**

5308. Narrated Sahl bin Sa'd As-Sā'idī: 'Uwaimir Al-'Ajlānī came to 'Āṣim bin Adī Al-Anṣārī and said to him, "O 'Āṣim! Suppose a man saw another man with his wife, would he kill him whereupon you would kill him; or what should he do? Please, O 'Āṣim, ask about this on my behalf." 'Aṣim asked Allāh's Messenger ﷺ about it. Allāh's Messenger ﷺ disliked that question and considered it disgraceful. What 'Āṣim heard from Allāh's Messenger ﷺ was hard on him. When 'Āṣim returned to his family, 'Uwaimir came to him and said, "O 'Āṣim! What did Allāh's Messenger ﷺ say to you?" 'Āṣim said to 'Uwaimir, "You never bring me any good. Allāh's Messenger ﷺ disliked the problem which I asked him about." 'Uwaimir said, "By Allāh, I will not give up this matter until I ask the Prophet ﷺ about it." So 'Uwaimir proceeded till he came to Allāh's Messenger ﷺ in the midst of people, and said, "O Allāh's Messenger! If a man sees another man with his wife, would he kill him, whereupon you would kill him, or what should he do?" Allāh's Messenger ﷺ said, "Allāh has revealed some decree as regards you and your wife's case. Go and bring her." So they carried out the process of *Li'ān* while I was present among the people with Allāh's Messenger ﷺ. When they had finished their *Li'ān*, 'Uwaimir said, "O Allāh's Messenger! If I should now keep her with me as a wife, then I have told a lie." So he divorced her thrice prior to being ordered by Allāh's Messenger ﷺ. (Ibn Shihāb said: So divorce was the tradition for all those who were involved in a case of *Li'ān*).

(٢٩) بابُ اللِّعانِ وَمَنْ طَلَّقَ بَعْدَ اللِّعانِ

٥٣٠٨ - حدَّثنا إسْماعِيلُ قالَ: حدَّثَنِي مالِكٌ، عَنِ ابنِ شِهابٍ: أنَّ سَهْلَ ابنَ سَعْدٍ السَّاعِدِيَّ أخْبَرَهُ أنَّ عُوَيْمِراً العَجْلانِيَّ جاءَ إلى عاصِمِ بنِ عَدِيٍّ الأنْصارِيِّ فَقالَ لَهُ: يا عاصِمُ، أرأيْتَ رَجُلاً وَجَدَ مَعَ امْرأتِهِ رَجُلاً، أيَقْتُلُهُ فَتَقْتُلُونَهُ؟ أمْ كَيْفَ يَفْعَلُ؟ سَلْ لِي يا عاصِمُ عَنْ ذٰلكَ رَسُولَ اللهِ، فَسألَ عاصِمٌ رَسُولَ اللهِ ﷺ عَنْ ذٰلكَ، فَكَرِهَ رَسُولُ اللهِ ﷺ المَسائِلَ وَعابَها حَتَّى كَبُرَ عَلى عاصِمٍ ما سَمِعَ مِنْ رَسُولِ اللهِ ﷺ. فَلَمَّا رَجَعَ عاصِمٌ إلى أهْلِهِ جاءَهُ عُوَيْمِرٌ فَقالَ: يا عاصِمُ، ماذَا قالَ لكَ رَسُولُ اللهِ ﷺ؟ فَقالَ عاصِمٌ لِعُوَيْمِرٍ: لَمْ تأتِني بِخَيرٍ، قَدْ كَرِهَ رَسُولُ اللهِ ﷺ المَسألَةَ الَّتي سألْتُهُ عَنها. فَقالَ عُوَيْمِرٌ: وَاللهِ لا أنْتَهِي حتَّى أسألَهُ عَنْها. فأقْبَلَ عُوَيْمِرٌ حتَّى جاءَ رَسُولَ اللهِ ﷺ وَسَطَ النَّاسِ فَقالَ: يا رَسُولَ اللهِ، أرأيْتَ رَجُلاً وَجَدَ مَعَ امْرأتِهِ رَجُلاً، أيَقْتُلُهُ فَتَقْتُلُونَهُ؟ أمْ كَيْفَ يَفْعَلُ؟ فَقالَ رَسُولُ اللهِ ﷺ: «قَدْ أنْزَلَ اللهُ فِيكَ وفي صاحِبَتِكَ، فاذْهَبْ فأْتِ بِها». قال سَهْلٌ: فَتَلاعَنا وأنا مَعَ النَّاسِ عِنْدَ رَسُولِ اللهِ ﷺ، فَلَمَّا فَرَغا مِنْ

تَلاعُنِهِما قالَ عُوَيْمِرٌ: كَذَبْتُ عَلَيْها يا رَسُولَ اللهِ إنْ أَمْسَكْتُها، فَطَلَّقَها ثَلاثاً قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللهِ ﷺ. قالَ ابنُ شِهابٍ: فَكانَتْ سُنَّةَ المُتَلاعِنَينِ.
[راجع: ٤٢٣]

(٣٠) بابُ التَّلاعُنِ في المَسْجِدِ

(30) CHAPTER. To carry out *Li'ān*[1] in a mosque.

٥٣٠٩ - حدَّثنا يَحْيَى بنُ جَعْفَرٍ: أخبرَنا عَبْدُ الرَّزَّاقِ: أخبرَنا ابنُ جُرَيْجٍ قالَ: أخْبرَنِي ابنُ شِهابٍ، عَنِ المُلاعَنَةِ وَعَنِ السُّنَّةِ فِيها عَنْ حَدِيثِ سَهْلِ بنِ سَعْدٍ أخي بَنِي ساعِدَةَ: أنَّ رَجُلاً مِنَ الأنْصارِ جاءَ إلى رَسُولِ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، أرأيْتَ رَجُلاً وَجَدَ مَعَ امْرَأتِهِ رَجُلاً، أيَقْتُلُهُ أمْ كَيْفَ يَفْعَلُ؟ فأنْزَلَ اللهُ في شأنِهِ ما ذَكَرَ في القُرآنِ مِنْ أمْرِ المُتَلاعِنَيْنِ. فَقالَ النَّبيُّ ﷺ: «قَدْ قَضَى اللهُ فِيكَ وفي امْرأتِكَ»، قالَ: فَتَلاعَنا في المَسْجِدِ وأنا شاهِدٌ، فَلَمَّا فَرَغا قالَ: كَذَبْتُ عَلَيْها يا رَسُولَ اللهِ إنْ أمْسَكْتُها، فَطَلَّقَها ثَلاثاً قَبْلَ أنْ يأمُرَهُ رَسُولُ اللهِ ﷺ حِينَ فَرَغا مِنَ التَّلاعُنِ، فَفارَقَها عِنْدَ النَّبيِّ ﷺ فَقالَ: كَانَ ذلك تفريقاً بَيْنَ كُلِّ مُتَلاعِنَينِ. قالَ ابنُ جُرَيْجٍ: قالَ ابنُ شِهابٍ: فَكانَتِ السُّنَّةُ بَعْدَهُما أنْ

5309. Narrated Ibn Juraij: Ibn Shihāb informed me about *Li'ān* and the tradition related to it, referring to the narration of Sahl bin Sa'd, the brother of Banu Sā'ida. He said, "An *Anṣārī* man came to Allāh's Messenger ﷺ and said, 'O Allāh's Messenger! If a man saw another man with his wife, should he kill him, or what should he do?' So Allāh revealed concerning his affair what is mentioned in the Qur'ān about the affair of those involved in a case of *Li'ān*. The Prophet ﷺ said, 'Allāh has given His Verdict regarding you and your wife.' So they carried out *Li'ān* in the mosque while I was present there. When they had finished, the man said, 'O Allāh's Messenger! If I should now keep her with me as a wife then I have told a lie about her.' Then he divorced her thrice without being ordered by Allāh's Messenger ﷺ, when they had finished the *Li'ān* process. So he divorced her in front of the Prophet ﷺ." Ibn Shihāb added, "After their case, it became a tradition that a couple involved in a case of *Li'ān* should be separated by divorce. That lady was pregnant then, and later on her son was called by his mother's name. The tradition concerning their inheritance was that she would be his heir and he would inherit of her property, the share Allāh had prescribed for

(1) (Chap. 30) *Li'ān:* See the glossary.

him." Ibn Shihāb said that Sahl bin Sa'd As-Sā'idī said that the Prophet ﷺ said (in the above narration), "If that lady delivers a small red child like a lizard, then the lady has spoken the truth and the man was a liar, but if she delivers a child with black eyes and huge lips, then her husband has spoken the truth." Then she delivered it in the shape one would dislike (as it proved her guilty).

يُفرَّقَ بينَ المُتلاعِنَينِ، وكانَتْ حامِلاً وكانَ ابْنُها يُدْعَى لأُمِّهِ، قالَ: ثُمَّ جَرَتِ السُّنَّةُ في ميراثِها أنَّها تَرِثُهُ وَيَرِثُ مِنْها ما فَرَضَ اللهُ لَهُ. قالَ ابنُ جُرَيْجٍ، عَنِ ابنِ شِهابٍ، عَنْ سَهْلِ ابنِ سَعْدٍ السَّاعِدِيِّ في هٰذَا الحَديثِ: أَنَّ النَّبيَّ ﷺ قالَ: «إنْ جاءَتْ بِهِ أحمَرَ قَصيراً كأنَّهُ وَحَرَةٌ فلا أُراها إلَّا قَدْ صَدَقَتْ وكَذَبَ عَلَيْها، وإنْ جاءَتْ بِهِ أسْوَدَ أعيَنَ ذا أَلْيَتَيْنِ فَلا أُراهُ إلَّا قَدْ صَدَقَ عَلَيْها». فجاءَتْ بِهِ عَلى المَكْرُوهِ مِنْ ذٰلِكَ. [راجع: ٤٢٣]

(31) CHAPTER. The statement of the Prophet ﷺ: "If I were to stone any person to death without witnesses."

(٣١) بابُ قَوْلِ النَّبِيِّ ﷺ: «لَوْ كُنْتُ رَاجِماً بغيرِ بَيِّنَةٍ»

5310. Narrated Al-Qāsim bin Muḥammad: Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا said, "Once *Li'ān* was mentioned before the Prophet ﷺ whereupon 'Āṣim bin Adī said something and went away. Then a man from his tribe came to him, complaining that he had found a man with his wife. 'Āṣim said, 'I have not been put to task except for my statement (about *Li'ān*).' 'Āṣim took the man to the Prophet ﷺ and the man told him of the state in which he had found his wife. The man was pale, thin, and of lank hair, while the other man whom he claimed he had seen with his wife, was brown, fat and had much flesh on his calves. The Prophet ﷺ invoked, saying, 'O Allāh! Reveal the truth.' So that lady delivered a child resembling the man whom her husband had mentioned he had found her with. The Prophet ﷺ then made them carry out *Li'ān*." Then a man from that gathering asked Ibn 'Abbās, "Was she the

٥٣١٠ - حدَّثَنَا سَعِيدُ بنُ عُفَيرٍ: حدَّثَني اللَّيْثُ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحمٰنِ بنِ القاسِمِ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنِ ابنِ عَبَّاسٍ: أنَّهُ ذُكِرَ التَّلاعُنُ عِنْدَ النَّبيِّ ﷺ فَقالَ عاصِمُ بنُ عَدِيٍّ في ذٰلِكَ قَوْلاً ثُمَّ انْصَرَفَ. فأتاهُ رَجُلٌ مِنْ قَوْمِهِ يَشْكُو إلَيهِ أنَّهُ قَدْ وَجَدَ مَعَ امْرأتِهِ رَجُلاً فَقالَ عاصِمٌ: ما ابْتُلِيتُ بِهٰذَا إلَّا لِقَوْلي، فَذَهَبَ بِهِ إلى النَّبيِّ ﷺ فأخْبَرَهُ بالَّذي وَجَدَ عَلَيهِ امْرأتَهُ، وكانَ ذٰلِكَ الرَّجُلُ مُصْفَرّاً قَلِيلَ اللَّحمِ سَبْطَ الشَّعْرِ، وكانَ الَّذي ادَّعى عَلَيْهِ أنَّهُ وَجَدَهُ عِنْدَ أهْلِهِ آدَمَ خَدْلاً كَثِيرَ اللَّحْمِ، فَقالَ

same lady regarding which the Prophet ﷺ had said, 'If I were to stone to death someone without witness, I would have stoned this lady'?" Ibn 'Abbās said, "No, that was another lady who, though being a Muslim, used to arouse suspicion by her outright misbehaviour."

النَّبِيُّ ﷺ: «اللَّهُمَّ بَيِّنْ»، فَجاءَتْ شَبِيهاً بِالرَّجُلِ الَّذي ذَكَرَ زَوْجُها أَنَّهُ وَجَدَهُ فَلاعَنَ النَّبِيُّ ﷺ بَيْنَهُما، قالَ رَجُلٌ لِابنِ عَبَّاسٍ في المَجْلِسِ: هِيَ الَّتي قالَ النَّبِيُّ ﷺ: «لَوْ رَجَمْتُ أَحَداً بِغَيرِ بَيِّنَةٍ، رَجَمْتُ هٰذِهِ؟» فَقالَ: لا، تِلْكَ امْرَأَةٌ كانَتْ تُظْهِرُ في الإِسْلامِ السُّوءَ. قالَ أبو صالِحٍ وَعَبْدُ اللهِ بنُ يُوسُفَ: آدَمَ خَدْلاً. [انظر: ٥٣١٦، ٦٨٥٥، ٦٨٥٦، ٧٢٣٨]

(32) CHAPTER. The *Mahr* in the case of *Li'ān*.

(٣٢) بابُ صَداقِ المُلاعَنَةِ

5311. Narrated Sa'īd bin Jubair: I asked Ibn 'Umar, "(What is the verdict if) a man accuses his wife of illegal sexual intercourse?" Ibn 'Umar said, "The Prophet ﷺ separated (by divorce) the couple of Banī Al-'Ajlān, and said (to them), 'Allāh knows that one of you two is a liar; so will one of you repent?' But both of them refused. He again said, 'Allāh knows that one of you two is a liar; so will one of you repent?' But both of them refused. So he separated them by divorce." [Ayyūb, a sub-narrator said: 'Amr bin Dīnār said to me, "There is something else in this *Hadīth* which you have not mentioned. It goes thus: The man said, 'What about my money (i.e. the *Mahr* that I have given to my wife)?' It was said, 'You have no right to restore any money, for if you have spoken the truth (as regards the accusation), you have also consummated your marriage with her; and if you have told a lie, you are less rightful to have your money back'."].

٥٣١١ - حَدَّثَني عَمْرُو بنُ زُرارَةَ: أَخْبَرَنا إِسْماعِيلُ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ ابنِ جُبَيرٍ قالَ: قُلْتُ لِابنِ عُمَرَ: رَجُلٌ قَذَفَ امْرَأَتَهُ؟ فَقالَ: فَرَّقَ النَّبِيُّ ﷺ بَينَ أَخَوَيْ بَني العَجْلانِ، وَقالَ: «اللهُ يَعْلَمُ أَنَّ أَحَدَكُما كاذِبٌ، فَهَلْ مِنْكُما تائِبٌ؟» فأَبَيا. فَقالَ: «اللهُ يَعْلَمُ أَنَّ أَحَدَكُما كاذِبٌ، فَهَلْ مِنْكُما تائِبٌ؟» فأَبَيا. فَقالَ: «اللهُ يَعْلَمُ أَنَّ أَحَدَكُما لَكاذِبٌ، فَهَلْ مِنْكُما تائِبٌ؟» فأَبَيا، فَفَرَّقَ بَيْنَهُما. قالَ أَيُّوبُ: فَقالَ لي عَمْرُو بنُ دِينارٍ: إِنَّ في الحَدِيثِ شَيْئاً لا أَراكَ تُحَدِّثُهُ، قالَ: قالَ الرَّجُلُ: مالي؟ قالَ: قِيلَ: «لا مالَ لَكَ، إِنْ كُنْتَ صادِقاً فَقَدْ دَخَلْتَ بِها، وإِنْ كُنْتَ كاذِباً فَهُوَ أَبْعَدُ

مِنْكَ». [انظر: ٥٣١٢، ٥٣٤٩، ٥٣٥٠]

(33) CHAPTER. The saying of the *Imām* (ruler) to those who are involved in a case of *Li'ān*: "Surely one of you two is a liar; so will one of you repent (to Allāh)?"

(٣٣) بابُ قَوْلِ الإمامِ لِلْمُتلاعِنَين: إنَّ أحَدَكما كاذِبٌ، فَهَلْ مِنْكما مِنْ تائِبٍ؟

5312. Narrated Sa'īd bin Jubair: I asked Ibn 'Umar about those who were involved in a case of *Li'ān*. He said, "The Prophet ﷺ said to those who were involved in a case of *Li'ān*, 'Your accounts are with Allāh. One of you two is a liar, and you (the husband) have no right over her (she is divorced)'. The man said, 'What about my property (*Mahr*)?' The Prophet ﷺ said, 'You have no right to get back your property. If you have told the truth about her then your property was for the consummation of your marriage with her; and if you told a lie about her, then you are less rightful to get your property back'." Sufyān, a subnarrator said: I learned the *Ḥadīth* from 'Amr.

Narrated Ayyūb: I heard Sa'īd bin Jubair saying, "I asked Ibn 'Umar, 'If a man (accuses his wife for an illegal sexual intercourse and) carries out the process of *Li'ān* (what will happen)?' Ibn 'Umar set two of his fingers apart. (Sufyān set his index finger and middle finger apart.) Ibn 'Umar said, 'The Prophet ﷺ separated the couple of Banī Al-'Ajlān by divorce and said thrice: Allāh knows that one of you two is a liar; so will one of you repent (to Allāh)?' "

٥٣١٢ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ: قالَ عَمْرٌو: سَمِعْتُ سَعِيدَ ابنَ جُبَيرٍ قالَ: سأَلْتُ ابنَ عُمَرَ عَنِ المُتَلاعِنَينِ فقالَ: قالَ النَّبِيُّ ﷺ لِلْمُتَلاعِنَينِ: «حِسابُكما عَلى اللهِ، أحَدُكما كاذِبٌ، لا سَبِيلَ لَكَ عَلَيْها». قالَ: مالي؟ قالَ: «لا مالَ لك، إنْ كُنْتَ صَدَقْتَ عَلَيْها فَهُوَ بِما اسْتَحْلَلْتَ مِنْ فَرْجِها، وإنْ كُنْتَ كَذَبْتَ عَلَيْها فَذاكَ أَبْعَدُ لَكَ». قالَ سُفْيانُ: حَفِظْتُهُ مِنْ عَمْرٍو. وَقالَ أيُّوبُ: سَمِعْتُ سَعِيدَ بنَ جُبَيرٍ قالَ: قُلْتُ لابنِ عُمَرَ: رَجُلٌ لاعَنَ امْرأتَهُ؟ فَقالَ بإصْبَعَيْهِ - وَفَرَّقَ سُفْيانُ بَيْنَ إصْبَعَيْهِ السَّبَّابَةِ والوُسْطَى -: فَرَّقَ النَّبِيُّ ﷺ بَيْنَ أَخَوَيْ بَني العَجْلانِ. وقالَ: «اللهُ يَعْلَمُ إنَّ أحَدَكما كاذِبٌ فَهَلْ مِنْكما تائِبٌ؟» ثَلاثَ مَرَّاتٍ. قالَ سُفْيانُ: حَفِظْتُهُ مِنْ عَمْرٍو وأيُّوبَ كَما أَخْبَرْتُكَ. [راجع: ٥٣١١]

(34) CHAPTER. The separation (divorce) between those who are involved in a case of *Li'ān*.

(٣٤) بابُ التَّفْرِيقِ بَيْنَ المُتَلاعِنَينِ

5313. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ separated (divorced) the wife from her husband who accused her

٥٣١٣ - حدَّثني إبْراهِيمُ بنُ المُنْذِرِ: حدَّثنا أنَسُ بن عِياضٍ، عَنْ

for an illegal sexual intercourse, and made them take the oath of *Li'ān*.

عُبَيْدِ اللهِ، عَنْ نافِعٍ: أَنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ فَرَّقَ بَينَ رَجُلٍ وامْرأةٍ قَذَفَها وأَحْلَفَهُما. [راجع: ٤٧٤٨]

5314. Narrated Ibn 'Umar: The Prophet ﷺ made an *Anṣārī* man and his wife carry out *Li'ān*, and then separated them by divorce.

٥٣١٤ - حدَّثني مُسَدَّدٌ: حدَّثنا يَحيَى، عَنْ عُبَيْدِ اللهِ: أَخبرَني نافِعٌ، عَن ابنِ عُمَرَ قالَ: لاعَنَ النَّبيُّ ﷺ بَينَ رَجُلٍ وَامْرأةٍ مِنَ الأنْصارِ وَفرَّقَ بَيْنَهُما. [راجع: ٤٧٤٨]

(35) CHAPTER. The child is to be given to the lady (accused by her husband for an illegal sexual intercourse).

(٣٥) بابٌ: يُلْحَقُ الوَلَدُ بالمُلاعِنَةِ

5315. Narrated Ibn 'Umar: The Prophet ﷺ made a man and his wife carry out *Li'ān*, and the husband repudiated her child. So the Prophet ﷺ got them separated (by divorce) and decided that the child belonged to the mother only.

٥٣١٥ - حدَّثنا يَحيَى بنُ بُكَيرٍ: حدَّثنا مالكٌ قالَ: حدَّثني نافِعٌ، عَنِ ابنِ عُمَرَ: أَنَّ النَّبيَّ ﷺ لاعَنَ بَينَ رَجُلٍ وَامْرأتِهِ فانْتَفى مِنْ وَلَدِها، فَفَرَّقَ بَيْنَهُما وأَلحَقَ الوَلَدَ بالمَرأةِ. [راجع: ٤٧٤٨]

(36) CHAPTER. The statement of the *Imām*: "O Allāh! Reveal the truth."

(٣٦) بابُ قَوْلِ الإمامِ: اللَّهُمَّ بَيِّنْ

5316. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Those involved in a case of *Li'ān* were mentioned before Allāh's Messenger ﷺ 'Āṣim bin Adī said something about that and then left. Later on a man from his tribe came to him and told him that he had found another man with his wife. On that 'Āṣim said, "I have not been put to task except for what I have said (about *Li'ān*)." 'Āṣim took the man to Allāh's Messenger ﷺ and he told him of the state in which he found his wife. The man was pale, thin and lank-haired, while the other man whom he had found with his wife was brown, fat with thick calves and

٥٣١٦ - حدَّثنا إسْماعِيلُ، قالَ: حدَّثني سُلَيْمانُ بنُ بِلالٍ، عَنْ يَحْيَى بنِ سَعِيدٍ قالَ: أَخبرَني عَبْدُ الرَّحمٰنِ بنُ القاسِمِ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنِ ابنِ عَبَّاسٍ أَنَّهُ قالَ: ذُكِرَ المُتَلاعِنانِ عِنْدَ رَسُولِ اللهِ ﷺ فَقالَ عاصِمُ بنُ عَدِيٍّ في ذٰلكَ قَوْلاً، ثُمَّ انْصَرَفَ فأَتاهُ رَجُلٌ مِنْ قَوْمِهِ فَذَكَرَ لَهُ أَنَّهُ وَجَدَ مَعَ امْرأتِهِ رَجُلاً. فَقالَ

عاصِمٌ: ما ابْتُلِيتُ بِهٰذا الأمْرِ إلَّا لِقَوْلِي. فَذَهَبَ بِهِ إلى رَسُولِ اللهِ ﷺ فأخْبَرَهُ بالَّذي وَجَدَ عَلَيْهِ امْرأتَهُ، وكانَ ذٰلِكَ الرَّجُلُ مُصْفَرّاً قَلِيلَ اللَّحْمِ سَبْطَ الشَّعْرِ، وكانَ الَّذي وَجَدَهُ عِنْدَ أهْلِهِ آدَمَ خَدْلاً كَثِيرَ اللَّحْمِ جَعْداً قَطِطاً. فَقالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ بَيِّنْ». فَوَضَعَتْ شَبِيهاً بالرَّجُلِ الَّذي ذَكَرَ زَوْجُها أنَّهُ وَجَدَ عِنْدَها. فَلاعَنَ رَسُولُ اللهِ ﷺ بَيْنَهُما، فَقالَ رَجُلٌ لابْنِ عَبَّاسٍ في المَجْلِسِ: هِيَ الَّتي قالَ رَسُولُ اللهِ ﷺ: «لَوْ رَجَمْتُ أحَداً بِغَيرِ بَيِّنَةٍ لَرَجَمْتُ هٰذِهِ»؟ فَقالَ ابنُ عَبَّاسٍ: لا، تِلْكَ امْرأةٌ كانَتْ تُظْهِرُ السُّوءَ في الإسْلامِ. [راجع: ٥٣١٠]

curly hair. Allāh's Messenger ﷺ said, "O Allāh! Reveal the truth." Then the lady delivered a child resembling the man whom her husband had mentioned he had found with her. So Allāh's Messenger ﷺ ordered them to carry out *Li'ān*. A man from that gathering said to Ibn 'Abbās, "Was she the same lady regarding whom Allāh's Messenger ﷺ said, 'If I were to stone to death someone without witnesses, I would have stoned this lady'?" Ibn 'Abbās said, "No, that was another lady who, though being a Muslim, used to arouse suspicion because of her outright misbehaviour."

(٣٧) بابٌ: إذا طَلَّقَها ثَلاثاً ثُمَّ تَزَوَّجَتْ بَعْدَ العِدَّةِ زَوْجاً غَيرَهُ فَلَمْ يَمَسَّها

(37) CHAPTER. If a person divorces his wife thrice and she marries another man after the completion of her *'Idda* but the second husband does not consummate his marriage with her.

٥٣١٧ - حَدَّثَني عَمْرُو بنُ عَلِيٍّ: حدَّثنا يَحْيَى: حدَّثنا هِشامٌ قالَ: حدَّثَني أبي، عَنْ عائشَةَ عَنِ النَّبيِّ ﷺ. حدَّثنا عُثْمانُ بنُ أبي شَيْبَةَ: حدَّثنا عَبْدَةُ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أنَّ رِفاعَةَ القُرَظِيَّ تَزَوَّجَ امْرأةً ثُمَّ طَلَّقَها فَتزَوَّجَتْ آخَرَ. فأتَتِ النَّبيَّ ﷺ فَذَكَرَتْ لَهُ أنَّهُ لا يَأتِيها، وأنَّهُ لَيْسَ

5317. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Rifā'a Al-Quraẓī married a lady and then divorced her whereupon she married another man. She came to the Prophet ﷺ and said that her new husband did not approach her, and that he was completely impotent. The Prophet ﷺ said (to her), "No (you cannot re-marry your first husband) till you taste the second husband and he tastes you (i.e. till he consummates his marriage with you."

مَعَهُ إلَّا مِثْلُ هُدْبَةٍ، فَقالَ: «لا، حتَّى تَذُوقِي عُسَيْلَتَهُ، وَيَذُوقَ عُسَيْلَتَكِ». [راجع: ٢٦٣٩]

(٣٨) بابٌ: ﴿وَٱلَّٰٓـِٔي يَئِسْنَ مِنَ ٱلْمَحِيضِ مِن نِّسَآئِكُمْ إِنِ ٱرْتَبْتُمْ﴾،

(38) CHAPTER. "And those of your women as have passed the age of monthly courses, for them the *Iddah* (prescribed period), if you have doubt, (about their periods)..." (V.65:4)

قالَ مُجاهِدٌ: إنْ لَمْ تَعْلَمُوا يَحِضْنَ أوْ لا يَحِضْنَ، واللائي قَعَدْنَ عَنِ الحَيْضِ وَاللائي لَمْ يَحِضْنَ فَعِدَّتُهُنَّ ثَلاثَةُ أشْهُرٍ.

Mujāhid said: If you have any doubt whether they still have monthly courses or not. The period of *'Idda* for those ladies who have reached the menopause, or have never menstruated, is three months.

(٣٩) بابٌ: ﴿وَأُوْلَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ﴾

(39) CHAPTER. "For those who are pregnant (whether they are divorced or their husbands are dead) their *'Idda* (period) is until they laydown their burdens." (V.65:4)

٥٣١٨ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ جَعْفَرِ بنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحمٰنِ بنِ هُرْمُزَ الأعْرَجِ قالَ: أخْبَرَنِي أبو سَلَمَةَ بنُ عَبْدِ الرَّحمٰنِ أنَّ زَيْنَبَ بِنْتَ أبي سَلَمَةَ أخْبَرَتْهُ عَنْ أُمِّها أُمِّ سَلَمَةَ زَوْجِ النَّبيِّ ﷺ: أنَّ امْرأةً مِنْ أسْلَمَ يُقالُ لَها: سُبَيْعَةُ، كانَتْ تَحْتَ زَوْجِها، تُوُفِّيَ عَنْها وَهيَ حُبْلَى، فَخَطَبَها أبو السَّنابِلِ بنُ بَعْكَكٍ، فأبَتْ أنْ تَنْكِحَهُ، فَقالَت: وَاللهِ ما يَصْلُحُ أنْ تَنْكِحِيهِ حتَّى تَعْتَدِّي آخِرَ الأجَلَينِ. فَمَكَثَتْ قَرِيباً مِنْ عَشْرِ لَيالٍ ثُمَّ جاءَتِ النَّبيَّ ﷺ فَقالَ: «انْكِحي». [راجع: ٤٩٠٩]

5318. Narrated Umm Salama, the wife of the Prophet ﷺ: A lady from Banī Aslam, called Subai'a, became a widow while she was pregnant. Abū As-Sanābil bin Ba'kak demanded her hand in marriage, but she refused to marry him and said, "By Allah, I cannot marry him unless I have completed one of the two prescribed periods." About ten days later (after giving birth to her child), she went to the Prophet ﷺ and he said (to her), "You can marry now."

5319. Narrated 'Ubaidullāh bin 'Abdullāh that his father had written to Ibn Al-Arqam a letter asking him to ask Subai'a Al-Aslamīya how the Prophet ﷺ had given her the verdict. She said, "The Prophet ﷺ gave me his verdict that after I gave birth, I could marry."

٥٣١٩ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ، عَنِ اللَّيْثِ، عَنْ يَزيدَ: أنَّ ابنَ شِهابٍ كَتَبَ إلَيْهِ أنَّ عُبَيْدَ اللهِ بنَ عَبْدِ اللهِ أخْبَرَهُ عَنْ أبيهِ: أنَّهُ كَتَبَ إلى ابنِ الأرْقَمِ أنْ يَسألَ سُبَيْعَةَ الأسْلَمِيَّةَ: كَيْفَ أفْتاها النَّبيُّ ﷺ؟ فَقالَتْ: أفْتانِي إذا وَضَعْتُ أنْ أنْكِحَ. [راجع: ٣٩٩١]

5320. Narrated Al-Miswar bin Makhrama: Subai'a Al-Aslamīya gave birth to a child a few days after the death of her husband. She came to the Prophet ﷺ and asked permission to re-marry, and the Prophet ﷺ gave her permission, and she got married.

٥٣٢٠ - حدَّثَنا يَحْيَى بنُ قَزَعَةَ: حدَّثَنا مالكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنِ المِسْوَرِ بنِ مَخْرَمَةَ: أنَّ سُبَيْعَةَ الأسْلَمِيَّةَ نُفِسَتْ بَعْدَ وَفاةِ زَوْجِها بلَيالٍ، فَجاءَتِ النَّبيَّ ﷺ فاسْتأذَنَتْهُ أنْ تَنْكِحَ، فأذِنَ لَها فَنَكَحَتْ.

(40) CHAPTER. The Statement of Allāh تعالى:
"And divorced women shall wait (as regards their marriage) for three menstrual periods." (V.2:228)

Ibrāhīm said regarding such a woman as married during the period of *'Idda* and had three monthly courses while with him (her second husband). She is regarded as divorced from her first husband.

(٤٠) بابُ قَوْلِ اللهِ تَعالى: ﴿وَٱلْمُطَلَّقَٰتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَٰثَةَ قُرُوٓءٍ﴾ [البقرة: ٢٢٨]

وقالَ إبْراهِيمُ فِيمَنْ تَزَوَّجَ في العِدَّةِ فَحاضَتْ عِنْدَهُ ثَلاثَ حِيَضٍ: بانَتْ مِنَ الأوَّلِ وَلا تَحْتَسِبُ بِهِ لِمَنْ بَعْدَهُ. وَقالَ الزُّهْرِيُّ: تَحْتَسِبُ، وَهٰذا أحَبُّ إلى سُفْيانَ، يَعْني قَوْلَ الزُّهْرِيِّ. وَقالَ مَعْمَرٌ: يُقال: أقْرأتِ المَرأةُ، إذا دَنا حَيْضُها، وأقْرأتْ إذا دَنا طُهْرُها، وَيُقالُ: ما قَرأتْ بِسَلًى قَطّ، إذا لَمْ تَجْمَعْ وَلَداً في بَطْنِها.

(41) CHAPTER. The story of Fāṭima bint Qais.

(٤١) قِصَّةُ فاطِمَةَ بِنْتِ قَيْسٍ وَقَوْلِ اللهِ

عَزَّ وَجَلَّ: ﴿وَٱتَّقُواْ ٱللَّهَ رَبَّكُمْۖ لَا تُخۡرِجُوهُنَّ مِنۢ بُيُوتِهِنَّ﴾ [الطلاق: ١]

And the Statement of Allāh عزّ وجلّ: "And fear Allāh your Lord (O Muslims), and turn them not out of their (husband's) homes...". (V.65:1)

٥٣٢١، ٥٣٢٢ - حَدَّثَنا إسْماعِيلُ: حدَّثَنِي مالكٌ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنِ القاسِمِ بنِ مُحَمَّدٍ وسُلَيْمانَ بنِ يَسارٍ: أَنَّهُ سَمِعَهُما يَذْكُرانِ أَنَّ يَحْيَى بنَ سَعِيدِ بنِ العاصِ طَلَّقَ بِنْتَ عَبْدِ الرَّحمٰنِ بنِ الحَكَمِ، فانْتَقَلَها عَبْدُ الرَّحمٰنِ فأَرْسَلَتْ عائِشَةُ أُمُّ المُؤْمِنِينَ إلى مَرْوانَ بْنِ الحَكَمِ وَهُوَ أَمِيرُ المَدِينَةِ: اتَّقِ اللهَ وارْدُدْها إلى بَيْتِها. قالَ مَرْوانُ في حَدِيثِ سُلَيْمانَ: إنَّ عَبْدَ الرَّحمٰنِ بنَ الحَكَمِ غَلَبَنِي. وَقالَ القاسِمُ بنُ مُحَمَّدٍ: أَوَ ما بَلَغَكِ شَأْنُ فاطِمَةَ بِنْتِ قَيْسٍ؟ قالَتْ: لا يَضُرُّكَ أَنْ لا تَذْكُرَ حَدِيثَ فاطِمَةَ. فَقالَ مَرْوانُ بنُ الحَكَمِ: إنْ كانَ بِكِ شَرٌّ فَحَسْبُكِ ما بَيْنَ هٰذَيْنِ مِنَ الشَّرِّ. [انظر: ٥٣٢٣، ٥٣٢٤، ٥٣٢٥، ٥٣٢٦، ٥٣٢٧، ٥٣٢٨]

5321, 5322. Narrated Qāsim bin Muḥammad and Sulaimān bin Yasār that Yaḥya bin Sa'īd bin Al-'Āṣ divorced the daughter of 'Abdur-Raḥman bin Al-Ḥakam. 'Abdur-Raḥmān took her to his house. On that 'Āishah sent a message to Marwān bin Al-Ḥakam who was the ruler of Al-Madīna, saying, "Fear Allāh, and urge (your brother) to return her to her house." Marwān (in Sulaimān's version) said, "Abdur-Raḥmān bin Al-Ḥakam did not obey me (or had a convincing argument)." (In Al-Qāsim's version) Marwān said, "Have you not heard of the case of Fāṭima bint Qais?" 'Āishah said, "The case of Fāṭima bint Qais is not in your favour." Marwān bin Al-Ḥakam said to 'Āishah, "The reason that made Fāṭima bint Qais go to her father's house is just applicable to the daughter of 'Abdur-Raḥmān."

٥٣٢٣، ٥٣٢٤ - حَدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، عَنْ أَبِيهِ، عَنْ عائِشَةَ: أَنَّها قالَتْ: ما لِفاطِمَةَ؟ أَلا تَتَّقِي اللهَ؟ يَعْنِي في قَوْلِها: لا سُكْنَى وَلا نَفَقَةَ. [راجع: ٥٣٢١، ٥٣٢٢]

5323, 5324. Narrated Al-Qāsim: 'Āishah رَضِيَ اللهُ عَنْها said, "What is wrong with Fāṭima? Why doesn't she fear Allāh?" by saying that a divorced lady is not entitled to be provided with residence and sustenance (by her husband).

5325, 5326. Narrated Qāsim: 'Urwa said to 'Āishah رَضِيَ الله عَنها "Do you know so-and-so, the daughter of Al-Ḥakam? Her husband divorced her irrevocably and she left (her husband's house)." 'Āishah said, "What a bad thing she has done!" 'Urwa said (to 'Āishah), "Haven't you heard the statement of Fāṭima?" 'Āishah replied, "It is not in her favour to mention." 'Urwa added, 'Āishah reproached (Fāṭima) severely and said, "Fāṭima was in a lonely place, and she was prone to danger, so the Prophet ﷺ allowed her (to go out of her husband's house)."(1)

٥٣٢٥، ٥٣٢٦ - حدَّثَنا عَمْرُو بنُ عبَّاسٍ: حدَّثَنا ابنُ مَهْدِيٍّ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ الرَّحمٰنِ بنِ القاسِمِ، عَنْ أبيهِ قَالَ: قال عُرْوَةُ لعائِشَةَ: أَلَمْ تَرَيْ إلى فُلانَةٍ بِنْتِ الحَكَمِ؟ طَلَّقَها زَوْجُها البَتَّةَ فخَرَجَتْ، فَقالَتْ: بِئْسَ ما صَنَعَتْ. قالَ: أَلَمْ تَسْمَعي قَوْلَ فاطِمَةَ؟ قالَتْ: أما إنَّهُ لَيْسَ لَها خيرٌ في ذِكْرِ هٰذَا الحَديثِ. وَزَادَ ابنُ أبي الزِّنادِ، عَنْ هِشامٍ، عَنْ أبيهِ: عابَتْ عائِشَةُ أشَدَّ العَيْبِ وَقالَتْ: إنَّ فاطِمَةَ كانَتْ في مَكانٍ وَحْشٍ فَخيفَ عَلى ناحِيَتِها، فَلِذٰلِكَ أرْخَصَ لَها النَّبيُّ ﷺ. [راجع: ٥٣٢١، ٥٣٢٢]

(42) CHAPTER. If a divorced lady is afraid that she may be attacked in her husband's house or that she may abuse her husband's family (she has the right to leave her husband's house).

(٤٢) بابُ المُطَلَّقَةِ إذَا خُشِيَ عَلَيْها في مَسْكَنِ زَوْجِها أنْ يُقْتَحَمَ عَلَيْها أوْ تَبْذُوَ عَلى أهْلِها بِفاحِشَةٍ

5327, 5328. Narrated 'Urwa: 'Āishah disapproved of what Fāṭima used to say.'(2)

٥٣٢٧، ٥٣٢٨ - حدَّثَني حَبَّانُ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا ابنُ جُرَيْجٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ: أنَّ عائِشَةَ أنْكَرَتْ ذٰلِكَ عَلى فاطِمَةَ. [راجع: ٥٣٢١، ٥٣٢٢]

(43) CHAPTER. The Statement of Allāh تعالىٰ:

(٤٣) بابُ قَوْلِ اللهِ تَعالىٰ: ﴿وَلَا يَحِلُّ لَهُنَّ أَن يَكْتُمْنَ مَا خَلَقَ ٱللَّهُ فِيٓ

(1) (H. 5325) Fāṭima was divorced and came to the Prophet ﷺ and said, "My husband has divorced me twice, and I am afraid that somebody may attack me in my house." The Prophet ﷺ allowed her to move to her parent's house.

(2) (H. 5327) See *Ḥadīth* 5323.

"And it is not lawful for them to conceal what Allāh has created in their wombs." (V.2:228)

(It means) the menses or pregnancy.

5329. Narrated 'Āishah رَضِيَ اللهُ عَنها: When Allāh's Messenger ﷺ decided to leave Makkah after the *Hajj*, he saw Ṣafiyya, sad and standing at the entrance of her tent. He said to her, "*Aqra* (or) *Ḥalqa*! You will detain us. Did you perform *Ṭawāf-al-Ifāḍa* on the day of *Naḥr*? She said, "Yes." He said, "Then you can depart."

(44) CHAPTER. "And their husbands have the better right to take them (divorced ladies) back," (V.2:228) during the period of the *'Idda*. And how will a person retain his wife he has divorced once or twice?
And His Statement:
"...do not prevent them..." (V.2:232)

5330. Narrated Al-Ḥasan: Ma'quil gave his sister in marriage and later her husband divorced her once.

5331. Narrated Al-Ḥasan: The sister of Ma'quil bin Yasār was married to a man and then that man divorced her and remained away from her till her period of the *'Idda* expired. Then he demanded for her hand in marriage, but Ma'quil got angry out of pride and haughtiness and said, "He kept away from her when he could still retain her, and now he demands her hand again?" So Ma'quil disagreed to re-marry her to him. Then Allāh revealed:

﴿أَرْحَامِهِنَّ﴾ [البقرة: ٢٢٨] مِنَ الحَيْضِ والحَمَلِ

٥٣٢٩ - حدَّثَنَا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ، عَن إِبْراهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَمَّا أَرادَ رَسُولُ اللهِ ﷺ أَنْ يَنْفِرَ إِذَا صَفِيَّةُ عَلى بابِ خِبائها كَئِيبَةً، فَقالَ لَهَا: «عَقْرَى أَوْ حَلْقَى، إِنَّكِ لَحابِسَتُنا، أَكُنْتِ أَفَضْتِ يَوْمَ النَّحْرِ؟» قالَتْ: نَعَمْ، قالَ: «فانْفِري إِذاً». [راجع: ٢٩٤]

(٤٤) **بابٌ**: ﴿وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ﴾ [البقرة: ٢٢٨] **في العِدَّةِ، وكَيْفَ يُرَاجِعُ المَرْأَةَ إِذَا طَلَّقَها وَاحِدَةً أَوْ ثِنْتَيْنِ؟** وقولُه: ﴿فَلَا تَعْضُلُوهُنَّ﴾

٥٣٣٠ - حدَّثَني مُحَمَّدٌ: أَخبَرَنا عَبْدُ الوهَّابِ: حدَّثَنا يُونُسُ، عَنِ الحَسَنِ قالَ: زَوَّجَ مَعْقِلٌ أُخْتَهُ فَطَلَّقَها تَطْليقَةً. [راجع: ٤٥٢٩]

٥٣٣١ - وحدَّثَني مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا عَبْدُ الأَعلى: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ: حدَّثَنا الحَسَنُ: أَنَّ مَعْقِلَ بنَ يَسارٍ كانَتْ أُخْتُهُ تحتَ رَجُلٍ فَطَلَّقَها ثُمَّ خَلَّى عَنها حتَّى انْقَضَتْ عِدَّتُها ثُمَّ خَطَبَها، فَحمِيَ مَعْقِلٌ مِنْ ذٰلكَ أَنفاً فقالَ: خَلَّى عَنْها

وَهُوَ يَقْدِرُ عَلَيْها، ثُمَّ يخْطُبُها، فَحالَ بَيْنَهُ وبَيْنَها، فأنْزَلَ اللهُ تَعالَىٰ ﴿وَإِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ﴾ [البقرة: ٢٣٢] إلى آخِرِ الآيَةِ، فَدَعاهُ رَسُولُ اللهِ ﷺ فَقَرأ عَلَيْهِ فَتَرَكَ الحَمِيَّةَ واسْتَقادَ لأَمْرِ اللهِ. [راجع: ٤٥٢٩]

"When you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands...." (V.2:232)

So the Prophet ﷺ sent for Ma'quil and recited to him (Allāh's Order) and consequently Ma'quil gave up his pride and haughtiness and yielded to Allāh's Order.

٥٣٣٢ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَنْ نافِعٍ: أنَّ ابنَ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُما طَلَّقَ امْرأَةً لَهُ وهيَ حائضٌ تَطْليقَةً وَاحِدَةً، فأمَرَهُ رَسُولُ اللهِ ﷺ أنْ يُراجِعَها ثُمَّ يُمْسِكَها حتَّى تَطْهُرَ ثُم تَحِيضَ عِنْدَهُ حَيْضَةً أُخْرَى، ثُمَّ يُمْهِلَها حتَّى تَطْهُرَ مِنْ حَيْضِها. فإنْ أرادَ أنْ يُطَلِّقَها فَلْيُطلِّقْها حِينَ تَطْهُرُ مِنْ قَبْلِ أنْ يُجامِعَها. فَتِلكَ العِدَّةُ الَّتي أمَرَ اللهُ أنْ يُطَلَّقَ لَها النِّساءُ. وكانَ عَبْدُ اللهِ إذَا سُئِلَ عَنْ ذٰلِكَ قالَ لأحَدِهِمْ: إنْ كُنْتَ طَلَّقْتَها ثَلاثاً فَقَدْ حَرُمَتْ عَلَيْكَ حتَّى تَنْكِحَ زَوْجاً غَيْرَكَ. وَزَادَ فِيهِ غيرُهُ عَنِ اللَّيْثِ: حدَّثَني نافِعٌ: قالَ ابنُ عُمَرَ: لَوْ طَلَّقْتَ مَرَّةً أوْ مَرَّتَينِ، فإنَّ النَّبيَّ ﷺ أمَرَني بِهٰذَا. [راجع: ٤٩٠٨]

5332. Narrated Nāfi': Ibn 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ divorced his wife during her menses. Allāh's Messenger ﷺ ordered him to take her back till she became clean, and when she got another period while she was with him, she should wait till she became clean again and only then, if he wanted to divorce her, he could do so before having sexual relations with her. And that is the period Allāh has fixed for divorcing women. Whenever 'Abdullāh (bin 'Umar) was asked about that, he would say to the questioner, "If you divorced her thrice, she is no longer lawful for you unless she marries another man (and the other man divorces her in his turn)." Ibn 'Umar further said, "Would that you (people) only give one or two divorces, because the Prophet ﷺ has ordered me so."

(٤٥) بابُ مُراجَعَةِ الحائِضِ

(45) CHAPTER. To take back one's wife (if she is divorced) while in her menses.

٥٣٣٣ - حدَّثَنا حَجَّاجٌ: حدَّثَنا يَزِيدُ ابنُ إبْرَاهِيمَ: حدَّثَنا مُحَمَّدُ بنُ سِيرِينَ: حدَّثَنِي يُونُسُ بنُ جُبَيرٍ:

5333. Narrated Yūnus bin Jubair: Ibn 'Umar divorced his wife while she was having her menses. 'Umar asked the Prophet ﷺ who said, "Order him (your son) to take her back, and then divorced her before her period of

سأَلْتُ ابنَ عُمَرَ فقالَ: طَلَّقَ ابنُ عُمَرَ امْرأتَهُ وَهيَ حائضٌ، فسأَلَ عُمَرُ النَّبيَّ ﷺ، قالَ: مُرْهُ أنْ يُراجِعَها ثُمَّ يُطَلِّقَ مِنْ قُبُلِ عِدَّتِها. قُلتُ: أفَتَعْتَدُّ بِتِلكَ التَّطْلِيقَةِ؟ قالَ: أرأيْتَ إنْ عَجَزَ واسْتَحْمَقَ؟. [راجع: ٤٩٠٨]

the *'Idda* has elapsed." I asked Ibn 'Umar, "Will that divorce (during the menses) be counted?" He replied, "If somebody become helpless and behaves foolishly (will his foolishness be an excuse for his misbehaviour)?" [See *Ḥādīth* No.5252].

(٤٦) بابٌ: تُحِدُّ المُتَوَفَّى عَنْها أرْبَعَةَ أشْهر وعَشْراً،

(46) CHAPTER. A widow should mourn for four months and ten days.

وَقالَ الزُّهْرِيُّ: لا أرَى أنْ تَقْرَبَ الصَّبِيَّةُ الطِّيبَ لأنَّ عَلَيْها العِدَّةَ.

حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ: عَنْ عَبْدِ اللهِ بنِ أبي بَكْرِ بنِ مُحَمَّدِ بنِ عَمْرو بنِ حَزْمٍ، عَنْ حُمَيْدِ بنِ نافِعٍ، عَنْ زَيْنَبَ ابْنَةِ أبي سَلَمَةَ: أنَّها أخْبرَتْهُ هٰذِهِ الأحادِيثَ الثَّلاثَةَ.

And Az-Zuhrī said: I think that a widowed girl should not put perfume, for she has to observe the period of the *'Idda*.

Narrated Ḥumaid bin Nāfi': Zainab bint Abū Salama told me these (following) three narrations:

٥٣٣٤ - قالَتْ زَيْنَبُ: دَخَلْتُ عَلى أُمِّ حَبِيبَةَ زَوْجِ النَّبيِّ ﷺ حِينَ تُوُفِّيَ أبُوها أبُو سُفْيانَ بنُ حَرْبٍ. فَدَعَتْ أُمُّ حَبِيبَةَ بِطِيبٍ فِيهِ صُفْرَةٌ خَلُوقٌ أوْ غَيْرُهُ فَدَهَنَتْ مِنْهُ جارِيَةً ثُمَّ مَسَّتْ بِعارِضَيْها ثُمَّ قالَتْ: وَاللهِ ما لِي بالطِّيبِ مِنْ حاجَةٍ غَيرَ أنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لا يَحِلُّ لِامْرأةٍ تُؤْمِنُ باللهِ واليَوْمِ الآخِرِ أنْ تُحِدَّ عَلى مَيِّتٍ فَوْقَ ثَلاثِ لَيالٍ إلَّا عَلى زَوْجٍ أرْبَعَةَ أشْهُرٍ وعَشْراً». [راجع: ١٢٨٠]

5334. Zainab said: I went to Umm Ḥabība, the wife of the Prophet ﷺ when her father, Abū Sufyān bin Ḥarb had died. Umm Ḥabība asked for a perfume which contained yellow scent (*Khalūq*) or some other scent, and she first perfumed one of the girls with it and then rubbed her cheeks with it and said, "By Allāh, I am not in need of perfume, but I have heard Allāh's Messenger ﷺ saying, 'It is not lawful for a lady who believes in Allāh and the Last Day to mourn for a dead person for more than three days unless he is her husband for whom she should mourn for four months and ten days'."

5335. Zainab further said: I went to Zainab bint Jaḥsh when her brother died. She asked for perfume, and used some of it and said, "By Allāh, I am not in need of perfume. but I have heard Allāh's Messenger ﷺ saying on the pulpit, 'It is not lawful for a lady who believes in Allāh and the Last Day to mourn for more than three days except for her husband for whom she should mourn for four months and ten days.' "

٥٣٣٥ - قالَتْ زَيْنَبُ: فَدَخَلْتُ عَلى زَيْنَبَ ابْنَةِ جَحْشٍ حِينَ تُوُفِّيَ أَخُوها، فَدَعَتْ بِطيبٍ، فَمَسَّتْ مِنْهُ ثُمَّ قالَتْ: أما وَاللهِ ما لي بالطِّيبِ مِنْ حاجَةٍ غيرَ أنّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ عَلى المِنْبرِ: «لا يَحِلُّ لامْرأةٍ تُؤْمِنُ باللهِ واليَوْمِ الآخِرِ أنْ تُحِدَّ فَوْقَ ثَلاثِ لَيالٍ، إلَّا عَلى زَوْجٍ أرْبَعَةَ أشْهُرٍ وعَشْراً». [راجع: ١٢٨٢]

5336. Zainab further said: I heard my mother, Umm Salama saying that a woman came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! The husband of my daughter has died and she is suffering from an eye disease, can she apply koḥl to her eyes?" Allāh's Messenger ﷺ replied, "No," twice or thrice. (Every time she repeated her question) he said, "No." Then Allāh's Messenger ﷺ added, "It is just a matter of four months and ten days. In the Pre-Islāmic Period of Ignorance a widow among you should throw a globe of dung when one year has elapsed."

٥٣٣٦ - قالَتْ زَيْنَبُ: وسَمِعْتُ أُمَّ سَلَمَةَ تَقُولُ: جاءَتِ امْرأةٌ إلى رَسُولِ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إنَّ ابْنَتي تُوُفِّيَ عَنْها زَوْجُها وقَدِ اشْتَكَتْ عَيْنَها أفَنَكْحِلُها؟ فَقالَ رَسُولُ اللهِ ﷺ: «لا»، مَرَّتَينِ أوْ ثَلاثاً، كُلَّ ذٰلكَ يَقُولُ: «لا». ثُمَّ قالَ رَسُولُ اللهِ ﷺ: «إنَّما هيَ أرْبَعَةَ أشْهُرٍ وعَشْراً وَقَدْ كانَتْ إحْدَاكُنَّ في الجاهِلِيَّةِ تَرمي بالبَعْرَةِ عَلى رأسِ الحَوْلِ». [انظر: ٥٣٣٨، ٥٧٠٦]

5337. Humaid said: I said to Zainab, "What does throwing a globe of dung when one year had elapsed mean?" Zainab said, "When a lady was bereaved of her husband, she would live in a wretched small room and put on the worst clothes she had and would not touch any scent till one year had elapsed. Then she would bring an animal, e.g. a donkey, a sheep or a bird and rub her skin (body) against it. The animal against which she would rub her skin (body) would scarcely survive. Only then she would come out of her

٥٣٣٧ - قالَ حُمَيْدٌ: فَقُلْتُ لِزَيْنَبَ: وَما تَرْمي بالبَعْرَة عَلى رَأسِ الحَوْلِ؟ فَقالَتْ زَيْنَبُ: كانَتِ المَرأةُ إذَا تُوُفِّيَ عَنْها زَوْجُها دَخَلَتْ حِفْشاً وَلَبِسَتْ شَرَّ ثِيابِها ولَمْ تَمَسَّ طِيباً حَتَّى تَمُرَّ بِها سَنَةٌ، ثُمَّ تُؤْتى بدَابَّةٍ حمارٍ أوْ شاةٍ أوْ طائرٍ فَتَفْتَضُّ بِهِ، فَقَلَّما تَفْتَضُّ بشَيْءٍ إلَّا ماتَ. ثُمَّ

room, whereupon she would be given a globe of dung which she would throw away and then she would use whatsoever the scent she liked or the other."

تَخرُجُ فتُعْطى بَعْرَةً فترْمِي بِهَا ثُمَّ تُراجِعُ بَعْدُ ما شاءَتْ مِنْ طِيبٍ أوْ غَيرِهِ. سُئِلَ مالكٌ رَحِمَهُ اللهُ: ما تَفْتَضُّ بِهِ؟ قالَ: تَمْسَحُ بِهِ جِلْدَها.

(47) CHAPTER. Can a mourning lady use kohl?

(٤٧) بابُ الكُحْلِ للْحادَّةِ

5338. Narrated Umm Salama رَضِيَ اللهُ عَنها: A woman was bereaved of her husband and her relatives worried about her eyes (which were inflamed from a disease). They came to Allāh's Messenger ﷺ and asked him to allow them to treat her eyes with kohl, but he said, "She should not apply kohl to her eyes. (In the Pre-Islāmic Period of Ignorance) a widowed woman among you would stay in the worst of her clothes (or the worst part of her house) and when a year had elapsed, if a dog passed by her, she would throw a globe of dung. Nay, (she cannot use kohl) till four months and ten days have passed."

٥٣٣٨ - حدَّثَنا آدَمُ بنُ أبي إياسٍ: حدَّثَنا شُعْبَةُ: حدَّثَنا حُمَيْدُ بنُ نافِعٍ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّها: أنَّ امْرأةً تُوُفِّيَ زَوْجُها، فَخَشُوا علىٰ عَيْنَيْها، فأتَوْا عَلَى رَسُولِ اللهِ ﷺ فاسْتأذَنُوهُ في الكُحْلِ، فَقالَ: «لا تَكتحِل، قَدْ كانَتْ إحْداكُنَّ تَمْكُثُ في شَرِّ أحلاسِها أوْ شَرِّ بَيْتِها، فإذَا كانَ حَوْلٌ فَمَرَّ كَلْبٌ رَمَتْ بِبَعْرَةٍ. فَلا حتَّى تَمْضِيَ أرْبَعَةُ أشْهُرٍ وَعَشْرٌ». [راجع: ٥٣٣٦]

5339. Narrated Umm Ḥabība: The Prophet ﷺ said, "It is not lawful for a Muslim woman who believes in Allāh and the Last Day to mourn for more than three days, except for her husband, for whom she should mourn for four months and ten days."

٥٣٣٩ - وسَمِعْتُ زَيْنَبَ ابْنَةَ أُمِّ سَلَمَةَ تُحَدِّثُ عَنْ أُمِّ حَبِيبَةَ: أنَّ النَّبِيَّ ﷺ قالَ: «لا يَحِلُّ لِامْرأةٍ مُسْلِمَةٍ تُؤمِنُ باللهِ واليَوْمِ الآخِرِ أنْ تُحِدَّ فَوْقَ ثَلاثَةِ أيام إلَّا عَلَى زَوْجِها أرْبَعَةَ أشْهُرٍ وعَشْراً». [راجع: ١٢٨٠]

5340. Narrated Umm 'Aṭiyya: We were forbidden to mourn for more than three days except for a husband.

٥٣٤٠ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا بِشْرٌ: حدَّثَنا سَلَمَةُ بنُ عَلْقَمَةَ، عَنْ مُحَمَّدِ بنِ سِيرِينَ: قالَتْ أُمُّ عَطِيَّةَ: نُهِينا أنْ نُحِدَّ أكْثَرَ مِنْ ثَلاثٍ إلَّا بِزَوْجٍ. [راجع: ٣٠٣]

(48) CHAPTER. *Qusṭ* (incense) may be used by a mourning lady after being cleaned from her menses.

5341. Narrated Umm 'Aṭiyya: We were forbidden to mourn for more than three days for a dead person, except for a husband, for whom a wife should mourn for four months and ten days (while in the mourning period) we were not allowed to put kohl in our eyes, nor perfume ourselves, nor wear dyed clothes, except a garment of *'Aṣb* (special clothes made in Yemen). But it was permissible for us that when one of us became clean from her menses and took a bath, she could use a piece of a certain kind of incense. And it was forbidden for us to follow funeral processions.

(٤٨) بابُ القُسْطِ للحادَّةِ عِنْدَ الطُّهرِ

٥٣٤١ - حدَّثني عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: كُنَّا نُنْهَى أنْ نُحِدَّ عَلى مَيِّتٍ فَوْقَ ثَلاثٍ إلَّا عَلى زَوْجٍ أرْبَعَةَ أشْهُرٍ وعَشْراً، وَلا نَكْتَحِلَ، وَلا نَطَّيَّبَ، وَلا نَلْبَسَ ثَوْباً مَصْبُوغاً إلَّا ثَوْبَ عَصْبٍ. وَقَدْ رُخِّصَ لَنا عِنْدَ الطُّهْرِ إذَا اغْتَسَلَتْ إحْدانا مِنْ مَحِيضِها في نُبْذَةٍ مِنْ كُسْتِ أظْفارٍ، وكُنَّا نُنْهَى عَنِ اتِّباعِ الجَنائزِ. [راجع: ٣١٣]

قالَ أبُو عَبْدِ اللهِ: القُسْطُ والكُسْتُ مِثْلُ الكافُورِ والقافُورِ. نُبْذَةٍ: قِطْعَةٍ.

(49) CHAPTER. A mourning lady can wear clothes of *'Aṣb* (a kind of Yemenese cloth that is very coarse).

5342. Narrated Umm 'Aṭiyya: The Prophet ﷺ said, "It is not lawful for a lady who believes in Allāh and the Last Day, to mourn for more than three days for a dead person, except for her husband, in which case she should neither put kohl in her eyes, nor perfume herself, nor wear dyed clothes, except a garment of *'Aṣb*."

(٤٩) بابٌ: تَلْبَسُ الحادَّةُ ثِيابَ العَصْبِ

٥٣٤٢ - حدَّثَنا الفَضْلُ بنُ دُكَيْنٍ: حدَّثَنا عَبْدُ السَّلامِ بنُ حَرْبٍ، عَنْ هِشامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: قالَ النَّبِيُّ ﷺ: «لا يَحِلُّ لِامْرأةٍ تُؤْمِنُ باللهِ واليَوْمِ الآخِرِ أنْ تُحِدَّ فَوْقَ ثَلاثٍ إلَّا عَلَى زَوْجٍ فإنَّها لا تَكْتَحِلُ وَلا تَلْبَسُ ثَوْباً مَصْبُوغاً إلَّا ثَوْبَ عَصْبٍ». [راجع: ٣١٣]

5343. Umm 'Aṭiyya added: The Prophet ﷺ said, "She should not use perfume except

٥٣٤٣ - وَقالَ الأنْصارِيُّ:

when she becomes clean from her menses whereupon she can use *Qusṭ* and *Aẓfār* (two kinds of incense)."

حدَّثَنا هِشامٌ: حدَّثَتنا حَفْصَةُ: حَدَّثَتْني أُمُّ عَطِيَّةَ: نَهَى النَّبِيُّ ﷺ، وَلا تَمَسُّ طِيباً إلَّا أدْنى طُهْرِها إذا طَهُرَتْ نُبْذَةً مِنْ قُسْطٍ وأظْفارٍ.

قالَ أبو عَبد الله: القُسْطُ والكُسْتُ مِثْلُ الكافُورِ والقافُورِ. [راجع: ٣١٣]

(50) CHAPTER. "And those of you who die, and leave behind wives.. (up to).. and Allāh is Well-Acquainted with what you do." (V.2:234)

(٥٠) **بابٌ**: ﴿وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا﴾ إلى قَوْلِهِ: ﴿خَبِيرٌ﴾ [البقرة: ٢٣٤].

5344. Narrated Mujāhid: (regarding the Verse).

"And those of you who die and leave wives behind..."(1)

That was the period of the *'Idda* which the widow was obliged to spend in the house of the late husband.

Then Allāh revealed:

"And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they leave, there is no sin on you for what they do of themselves, provided it is honourable (e.g. lawful marriage)." (V.2:240)

Mujāhid said: Allāh has ordered that a widow has the right to stay for seven months and twenty days with her husband's relatives through her husband's will and testament so that she will complete the period of one year (of *'Idda*). But the widow has the right to stay that extra period or go out of her husband's house as is indicated by the Statement of Allāh:

"...without turning them out, but if they (wives) leave, there is no sin on you,..." (V.2:240)

٥٣٤٤ - حدَّثَني إسْحاقُ بنُ مَنْصُورٍ: أخْبرَنا رَوْحُ بنُ عُبادَةَ: حدَّثَنا شِبْلٌ، عَنِ ابنِ أبي نَجِيحٍ، عَنْ مُجاهِدٍ ﴿وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا﴾ قالَ: كانَتْ هٰذِهِ العِدَّةُ تَعْتَدُّ عِنْدَ أهْلِ زَوْجِها وَاجِباً، فأنْزَلَ اللهُ ﴿وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا وَصِيَّةً لِّأَزْوَٰجِهِم مَّتَٰعًا إِلَى ٱلْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِى مَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ مِن مَّعْرُوفٍ﴾ قالَ: جَعَلَ اللهُ لَها تَمامَ السَّنَةِ سَبْعَةَ أشْهُرٍ وَعِشْرِينَ لَيْلَةً وَصِيَّةً، إنْ شاءَتْ سَكَنَتْ في وَصِيَّتِها، وإنْ شاءَتْ خَرَجَتْ، وَهُوَ قَوْلُ اللهِ تَعالىٰ: ﴿غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ﴾ فالعِدَّةُ كَما هيَ وَاجِبٌ عَلَيْها، زَعَمَ ذٰلكَ عَنْ مُجاهِدٍ.

(1) (H. 5344) They shall wait concerning themselves, four months and ten days. (V.2:234)

Ibn 'Abbās said: The above Verse has abrogated (cancelled) the order of spending the period of the *'Idda* at her late husband's house, and so she could spend her period of the *'Idda* wherever she likes. And Allāh says: "Without turning them out..."

'Aṭā said: If she would, she could spend her period of the *'Idda* at her husband's house, and live there according to her (husband's) will and testament, and if she would, she could go out (of her husband's house) as Allāh says:

"There is no sin on you for what they do of themselves." (V.2:240)

'Aṭa added: Then the Verses of inheritance were revealed and the order of residence (for the widow) was abrogated (cancelled), and she could spend her period of the *'Idda* wherever she would like, and she was no longer entitled to be provided with residence by her husband's family.

وَقالَ عَطاءٌ، عَنِ ابنِ عَبَّاس: نَسَخَتْ هٰذِهِ الآيَةُ عِدَّتها عِنْدَ أهْلِها فتَعْتَدُّ حَيْثُ شاءَتْ، وَقَوْلُ اللهِ تَعالىٰ: ﴿غَيْرَ إِخْرَاجٍ﴾. وَقالَ عَطاءٌ: إنْ شاءَتِ اعْتَدَّتْ عِنْدَ أهْلِها وَسَكَنَتْ في وَصِيَّتِها، وإنْ شاءَتْ خَرَجَتْ لقَوْلِ اللهِ: ﴿فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ﴾ قالَ عَطاءٌ: ثُمَّ جاءَ المِيراثُ فَنَسَخَ السُّكْنَى فتَعْتَدُّ حَيْثُ شاءَتْ وَلا سُكْنَى لَها. [راجع: ٤٥٣١]

5345. Narrated Zainab bint Umm Salama: When Umm Ḥabība bint Abī Sufyān was informed of her father's death, she asked for perfume and rubbed it over her arms and said, "I am not in need of perfume, but I have heard the Prophet ﷺ saying, 'It is not lawful for a lady who believes in Allāh and the Last Day to mourn for more than three days except for her husband for whom the (mourning) period is four months and ten days'."

٥٣٤٥ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ، عَنْ سُفْيانَ، عَنْ عَبْدِ اللهِ بنِ أبي بَكْرِ بنِ عَمْرِو بنِ حَزْمٍ: حدَّثَني حُمَيْدُ بنُ نافِعٍ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّ حَبِيبَةَ ابْنَةِ أبي سُفْيانَ: لَمَّا جاءَها نَعِيُّ أبيها دَعَتْ بِطِيبٍ فَمَسَحَتْ ذِرَاعَيْها وَقالَتْ: ما لي بالطِّيبِ مِنْ حاجَةٍ لَوْلا أنّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لا يَحِلُّ لِامْرأةٍ تُؤْمِنُ باللهِ واليَوْمِ الآخِرِ تُحِدُّ عَلى مَيِّتٍ فَوْقَ ثَلاثٍ إلَّا عَلى زَوْجٍ أرْبَعَةَ أشْهُرٍ وعَشْراً». [راجع: ١٢٨٠]

(51) CHAPTER. What is said regarding the earnings of a prostitute and the illegal wedding.

(٥١) بابُ مَهْرِ البَغِيِّ والنِّكاحِ الفاسِدِ،

Al-Ḥasan (Al-Baṣrī) said: If a person mistakenly marries a lady from the forbidden degrees of consanguinity (i.e. *Mahram*) they should be separated with divorce, and she would keep what she has taken of the *Mahr*. And she would not be entitled to take anything else. Later on Al-Ḥasan said: She would be entitled to take her full *Mahr*. (See H. 2237)

وَقالَ الحَسَنُ: إذَا تَزَوَّجَ مُحَرَّمَةً وَهُوَ لا يَشْعُرُ، فُرِّقَ بَيْنَهُما ولَهَا ما أخَذَتْ، ولَيْسَ لَها غَيْرُهُ، ثُمَّ قالَ بَعْدُ: لَها صَدَاقُها.

5346. Narrated Abū Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ prohibited taking the price of a dog, the earnings of a soothsayer and the money earned by prostitution. (See H.2237)

٥٣٤٦ - **حدَّثَنَا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنِ الزُّهْرِيِّ، عَنْ أبي بَكْرِ بنِ عَبْدِ الرَّحمٰنِ، عَنْ أبي مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: نَهَى النَّبِيُّ ﷺ عَنْ ثَمَنِ الكَلْبِ، وحُلْوَانِ الكاهِنِ، وَمَهْرِ البَغِيِّ. [راجع: ٢٢٣٧]

5347. Narrated Abū Juḥaifa: The Prophet ﷺ cursed the lady who practises tattooing and the one who gets herself tattooed, and one who eats (takes) *Ribā*[(1)] (usury) and the one who gives it. And he prohibited taking the price of a dog, and the money earned by prostitution, and cursed the makers of pictures. (See H. 2086 and 2238)

٥٣٤٧ - **حدَّثَنَا** آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا عَوْنُ بنُ أبي جُحَيْفَةَ، عَنْ أبيه قالَ: لَعَنَ النَّبِيُّ ﷺ الوَاشِمَةَ والمُسْتَوْشِمَةَ، وآكِلَ الرِّبا ومُوكِلَهُ. ونَهَى عَنْ ثَمَنِ الكَلْبِ، وكَسْبِ البَغِيِّ، ولَعَنَ المُصَوِّرِينَ. [راجع: ٢٠٨٦]

5348. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade taking the earnings of a slave-girl by prostitution.

٥٣٤٨ - **حدَّثَنَا** عَلِيُّ بنُ الجَعْدِ: أخْبرَنا شُعْبَةُ، عَنْ مُحَمَّدِ بنِ جُحادَةَ، عَنْ أبي حازِمٍ، عَنْ أبي هُرَيْرَةَ: نَهَى النَّبِيُّ ﷺ عَنْ كَسْبِ الإماءِ. [راجع: ٢٢٨٣]

(52) CHAPTER. (What is said regarding) the *Mahr* of the lady whose husband entered upon her to consummate his marriage. And does, just entering upon one's bride, and staying with her in seclusion mean the same as the consummation of marriage. And

(٥٢) بابُ المَهْرِ للْمَدْخولِ عَلَيْها، وكَيْفَ الدُّخُولُ؟ أوْ طَلَّقَها قَبلَ الدُّخُولِ والمَسِيسِ

(1) (H. 5347) *Ribā*: See the glossary.

(what) if a man divorced his wife before entering upon her and before consummating his marriage with her.

5349. Narrated Sa'īd bin Jubair: I said to Ibn 'Umar, "If a man accuses his wife of illegal sexual intercourse (what is the judgement)?" He said, "Allāh's Prophet ﷺ separated the couple of Banī 'Ajlān (when the husband accused his wife for an illegal sexual intercourse). The Prophet ﷺ said, 'Allāh knows that one of you two is a liar; so will one of you repent?' But they refused. He then again said, 'Allāh knows that one of you two is a liar; so will one of you repent?' But they refused, whereupon he separated them by divorce." Ayyūb (a subnarrator) said: 'Amr bin Dīnār said to me, "In the narration there is something which I do not see you mentioning, i.e. the husband said, "What about my money (*Mahr*)?" The Prophet ﷺ said, "You are not entitled to take back your money, for if you told the truth you have already entered upon her (and consummated your marriage with her) and if you are a liar then you are less entitled to take it back."

٥٣٤٩ - حَدَّثَنَا عَمْرُو بنُ زُرارَةَ: أخْبَرَنا إسْماعِيلُ، عَنْ أيُّوبَ، عَنْ سَعِيدِ ابنِ جُبَيْرٍ قالَ: قُلْتُ لِابْنِ عُمَرَ: رَجُلٌ قَذَفَ امْرَأَتَهُ، فَقالَ: فَرَّقَ نَبِيُّ اللهِ ﷺ بَينَ أخَوَيْ بَنِي العَجْلانِ، وَقالَ: «اللهُ يَعْلَمُ أنَّ أحَدَكُما كاذِبٌ، فَهَلْ مِنْكُما تائِبٌ؟» فأبَيا، فقال: «اللهُ يَعْلَمُ أنَّ أحَدَكُما كاذِبٌ، فَهَلْ مِنْكُما تائِبٌ؟» فَأبَيا، ففَرَّقَ بَيْنَهُما. قالَ أيُّوبُ: فَقالَ لي عَمْرُو بنُ دِينارٍ: في الحَدِيثِ شَيْءٌ لا أراكَ تُحَدِّثُهُ، قالَ: قالَ الرَّجُلُ: مالي؟ قالَ: «لا مالَ لكَ، إنْ كُنْتَ صادِقاً فَقَدْ دَخَلْتَ بِها، وإنْ كُنْتَ كاذِباً فَهُوَ أبْعَدُ مِنْكَ». [راجع: ٥٣١١]

(53) CHAPTER. The gift given by a husband to a divorced lady for whom *Mahr* has not been fixed, by virtue of the Statement of Allāh تعالى:

"There is no sin on you if you divorce women while yet you have not touched (had sexual relation with) them nor appointed unto them their *Mahr* (bridal money given by the husband to his wife at the time of marriage) (up to) All-Seer of what you do." (V.2:236,237)

And Allāh also said:

"And for divorced women, maintenance (should be provided) on a reasonable (scale). This is a duty on *Al-Muttaqūn*(1)

(٥٣) بابُ المُتْعَةِ لِلَّتِي لَمْ يُفْرَضْ لَهَا

لِقَوْلِهِ تَعالىٰ: ﴿لَّا جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ ٱلنِّسَآءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا۟ لَهُنَّ فَرِيضَةً﴾ إلى قَوْلِهِ: ﴿بَصِيرٌ﴾ [البقرة: ٢٣٦-٢٣٧] وَقَوْلِهِ: ﴿وَلِلْمُطَلَّقَٰتِ مَتَٰعٌۢ بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُتَّقِينَ ﴿٢٤١﴾ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾﴾ [البقرة: ٢٤١-٢٤٢]

ولَمْ يَذْكُرِ النَّبِيُّ ﷺ في المُلاعَنَةِ مُتْعَةً حِينَ طَلَّقَها زَوْجُها.

(1) (Chap. 53) *Al-Muttaqūn* means pious and righteous persons who fear Allāh much=

(the pious). Thus Allāh makes clear His *Ayāt* (laws) to you in order that you may understand". (V.2:241,242)

The Prophet ﷺ did not mention that the gift should be given to the lady whom her husband divorced after they had been involved in a case of *Li'ān*.

5350. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said to those who were involved in a case of *Li'ān*, "Your accounts are with Allāh. One of you two is a liar. You (husband) have right on her (wife)." The husband said, "My money, O Allāh's Messenger!" The Prophet ﷺ said, "You are not entitled to take back any money. If you have told the truth, the *Mahr* that you paid, was for having sexual relations with her lawfully; and if you are a liar, then you are less entitled to get it back."

٥٣٥٠ - حدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عُمَرَ: أنَّ النَّبِيَّ ﷺ قالَ للْمُتَلاعِنَينِ: «حِسابُكما عَلى اللهِ، أحَدُكما كاذِبٌ، لا سَبِيلَ لَكَ عَلَيْها». قالَ: يا رَسُولَ اللهِ، مالي؟ قالَ: «لا مالَ لكَ، إنْ كُنْتَ صَدَقْتَ عَلَيْها فَهُوَ بِما اسْتَحْلَلْتَ مِنْ فَرْجِها، وَإنْ كُنْتَ كَاذِباً فَذاكَ أبْعَدُ، وأبْعَدُ لَكَ مِنْها». [راجع: ٥٣١١]

=(abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

69 - THE BOOK OF PROVISION: (Outlay)

٦٩ - كتاب النفقات

(1) CHAPTER. And the superiority of providing for one's family.

And the Statement of Allāh عَزَّ وَجلَّ:

"And they ask you what they ought to spend. Say: That which is beyond your needs. Thus Allāh make clear to you His laws in order that you may give thought in (to) this worldly life and the Hereafter." (V.2:219,220)

And Al-Ḥasan said: *"Al-'Afwū"* means the surplus (i.e. beyond your needs).

(١) وفَضْلُ النَّفَقَةِ عَلى الأَهْلِ، وَقَوْلِ اللهِ عَزَّ وَجلَّ

﴿وَيَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ قُلِ ٱلْعَفْوَ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْآيَـٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ، فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ﴾ [البقرة: ٢١٩] وَقالَ الحَسَنُ: ﴿ٱلْعَفْوَ﴾: الفَضْلُ.

5351. Narrated Abū Mas'ūd Al-Anṣārī: The Prophet ﷺ said, "When a Muslim spends something on his family intending to receive Allāh's reward, it is regarded as *Ṣadaqa* (act of charity) for him."

٥٣٥١ - حدَّثَنا آدَمُ بنُ أبي إياسٍ: حدَّثَنا شُعْبَةُ، عَنْ عَدِيِّ بنِ ثابِتٍ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ يَزِيدَ الأنْصارِيَّ، عَنْ أبي مَسْعُودٍ الأنْصارِيِّ: فَقُلْتُ: عَنِ النَّبِيِّ ﷺ؟ فَقالَ: عَنِ النَّبِيِّ ﷺ قالَ: «إذَا أنْفَقَ المُسْلِمُ نَفَقَةً عَلى أهْلِهِ وَهُوَ يَحْتَسِبُها كانَتْ لَه صَدَقَةً».

5352. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said: 'O son of Adam! Spend, and I shall spend on you'."

٥٣٥٢ - حدَّثَنا إسْماعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «قالَ اللهُ: أنْفِقْ يا ابنَ آدَمَ أُنْفِقْ عَلَيْكَ».

[راجع: ٤٦٨٤]

5353. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "The one who looks after a widow or a poor person is like a *Mujāhid* (warrior) who fights for Allāh's Cause, or like him who performs *Ṣalāt* (prayers) all the night and observes *Saum*

٥٣٥٣ - حدَّثَنا يَحْيَى بنُ قَزَعَةَ: حدَّثَنا مالكٌ، عَنْ ثَوْرِ بنِ زَيْدٍ، عَنْ أبي الغَيْثِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «السَّاعي

(fast) all the day."

عَلى الأَرْمَلَةِ والمِسْكِينِ كالمُجاهِدِ في سَبِيلِ اللهِ، أوِ القائمِ اللَّيْلَ الصَّائمِ النَّهارَ». [انظر: ٦٠٠٦، ٦٠٠٧]

5354. Narrated Sa'd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ visited me at Makkah while I was ill. I said (to him), "I have property; May I bequeath all my property in Allāh's Cause?" He said, "No." I said, "Half of it"? He said, "No." I said, "One-third of it?" He said, "One-third (is alright), yet it is still too much, for you'd better leave your inheritors wealthy than leave them poor, begging of others. Whatever you spend will be considered a *Ṣadaqa* (act of charity) for you, even the mouthful of food you put in the mouth of your wife. Anyhow Allāh may let you recover, so that some people may benefit by you and others be harmed by you."

٥٣٥٤ - **حدَّثنا** مُحَمَّدُ بنُ كَثِيرٍ: أخْبرَنا سُفْيانُ، عَنْ سَعْدِ بنِ إبْرَاهِيمَ، عَنْ عامِرِ ابنِ سَعْدٍ، عَنْ سَعْدٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يَعُودُني وأنا مَرِيضٌ بمَكَّةَ، فَقُلْتُ: لي مالٌ، أُوصِي بِمالي كُلِّهِ؟ قالَ: «لا»، قُلْتُ: فالشَّطْرُ؟ قالَ: «لا»، قُلْتُ: فَالثُّلُثُ؟ قالَ: «الثُّلُثُ، والثُّلُثُ كَثِيرٌ. أنْ تَدَعَ وَرَثَتَكَ أغْنِياءَ خَيرٌ مِنْ أنْ تَدَعَهُمْ عالَةً يَتَكَفَّفُونَ النَّاسَ في أيْدِيهِمْ، وَمَهْما أنْفَقْتَ فَهُوَ لكَ صَدَقَةٌ حتَّى اللُّقْمَةَ تَرْفَعُها في فِي امْرأتِكَ، وَلَعلَّ اللهَ يَرْفَعُكَ، يَنْتَفِعُ بِكَ ناسٌ، وَيُضَرُّ بِكَ آخَرُونَ».

(2) CHAPTER. It is obligatory to spend for one's wife and household.

(٢) بابُ وُجوبِ النَّفَقَةِ عَلى الأهْلِ والعِيالِ

5355. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The best alms is that which is given when one is rich, and a giving hand is better than a taking one, and you should start first to support your dependants. A wife says, 'You should either provide me with food or divorce me.' A slave says, 'Give me food and enjoy my service.' A son says, 'Give me food; to whom do you leave me?'" The people said, "O Abū Hurairah! Did you hear that from Allāh's Messenger ﷺ?" He said, "No, it is from my ownself."

٥٣٥٥ - **حدَّثنا** عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ. حدَّثَنا أبو صَالِحٍ قالَ: حدَّثَني أبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «أفْضَلُ الصَّدَقَةِ ما تَرَكَ غِنًى، واليَدُ العُلْيا خَيرٌ مِنَ اليَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ». تَقُولُ المَرأةُ: إمَّا أنْ تُطْعِمَني وإمَّا أنْ تُطَلِّقَني، وَيَقُولُ العَبْدُ: أطْعِمْني وَاسْتَعْمِلْني، وَيَقُولُ

الابنُ: أطْعِمْنِي، إلى مَنْ تَدَعُنِي؟ فَقالُوا: يا أبا هُرَيْرَةَ، سَمِعْتَ هٰذا مِنْ رَسُولِ اللهِ ﷺ؟ قالَ: لا، هٰذا مِنْ كِيسِ أبي هُرَيْرَةَ. [راجع: ١٤٢٦]

5356. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The best alms is that which you give when you are rich, and you should start first to support your dependants."

٥٣٥٦ - حدَّثنا سَعِيدُ بنُ عُفَيْرٍ قالَ: حدَّثَنِي اللَّيْثُ قالَ: حدَّثَنِي عَبْدُ الرَّحْمٰنِ ابنُ خالِدِ بن مُسافِرٍ عن ابنِ شهابٍ، عن ابن المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «خَيرُ الصَّدَقَةِ ما كانَ عَنْ ظَهْرِ غِنًى، وَابْدأْ بِمَنْ تَعُولُ». [راجع: ١٤٢٦]

(3) CHAPTER. To provide one's family with food sufficient for one year in advance. And how one should spend on his dependants.

(٣) بابُ حَبْسِ الرَّجُلِ قُوتَ سَنَةٍ عَلى أهْلِهِ، وكَيْفَ نَفَقاتُ العِيالِ؟

5357. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to sell the dates of the garden of Banī An-Naḍīr and store food for his family that would cover their needs for a whole year.

٥٣٥٧ - حدَّثني مُحَمَّدُ بنُ سَلامٍ: أخْبرَنا وَكيعٌ، عَنِ ابنِ عُيَيْنَةَ قالَ: قالَ لي مَعْمَرٌ: قالَ لِيَ الثَّوْرِيُّ: هَلْ سَمِعْتَ في الرَّجُلِ يَجْمَعُ لأهْلِهِ قُوتَ سَنَتِهِمْ أوْ بَعْضَ السَّنَةِ؟ قالَ مَعْمَرٌ: فَلَمْ يَحْضُرْنِي، ثُمَّ ذَكَرْتُ حَديثاً حدَّثَناهُ ابنُ شِهابٍ الزُّهْرِيُّ، عَنْ مالِكِ بنِ أوْسٍ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبيَّ ﷺ كانَ يَبِيعُ نَخْلَ بَني النَّضِيرِ ويَحْبِسُ لأهْلِهِ قُوتَ سَنَتِهِمْ. [راجع: ٢٩٠٤]

5358. Narrated Mālik bin Aus bin Al-Ḥadathān: Once I set out to visit 'Umar (bin Al-Khaṭṭāb). (While I was sitting there with him) his gatekeeper, Yarfā', came and said, "Uthmān, 'Abdur-Raḥmān (bin 'Auf), Az-Zubair and Sa'd (bin Abī Waqqāṣ) are

٥٣٥٨ - حدَّثَنا سَعِيدُ بنُ عُفَيرٍ قالَ: حدَّثَنِي اللَّيْثُ قالَ: حدَّثَنا عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَني مالِكُ بنُ أوْسِ ابنِ الحَدَثانِ، وكانَ

مُحَمَّدُ بنُ جُبَيرِ بنِ مُطْعِمٍ ذَكَرَ لي ذِكْراً مِنْ حَديثِهِ فانْطَلَقْتُ حتَّى دَخَلْتُ عَلى مالكِ بنِ أوْسٍ فَسأَلْتُهُ فَقالَ مالِكٌ: انْطَلَقْتُ حتَّى أدْخُلَ عَلى عُمَرَ إذْ أتاهُ حاجِبُهُ يَرْفَأُ فقالَ: هَلْ لَكَ في عُثْمانَ وَعَبْدِ الرَّحمٰنِ والزُّبيرِ وسَعْدٍ يَسْتأذِنونَ؟ قالَ: نَعَمْ، فأَذِنَ لَهُمْ. قالَ: فَدَخَلُوا وسَلَّمُوا فَجلَسُوا. ثُمَّ لَبِثَ يَرْفأُ قَليلاً، فَقالَ لِعُمَرَ: هَلْ لَكَ في عَليٍّ وعَبَّاسٍ؟ قالَ: نَعَمْ، فأَذِنَ لَهُما، فَلَمَّا دَخَلا سَلَّما وجَلَسا. فَقالَ عَبَّاسٌ: يا أميرَ المُؤْمِنِينَ، اقْضِ بَيْني وبَيْنَ هٰذا، فَقالَ الرَّهْطُ عُثْمانُ وأصحَابُهُ: يا أميرَ المُؤْمِنِين، اقْضِ بَيْنَهُما وأرِحْ أحَدَهُما مِنَ الآخَرِ. فَقالَ عُمَرُ: اتَّئِدُوا، أنْشُدُكُمْ باللهِ الَّذِي بِهِ تَقُومُ السَّماءُ والأرْضُ، هَلْ تَعْلَمُونَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ»، يُريدُ رَسُولُ اللهِ ﷺ نَفْسَهُ؟ قالَ الرَّهْطُ: قَدْ قالَ ذٰلكَ. فأقْبَلَ عُمَرُ عَلى عَليٍّ وعَبَّاسٍ فَقالَ: أنْشُدُكما باللهِ، هَلْ تَعْلَمان أنَّ رَسُولَ اللهِ ﷺ قالَ ذٰلكَ؟ قالا: قَدْ قالَ ذٰلكَ، قالَ عُمَرُ: فإنِّي أُحَدِّثُكُمْ عَنْ هٰذا الأمْرِ، إنَّ اللهَ كانَ خَصَّ رَسُولَهُ ﷺ في هٰذا المَالِ بِشَيْءٍ لَمْ يُعْطِهِ أحَداً غَيرَهُ، قالَ اللهُ: ﴿وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ

seeking permission (to meet you)." 'Umar said, "Yes." So he admitted them and they entered, greeted, and sat down. After a short while Yarfā' came again and said to 'Umar, "Shall I admit 'Alī and 'Abbās?" 'Umar said, "Yes." He admitted them and when they entered, they greeted and sat down. 'Abbās said, "O Chief of the believers! Judge between me and this ('Alī)." The group, 'Uthmān and his companions said, "O Chief of the believers! Judge between them and relieve one from the other." 'Umar said, "Wait! I beseech you by Allāh, by Whose Permission both the heaven and the earth stand fast! Do you know that Allāh's Messenger ﷺ said, 'Our (Messenger's) property will not be inherited and whatever we leave is *Sadaqa* (to be given in charity).' And by that Allāh's Messenger ﷺ meant himself?" The group said, "He did say so." 'Umar then turned towards 'Alī and 'Abbās and said, "I beseech you both by Allāh, do you know that Allāh's Messenger ﷺ said that?" They said, "Yes." 'Umar said, "Now, let me talk to you about this matter. Allāh favoured His Messenger ﷺ with something of this property (war booty) which He did not give to anybody else. And Allāh said:

'And what Allāh gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from them for which you made no expedition with either cavalry or camelry... Allāh is Able to do all things.' (V.59:6)

"So this property was especially granted to Allāh's Messenger ﷺ. But by Allāh he neither withheld it from you, nor did he keep it for himself and deprive you of it, but he gave it all to you and distributed it among you till only this remained out of it. And out of this property Allāh's Messenger ﷺ used to provide his family with their yearly needs, and whatever remained, he would spend

where Allāh's Property (the revenues of *Zakāt*) used to be spent. Allāh's Messenger ﷺ kept on acting like this throughout his lifetime. Now I beseech you by Allāh, do you know that?" They said, "Yes." Then 'Umar said to 'Alī and 'Abbās, "I beseech you by Allāh, do you both know that?" They said, "Yes." 'Umar added, "When Allāh had taken His Messenger ﷺ unto Him, Abū Bakr said, 'I am the successor of Allāh's Messenger ﷺ.' So he took charge of that property and did with it the same what Allāh's Messenger ﷺ used to do, and both of you knew all about it then." Then 'Umar turned towards 'Alī and 'Abbās and said, "You both claim that Abū Bakr was so-and-so! But Allāh knows that he was honest, sincere, pious and right (in that matter). Then Allāh caused Abū Bakr to die, and I said, 'I am the successor of Allāh's Messenger ﷺ and Abū Bakr.' So I kept this property in my possession for the first two years of my rule, and I used to do the same with it as Allāh's Messenger ﷺ and Abū Bakr used to do. Later both of you ('Alī and 'Abbās) came to me with the same claim and the same problem. (O 'Abbās!) You came to me demanding your share from (the inheritance of) the son of your brother, and he ('Alī) came to me demanding his wife's share from (the inheritance of) her father. So I said to you, 'If you wish I will hand over this property to you, on condition that you both promise me before Allāh that you will manage it in the same way as Allāh's Messenger ﷺ and Abū Bakr did, and as I have done since the beginning of my rule; otherwise you should not speak to me about it.' So you both said, 'Hand over this property to us on this condition.' And on this condition I handed it over to you. I beseech you by Allāh, did I hand it over to

مِنْ خَيْلٍ وَلَا رِكَابٍ﴾ إلى قَوْلِهِ: ﴿قَدِيرٌ﴾ فَكانَتْ هٰذِهِ خالِصَةً لِرَسُولِ اللهِ ﷺ، وَاللهِ ما احْتازَها دُونَكُمْ وَلا اسْتَأْثَرَ بِها عَلَيْكُمْ. لَقَدْ أعْطاكُمُوها وَبَثَّها فِيكُمْ حَتَّى بَقِيَ مِنْها هٰذا المالُ، فَكانَ رَسُولُ اللهِ ﷺ يُنْفِقُ عَلى أهْلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هٰذا المالِ، ثُمَّ يأخُذُ ما بَقِيَ، فَيَجْعَلُهُ مَجْعَلَ مالِ اللهِ، فَعَمِلَ بِذلكَ رَسُولُ اللهِ ﷺ حَياتَهُ. أنْشُدُكُمْ باللهِ، هَلْ تَعْلَمُونَ ذٰلكَ؟ قالُوا: نَعَمْ، قالَ لِعَلِيٍّ وَعَبَّاسٍ: أنْشُدُكما باللهِ، هَلْ تَعْلَمانِ ذٰلكَ؟ قالا: نَعَمْ. ثُمَّ تَوَفَّى اللهُ نَبِيَّهُ ﷺ فَقالَ أبُو بَكْرٍ: أنا وَلِيُّ رَسُولِ اللهِ ﷺ فَقَبَضَها أبُو بَكْرٍ فَعَمِلَ فِيها بِما عَمِلَ بِهِ فِيها رَسُولُ اللهِ ﷺ وأنْتُما حِينَئِذٍ - وأقْبَلَ عَلَى عَلِيٍّ وعَبَّاسٍ - تَزْعُمانِ أنَّ أبا بَكْرٍ كَذَا وكَذَا؟ وَاللهُ يَعْلَمُ، أنَّهُ فِيها صَادِقٌ بارٌّ رَاشِدٌ تابِعٌ لِلْحَقِّ. ثُمَّ تَوَفَّى اللهُ أبا بَكْرٍ، فَقُلْتُ: أنا وَلِيُّ رَسُولِ اللهِ ﷺ وأبي بَكْرٍ، فَقَبَضْتُها سَنَتَيْنِ أعْمَلُ فِيها بِمَا عَمِلَ رَسُولُ اللهِ ﷺ وأبو بَكْرٍ، ثُمَّ جِئْتُمانِي وكَلِمَتُكُما واحِدَةٌ وأمْرُكُما جميعٌ، جِئْتَنِي تَسألُنِي نَصيبَكَ مِنِ ابنِ أخيكَ، وأتى هٰذا يَسألُني نَصِيبَ امْرأتِهِ مِنْ أبيها فَقُلْتُ: إنْ شِئْتُمَا دَفَعْتُهُ إلَيْكما عَلى أنَّ

them on that condition?" The group said, "Yes." 'Umar then faced 'Alī and 'Abbās and said, "I beseech you both by Allāh, did I hand it over to you both on that condition?" They both said, "Yes." 'Umar added, "Do you want me now to give a decision other than that? By Him with Whose Permission (Order) both the heaven and the earth stand fast, I will never give any decision other than that till the Hour is established! But if you are unable to manage it (that property), then return it to me and I will be sufficient for it on your behalf." (See H. 3094)

عَلَيْكما عَهْدَ اللهِ وَمِيثاقَهُ لَتَعْمَلانِ فِيها بِمَا عَمِلَ بِهِ رَسُولُ اللهِ ﷺ وبما عَمِلَ بِهِ فِيها أبو بَكْرٍ، وبِمَا عَمِلْتُ بِهِ فِيها مُنْذُ وُلِّيتُها، وَإلَّا فَلا تُكَلِّمانِي فِيها. فَقُلْتُما: ادْفَعْها إلَيْنا بِذٰلكَ، فَدَفَعْتُها إلَيْكما بِذٰلكَ. أنْشُدُكُمْ باللهِ هَلْ دَفَعْتُها إلَيْهما بِذٰلِكَ؟ فقال الرَّهْطُ: نَعَمْ. قالَ: فأقْبَلَ على عَلِيٍّ وعَبَّاسٍ فَقالَ: أنْشُدُكما باللهِ هَلْ دَفَعْتُها إلَيْكما بِذٰلكَ؟ قالا: نَعَمْ. قالَ: أفَتَلْتَمِسانِ مِنِّي قَضاءً غَيرَ ذٰلكَ؟ فَوَالَّذي بِإذْنِهِ تَقُومُ السَّماءُ والأرْضُ لا أقْضِي فِيها قَضاءً غَيرَ ذٰلكَ حتَّى تَقُومَ السَّاعَةُ، فإنْ عَجَزْتُمَا عَنْها فادْفَعاها، فأنا أكْفِيكُماها. [راجع: ٢٩٠٤]

(4) CHAPTER. The expenditure of a woman whose husband is away from her, and the expenditure of her child.

(٤) بابُ نَفَقَةِ المَرأةِ إذَا غابَ عَنْها زَوْجُها، وَنفقةِ الوَلَدِ

5359. Narrated 'Āishah رَضِيَ الله عَنها: Hind bint 'Utba came and said, "O Allāh's Messenger! Abū Sufyān is a miser so is it sinful of me to feed our children from his property?" Allāh's Messenger ﷺ said, "No except if you take for your needs what is just and reasonable."

٥٣٥٩ - حدَّثَنَا ابنُ مُقاتِلٍ: أخْبَرَنا عَبْدُ اللهِ: أخبرَنا يُونُسُ، عَنِ ابنِ شِهابٍ: أخْبرَني عُرْوَةُ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: جاءَتْ هِنْدُ بِنْتُ عُتْبَةَ فَقالَتْ: يا رَسُولَ اللهِ، إنَّ أبا سُفْيانَ رَجُلٌ مِسِّيكٌ، فَهَلْ عَلَيَّ حَرَجٌ أنْ أُطْعِمَ مِنَ الَّذي لَهُ، عِيالَنا؟ قالَ: «لا، إلَّا بالمَعْرُوفِ». [راجع: ٢٢١١]

5360. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "If the wife gives of her

٥٣٦٠ - حدَّثَنا يَحْيى: حدَّثَنا

husband's property (something in charity) without his permission, he will get half the reward."

(5) CHAPTER. "The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling... (up to)... Allāh is All-Seer of what you do". (V.2:233)
And Allāh also said:
"And the bearing of him (the child) and the weaning of him is (a period of) 30 months." (V.46:15)
And Allāh said:
"But if you make difficulties for one another, then some other woman may give suck for him (the child's father). Let the rich man spend according to his means and the man whose resources are restricted... (up to)... after hardship, ease." (V.65:6,7)

Az-Zuhrī said: Allāh has forbidden that a (divorced) mother should hurt her child by saying, "I am not going to suckle it," for her milk is the best for it and she is usually kinder and more gentle to it than any other woman. Therefore she should not refuse (to suckle) it after her husband has provided her with what Allāh has enjoined upon him. And a father should not hurt his child and its mother by preventing the latter from suckling it just to harm her by giving it to some other woman. But there is no sin on them if both parents willingly agree to have their child suckled by some other woman; and there is no sin on them if they both want to wean their child on condition that their decision be based on mutual understanding and consultation.

عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّام قالَ: سَمِعْتُ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إذَا أنْفَقَتِ المَرأَةُ مِنْ كَسْبِ زَوْجِها مِنْ غيرِ أمْرِهِ فَلَهُ نِصْفُ أجْرِهِ». [راجع: ٢٠٦٦]

(٥) بابٌ: ﴿وَٱلْوَٰلِدَٰتُ يُرْضِعْنَ أَوْلَٰدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ﴾ إلى قَوْلِهِ: ﴿بَصِيرٌ﴾ وَقالَ: ﴿وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهْرًا﴾ وَقالَ: ﴿وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُۥٓ أُخْرَىٰ لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ﴾ إلى قولِهِ: ﴿بَعْدَ عُسْرٍ يُسْرًا﴾

وَقالَ يُونُسُ عنِ الزُّهْرِيِّ: نَهَى اللهُ تَعالَىٰ أنْ تُضارَّ وَالِدَةٌ بِوَلَدِها، وَذٰلِكَ أنْ تَقُولَ الوَالِدَةُ: لَسْتُ مُرْضِعَتَهُ، وَهيَ أمْثَلُ لَهُ غِذَاءً وأشْفَقُ عليهِ وأرْفَقُ بِهِ مِنْ غَيرِها. فَلَيْسَ لَهَا أنْ تَأبَى بَعْدَ أنْ يُعْطِيَها مِنْ نَفْسِهِ ما جَعَلَ اللهُ عَلَيْهِ، ولَيْسَ لِلْمَوْلُودِ لَهُ أنْ يُضارَّ بِوَلَدِهِ وَالِدَتَهُ، فَيَمْنَعَها أنْ تُرْضِعَهُ ضِرَاراً لَهَا إلى غَيرِها، فَلا جُناحَ عَلَيْهِما أنْ يَسْتَرْضِعا عَنْ طِيبِ نَفْسِ الوَالِدِ والوَالِدَةِ، فإنْ أرَادَا فِصَالاً عَنْ تَراضٍ مِنْهُما وتَشاوُرٍ، فَلا جُناحَ عَلَيْهِما بَعْدَ أنْ يَكُونَ ذٰلِكَ عَنْ تَراضٍ مِنْهما وَتَشاوُرٍ. ﴿وَفِصَٰلُهُۥ﴾: فِطامُهُ.

(6) CHAPTER. The working of a lady in her husband's house.

5361. Narrated 'Alī: Fāṭima عليها السلام went to the Prophet ﷺ complaining about her sufferings and hurts from the stone hand mill on her hands. She heard that the Prophet ﷺ had received a few slave girls. But (when she came there) she did not find him, so she mentioned her problem to 'Āishah. When the Prophet ﷺ came, 'Āishah informed him about that. 'Alī added: So the Prophet ﷺ came to us when we had gone to bed. We wanted to get up (on his arrival) but he said, "Stay where you are." Then he came and sat between me and her and I felt the coldness of his feet on my abdomen. He said, "Shall I direct you to something better than what you have requested? When you go to bed say *'Subḥān Allāh'* thirty-three times, *'Alḥamdulillāh'* thirty-three times, and *'Allāhu Akbar'* thirty-four times, for that is better for you than a servant."

(٦) بابُ عَمَلِ المَرأةِ في بَيْتِ زَوْجِها

٥٣٦١ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ شُعْبَةَ قالَ: حدَّثَني الحَكَمُ عَنِ ابنِ أبي لَيْلَى: حدَّثَنا عَلِيٌّ أنَّ فاطِمَةَ عَلَيْها السَّلامُ أتَت النَّبيَّ ﷺ تَشْكُو إلَيْهِ ما تَلْقَى في يَدِها مِنَ الرَّحَى، وبَلَغَها أنَّهُ جاءَه رَقِيقٌ، فَلَمْ تُصادِفْهُ فَذَكَرَتْ ذٰلكَ لعائِشَةَ، فَلَمَّا جاءَ أخْبَرَتْهُ عائِشَةُ، قالَ: فَجاءَنا وَقَدْ أخَذْنا مَضاجِعَنا، فَذَهَبْنا نَقُومُ فقالَ: «عَلى مَكانِكُما»، فَجاءَ فَقَعَدَ بَيْني وَبَيْنَها حتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلى بَطْنِي فَقالَ: «ألا أدُلُّكُما عَلى خَيرٍ مِمَّا سألْتُما: إذَا أخَذْتُما مَضَاجِعَكُما أوْ أوَيْتُما إلى فِراشِكما فَسَبِّحا ثَلاثاً وَثلاثِينَ، واحْمَدا ثَلاثاً وثَلاثِينَ، وكَبِّرا أرْبَعاً وَثلاثينَ، فَهُوَ خَيرٌ لَكما مِنْ خادِمٍ». [راجع: ٣١١٣]

(7) CHAPTER. A servant for one's wife.

5362. Narrated 'Alī bin Abī Ṭālib: Fāṭima عليها السلام came to the Prophet ﷺ asking for a servant. He said, "May I inform you of something better than that? When you go to bed, recite *'Subḥān Allāh'* thirty-three times, *'Alḥamdulillāh* thirty-three times, and *'Allāhu Akbar'* thirty-four times." 'Alī added, "I have never failed to recite it ever since." Somebody asked, "Even on the night of the battle of Ṣiffīn?" He said, "No, even on the night of the battle of Ṣiffīn."

(٧) بابُ خادِمِ المَرأةِ

٥٣٦٢ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا عُبَيدُ اللهِ بنُ أبي يَزِيدَ: سَمِعَ مُجَاهِداً: سَمِعْتُ عَبْدَ الرَّحمٰنِ بنَ أبي لَيْلَى يُحَدِّثُ عَنْ عَلِيِّ بنِ أبي طالِبٍ أنَّ فاطِمَةَ عَلَيْها السَّلامُ أتَت إلَى النَّبيِّ ﷺ تَسألُهُ خادِماً فَقالَ: «ألا أُخْبِرُكِ ما هُوَ خَيرٌ لَكِ مِنْهُ؟ تُسَبِّحينَ اللهَ عِنْدَ مَنامِكِ ثَلاثاً

وثَلاثِينَ، وتَحْمَدِينَ اللهَ ثَلاثاً وثَلاثِينَ، وَتُكَبِّرِينَ اللهَ أَرْبَعاً وثَلاثِينَ». ثُمَّ قالَ سُفْيانُ: إِحْدَاهُنَّ أَرْبَعٌ وثَلاثُونَ فما تَرَكْتُها بَعْدُ، قِيلَ: وَلا لَيْلَةَ صِفِّينَ؟ قالَ: وَلا لَيْلَةَ صِفِّينَ. [راجع: ٣١١٣]

(8) CHAPTER. A man's serving his family.

(٨) بابُ خِدْمَةِ الرَّجُلِ في أَهْلِهِ

5363. Narrated Al-Aswad bin Yazīd: I asked 'Āishah رَضِيَ اللهُ عَنها, "What did the Prophet ﷺ use to do at home?" She said, "He used to work for his family, and when he heard the *Adhān* [call for the *Ṣalāt* (prayer)], he would go out."

٥٣٦٣ - حدَّثنا مُحَمَّدُ بنُ عَرْعَرَةَ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ بنِ عُتَيْبَةَ: عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ بنِ يَزِيدَ: سأَلْتُ عائشَةَ رَضِيَ اللهُ عَنْها: ما كانَ النَّبيُّ ﷺ يَصْنَعُ في البَيْتِ؟ قالَتْ: كانَ يَكُونُ في مِهْنَةِ أَهْلِهِ فإذَا سَمِعَ الأَذانَ خَرَجَ. [راجع: ٦٧٦]

(9) CHAPTER. If a man does not provide for his family, then the wife can take of his wealth what is sufficient for her needs and the needs of her children and the amount should be just and reasonable.

(٩) بابٌ إِذَا لَمْ يُنْفِقِ الرَّجُلُ فَلِلْمَرأَةِ أَنْ تَأْخُذَ بغَيرِ عِلْمِهِ ما يَكْفِيها وَوَلَدَها بالمَعْرُوفِ

5364. Narrated 'Āishah رَضِيَ اللهُ عَنها: Hind bint 'Utba said, "O Allāh's Messenger! Abū Sufyān is a miser and he does not give me what is sufficient for me and my children. Can I take of his property without his knowledge?" The Prophet ﷺ said, "Take what is sufficient for you and your children, and the amount should be just and reasonable."

٥٣٦٤ - حدَّثني مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيَى، عَنْ هِشامٍ قالَ: أَخْبَرَنِي أبي، عَنْ عائشَةَ أَنَّ هِنْداً بِنْتَ عُتْبَةَ قالَتْ: يا رَسُولَ اللهِ إِنَّ أَبا سُفْيانَ رَجُلٌ شَحِيحٌ، وَلَيْسَ يُعْطِينِي ما يَكْفِينِي وَوَلَدِي إِلَّا ما أَخَذْتُ مِنْهُ وَهُوَ لا يَعْلَمُ، فَقالَ: خُذِي ما يَكْفِيكِ وَوَلَدَكِ بالمَعْرُوفِ. [راجع: ٢٢١١]

(10) CHAPTER. A woman should take care of the wealth of her husband, and also of what he gives her for expenditures.

(١٠) **باب** حِفظِ المَرأةِ زَوْجَها في ذاتِ يَدِهِ والنَّفقةِ

5365. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The best women who ride the camels, are the women of Quraish." (Another narrator said) The Prophet ﷺ said, "The righteous among the women of Quraish are those who are kind to their young ones and who look after their husband's property." (See H. 3434)

٥٣٦٥ - **حدَّثَنا** عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفيانُ: حدَّثنا ابنُ طاوُسٍ عَنْ أبيهِ. وأبو الزِّنادِ عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «خَيرُ نِساءٍ رَكِبْنَ الإبِلَ نِساءُ قُرَيْشٍ - وَقالَ الآخَرُ: صَالِحُ نِسَاءِ قُرَيْشٍ - أحْناهُ عَلى وَلَدٍ في صِغَرِهِ، وأرْعاهُ عَلى زَوْجٍ في ذاتِ يَدِهِ». وَيُذْكَرُ عَنْ مُعاوِيَةَ وَابنِ عَبَّاسٍ عَنِ النَّبيِّ ﷺ. [راجع: ٣٤٣٤]

(11) CHAPTER. Providing one's wife with clothes reasonably.

(١١) **باب** كِسْوَةِ المَرأةِ بالمَعْرُوفِ

5366. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ gave me a silk suit and I wore it, but when I noticed anger on his face, I cut it and distributed it among my women-folk.

٥٣٦٦ - **حدَّثَنا** حَجَّاجُ بنُ مِنْهالٍ، حدَّثَنا شُعْبَةُ قالَ: أخبَرَني عَبْدُ المَلِكِ بنُ مَيْسَرَةَ قالَ: سَمِعْتُ زَيْدَ بنَ وَهْبٍ عَنْ عَليٍّ رَضِيَ اللهُ عَنْهُ قالَ: آتى إليَّ النَّبيُّ ﷺ حُلَّةَ سِيرَاءَ فَلَبِسْتُها. فَرأيْتُ الغَضَبَ في وَجْهِهِ فَشَقَقْتُها بَينَ نِسائي. [راجع: ٢٦١٤]

(12) CHAPTER. A lady should help her husband in looking after his children.

(١٢) **باب** عَوْنِ المَرأةِ زَوْجَها في وَلَدِهِ

5367. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: My father died and left seven or nine girls and I married a matron. Allāh's Messenger ﷺ said to me, "O Jābir! Have you married?" I said, "Yes." He said, "A virgin or a matron?" I replied, "A matron." He said, "Why not a virgin, so that you might play with her and she with you, and you might

٥٣٦٧ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا حَمَّادُ ابنُ زَيْدٍ، عَنْ عَمْرٍو، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: هَلَكَ أبي وتَرَكَ سَبْعَ بَناتٍ أوْ تِسْعَ بَناتٍ، فتزَوَّجْتُ امْرأةً ثَيِّباً: فَقالَ لي

رَسُولُ اللهِ ﷺ: «تَزَوَّجْتَ يا جابِرُ؟» فَقُلْتُ: نَعَمْ، فَقالَ: «بِكْراً أَمْ ثَيِّباً؟» قُلْتُ: بَلْ ثَيِّباً، قالَ: «فَهَلَّا جارِيَةً تُلاعِبُها وَتُلاعِبُكَ، وَتُضاحِكُها وَتُضاحِكُكَ؟» قالَ: فَقُلْتُ لَهُ: إِنَّ عَبْدَ اللهِ هَلَكَ وَتَرَكَ بَناتٍ، وإِنِّي كَرِهْتُ أَنْ أَجِيئَهُنَّ بِمِثْلِهِنَّ، فَتَزَوَّجْتُ امْرَأَةً تَقُومُ عَلَيْهِنَّ وَتُصْلِحُهُنَّ. فَقالَ: «بارَكَ اللهُ لَكَ، أَوْ خَيْراً». [راجع: ٤٤٣]

amuse her and she amuse you." I said, " 'Abdullāh (my father) died and left girls, and I dislike to marry a girl like them, so I married a lady (matron) so that she may look after them." On that he said, "May Allāh bless you," or "That is good."

(١٣) بابُ نَفَقَةِ المُعْسِرِ عَلى أَهْلِهِ

(13) CHAPTER. The expenditure of a poor man on his family.

٥٣٦٨ - حَدَّثَنا أَحْمَدُ بنُ يُونُسَ: حَدَّثَنا إِبْراهِيمُ بنُ سَعْدٍ: حَدَّثَنا ابنُ شِهابٍ عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أَتى النَّبِيَّ ﷺ رَجُلٌ فَقالَ: هَلَكْتُ، قالَ: «ولِمَ؟» قالَ: وَقَعْتُ عَلى أَهْلي في رَمَضانَ، قالَ: «فأَعْتِقْ رَقَبَةً». قالَ: لَيْسَ عِنْدي، قالَ: «فَصُمْ شَهْرَيْنِ مُتَتابِعَيْنِ». قالَ: لا أَسْتَطِيعُ، قالَ: «فأَطْعِمْ سِتِّينَ مِسْكِيناً»، قالَ: لا أَجِدُ، فأُتِيَ النَّبِيُّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ فَقالَ: «أَيْنَ السَّائِلُ؟» قالَ: ها أَنا ذا، قالَ: «تَصَدَّقْ بِهٰذا»، قالَ: عَلى أَحْوَجَ مِنَّا يا رَسُولَ اللهِ؟ فَوَالَّذي بَعَثَكَ بالحَقِّ ما بَيْنَ لابَتَيْها أَهْلُ بَيْتٍ أَحْوَجُ مِنَّا، فَضَحِكَ النَّبِيُّ ﷺ حَتَّى

5368. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and said, "I am ruined!" The Prophet ﷺ said, "Why"? He said, "I had sexual intercourse with my wife while fasting (in the month of Ramaḍān)." The Prophet ﷺ said to him, "Manumit a slave (as expiation)." He replied, "I cannot afford that." The Prophet ﷺ said, "Then fast for two successive months." He said, "I cannot." The Prophet ﷺ said, "Then feed sixty poor persons." He said, "I have nothing to do that." In the meantime a basket full of dates was brought to the Prophet ﷺ. He said, "Where is the questioner?" The man said, "I am here." The Prophet ﷺ said (to him), "Give this (basket of dates) in charity (as expiation)." He said, "O Allāh's Messenger! Shall I give it to poorer people than us? By Him Who sent you with the Truth, there is no family between the two mountains (of Al-Madīna) poorer than us." The Prophet ﷺ smiled till his premolar teeth became visible. He then said, "Then, you take it." (See H. 1936)

(14) CHAPTER. (The Statement of Allāh:) "And on the (father's) heir is incumbent the like of that (which was incumbent on the father)" (V.2:233)
"And is a woman chargeable with any thing thereof? And Allāh said:
"Allāh puts forward (another) example of two men, one of them dumb..." (V.16:76)

5369. Narrated Umm Salama: I said, "O Allāh's Messenger! Shall I get a reward (in the Hereafter) if I spend on the children of Abū Salama and do not leave them like this and like this (i.e., poor) but treat them like my children?" The Prophet ﷺ said, "Yes, you will be rewarded for that which you will spend on them."

5370. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Hind (bint 'Utba) said, "O Allāh's Messenger! Abū Sufyān is a miser. Is there any harm if I take of his property what will cover me and my children's needs?" The Prophet ﷺ said, "Take (according to your needs) in a reasonable manner."

(15) CHAPTER. The statement of the Prophet ﷺ: "If one dies leaving debts to be repaid or dependants to be taken care of, it is for me (to pay the debts and look after the needy dependants)."

بَدَتْ أَنْيابُهُ، قالَ: «فأَنْتُمْ إِذاً».
[راجع: ١٩٣٦]

(١٤) بابٌ: ﴿وَعَلَى ٱلْوَارِثِ مِثْلُ ذَٰلِكَ﴾ [البقرة: ٢٣٣] وهَلْ عَلى المَرأَةِ مِنْهُ شَيْءٌ؟ ﴿وَضَرَبَ ٱللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَآ أَبْكَمُ﴾ [النحل: ٧٦].

٥٣٦٩ - حدَّثَنا مُوسَى بنُ إِسْماعِيلَ: حدَّثَنا وُهَيْبٌ: أخبرنا هِشامٌ، عنْ أبيهِ، عَنْ زَيْنَبَ بِنْتِ أبي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: قُلْتُ: يا رَسُولَ اللهِ، هَلْ لي مِنْ أَجْرٍ في بني أَبِي سَلَمَةَ أنْ أُنْفِقَ عَلَيْهِمْ وَلَسْتُ بِتارِكَتِهِمْ هٰكَذا وهٰكَذا إنَّما هُمْ بَنِيَّ، قالَ: «نَعَمْ، لَكِ أَجْرُ ما أَنْفَقْتِ عَلَيْهِمْ». [راجع: ١٤٦٧]

٥٣٧٠ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: قالَتْ هِنْدُ: يا رَسُولَ اللهِ، إنَّ أبا سُفْيانَ رَجُلٌ شَحيحٌ فَهَلْ عَلَيَّ جُناحٌ أنْ آخُذَ مِنْ مالِهِ ما يَكْفِيني وبَنِيَّ؟ قالَ: «خُذِي بالمَعْرُوفِ».
[راجع: ٢٢١١]

(١٥) بابُ قَوْلِ النَّبِيِّ ﷺ: «مَنْ تَرَكَ كَلاًّ أوْ ضَياعاً فإِلَيَّ».

5371. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A dead man in debt used to be brought to Allāh's Messenger ﷺ, who would ask, "Has he left anything to repay his debts?" If he was informed that he had left something to cover his debts, the Prophet ﷺ would offer the funeral *Ṣalāt* (prayer) for him; otherwise he would say to the Muslims (present there), "Offer the funeral *Ṣalāt* (prayer) for your friend"; but when Allāh (enriched) the Prophet ﷺ by making him victorious (in his Holy-expeditions), he said, "I am closer to the believers than themselves, so, if one of the believers dies in debt, I will repay it, but if he leaves wealth, it will be for his heirs."

٥٣٧١ - حدَّثَنَا يَحْيَى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ كانَ يُؤْتَى بالرَّجُلِ المُتَوَفَّى عَلَيْهِ الدَّيْنُ، فَيسأَلُ: «هَلْ تَرَكَ لِدَيْنِهِ فَضْلاً؟» فإِنْ حُدِّثَ أنَّه تَرَكَ وَفاءً صَلَّى، وإلَّا قالَ لِلْمُسْلِمِينَ: «صَلُّوا عَلى صَاحِبِكُمْ»، فَلَمَّا فَتَحَ اللهُ عَلَيهِ الفُتُوحَ قالَ: «أنا أوْلَى بالمُؤْمِنِينَ مِنْ أنْفُسِهِمْ، فَمَنْ تُوُفِّيَ مِنَ المُؤْمِنِينَ فَتَرَكَ دَيْناً فَعَلَيَّ قَضاؤُهُ، وَمَنْ تَرَكَ مالاً فلِوَرَثَتِهِ». [راجع: ٢٢٩٨]

(16) CHAPTER. Freed female slaves or any other women can be wet nurses.

(١٦) بابُ المَرَاضِعِ مِنَ المَوَالِياتِ وغَيرِهِنَّ

5372. Narrated Umm Ḥabība, the wife of the Prophet ﷺ: I said, "O Allāh's Messenger! Will you marry my sister, the daughter of Abū Sufyān." The Prophet ﷺ said, "Do you like that?" I said, "Yes, for I am not your only wife, and the person I like most to share the good with me, is my sister." He said, "That is not lawful for me." I said, "O Allāh's Messenger! We have heard that you want to marry Durra, the daughter of Abū Salama." He said, "You mean the daughter of Umm Salama?" I said, "Yes." He said, "Even if she were not my stepdaughter, she is unlawful for me, for she is my foster niece. Thuwaiba suckled me and Abū Salama. So you should not present to me your daughters and sisters."

Narrated 'Urwa: Thuwaiba had been a slave-girl whom Abū Lahab had emancipated.

٥٣٧٢ - حدَّثَنَا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ: أخْبرَنِي عُرْوَةُ: أنَّ زَيْنَبَ بِنْتَ أبي سَلَمَةَ أخْبرَتْهُ: أنَّ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ ﷺ قالَتْ: قُلْتُ: يا رَسُولَ اللهِ، انْكِحْ أُخْتِي ابْنَةَ أبي سُفْيانَ، قالَ: «وتُحِبِّينَ ذٰلِكِ؟» قُلْتُ: نَعَمْ: لَسْتُ لَكَ بِمُخْلِيَةٍ، وأَحَبُّ مَنْ شارَكَنِي في الخَيرِ أُخْتِي، فَقالَ: «إنَّ ذٰلِكِ لا يَحِلُّ لي»، فَقُلْتُ: يا رَسُولَ اللهِ، فَواللهِ إنَّا نَتَحَدَّثُ أنَّكَ تُرِيدُ أنْ تَنْكِحَ دُرَّةَ بِنْتَ أبي سَلَمَةَ، فَقالَ: «ابْنَةَ أُمِّ سَلَمَةَ؟» فَقُلْتُ: نَعَمْ، قالَ:

فوَاللهِ لَوْ لَمْ تَكُنْ رَبِيبَتِي في حَجْرِي ما حَلَّتْ لي، إنّها ابْنَةُ أخي مِنَ الرَّضَاعَةِ، أرْضَعَتْنِي وأبا سَلَمَةَ ثُوَيْبَةُ، فَلا تَعْرِضْنَ عَلَيَّ بَناتِكُنَّ وَلا أخَوَاتِكُنَّ».

وَقالَ شُعَيْبٌ، عَنِ الزُّهْرِيِّ: قالَ عُرْوَةُ: ثُوَيْبَةُ أعْتَقَها أبُو لَهَبٍ.

[راجع: ٥١٠١]

70 – THE BOOK OF FOODS [MEALS]:

(1) CHAPTER. Statement of Allāh تَعَالَى:
"[O you who believe (in the Oneness of Allāh — Islamic Monotheism)] Eat of the lawful things that We have provided you with..." (V.2:172)
And His Statement:
"[O you who believe (in the Oneness of Allāh — Islamic Monotheism)] Spend of the good things which you have (legally) earned." (V.2:267)
And His Statement:
"[O (you) Messengers!] Eat of the *At-Ṭayyibāt* [all kinds of *Ḥalal* (lawful) foods which Allāh has made lawful (meat of slaughtered eatable animals, milk products fats, vegetables, fruits etc.)] and do righteous deeds. Verily, I am Well-Acquainted with what you do." (V.23:51)

5373. Narrated Abū Mūsā Al-Ash'arī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Give food to the hungry, pay a visit to the sick and release (set free) the one in captivity (by paying his ransom)."

5374. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The family of Muḥammad ﷺ did not eat their fill for three successive days till he died.

5375. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Once while I was in a state of fatigue (because of severe hunger), I met 'Umar

٧٠ - كتاب الأطعمة

(١) **بابُ** قَوْلِ اللهِ تَعالى: ﴿كُلُوا مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ﴾ الآية [البقرة: ١٧٢]. وَقَوْلِهِ: ﴿أَنفِقُوا مِن طَيِّبَٰتِ مَا كَسَبْتُمْ﴾ [البقرة: ٢٦٧] وَقَوْلِهِ: ﴿كُلُوا مِنَ الطَّيِّبَٰتِ وَاعْمَلُوا صَٰلِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾ [المؤمنون: ٥١].

٥٣٧٣ - حَدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: أخبَرَنا سُفْيانُ عَنْ مَنْصُورٍ عَنْ أبي وَائِلٍ، عَنْ أبي مُوسَى الأشْعَرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «أطْعِمُوا الجائِعَ، وعُودُوا المَرِيضَ، وفُكُّوا العانِيَ». قالَ سُفْيانُ: والعاني: الأسِيرُ. [راجع: ٣٠٤٦]

٥٣٧٤ - حَدَّثَنا يُوسُفُ بنُ عِيسَى: حدَّثنا مُحَمَّدُ بنُ فُضَيْلٍ عَنْ أبيهِ، عَنْ أبي حازِمٍ، عَنْ أبي هُرَيْرَةَ قالَ: ما شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ طَعامٍ ثَلاثَةَ أيَّامٍ حتَّى قُبِضَ.

٥٣٧٥ - وعَنْ أبي حازِمٍ، عَنْ أبي هُرَيْرَةَ قالَ: أصابَنِي جَهْدٌ شَدِيدٌ

bin Al-Khaṭṭāb, so I asked him to recite a Verse from Allāh's Book to me. He entered his house and interpreted it to me. (Then I went out and) after walking for a short distance, I fell on my face because of fatigue and severe hunger. Suddenly I saw Allāh's Messenger ﷺ standing by my head. He said, "O Abū Hurairah!" I replied, "*Labbaik*, O Allāh's Messenger, and *Sa'daik*!" Then he held me by the hand, and made me get up. Then he came to know what I was suffering from. He took me to his house, and ordered a big bowl of milk for me. I drank thereof and he said, "Drink more, O Abū Hirr!" So I drank again, whereupon he again said, "Drink more." So I drank more till my belly became full and looked like a bowl. Afterwards I met 'Umar and mentioned to him what had happened to me, and said to him, "Somebody, who had more right than you, O 'Umar, took over the case. By Allāh, I asked you to recite a Verse to me while I knew it better than you." On that 'Umar said to me, "By Allāh, if I admitted and entertained you, it would have been dearer to me than having nice red camels."

فَلَقِيتُ عُمَرَ بنَ الخَطَّابِ، فاسْتَقْرأْتُهُ آيَةً مِنْ كِتابِ اللهِ، فَدَخَلَ دارَهُ وفَتَحَها عَلَيَّ فَمَشَيْتُ غيرَ بَعيدٍ فخَرَرْتُ لوَجْهي مِنَ الجَهْدِ والجُوعِ، فإذَا رَسُولُ اللهِ ﷺ قائمٌ عَلى رأسِي فَقالَ: «يا أبا هُرَيْرَةَ»، فَقُلْتُ: لَبَّيْكَ رَسُولَ اللهِ وَسَعْدَيْكَ، فأخَذَ بيَدي فأقامَنِي وَعَرَفَ الَّذي بي، فانْطَلَقَ بي إلى رَحْلِهِ فأمَرَ لي بعُسٍّ مِنْ لَبنٍ فَشَرِبْتُ مِنْهُ ثُمَّ قالَ: «عُدْ فاشْرَبْ يا أبا هِرٍّ»، فَعُدْتُ فَشَرِبْتُ ثُمَّ قالَ: «عُدْ» فَعُدْتُ فَشَرِبْتُ حتَّى اسْتَوَى بَطْنِي فَصارَ كالقِدْحِ، قالَ: فَلَقِيتُ عُمَرَ وذَكَرْتُ لَهُ الَّذي كانَ مِنْ أمْري وَقُلْتُ لَهُ: تَوَلَّى ذٰلكَ مَنْ كانَ أحَقَّ بِهِ مِنْكَ يا عُمَرُ، وَاللهِ لَقَد اسْتَقْرأْتُكَ الآيَةَ ولأنا أقْرَأُ لَها مِنْكَ. قالَ عُمَرُ: وَاللهِ لأنْ أكُونَ أدْخَلْتُكَ أحَبُّ إلَيَّ مِنْ أنْ يَكُونَ لي مِثْلُ حُمْرِ النَّعَمِ.

[انظر: ٦٢٤٦، ٦٤٥٢]

(2) CHAPTER. One should mention the Name of Allāh on starting to eat, and one should eat with his right hand.

(٢) بابُ التَّسْمِيَةِ عَلى الطَّعامِ والأكْلِ باليَمِينِ

5376. Narrated 'Umar bin Abī Salama: I was a boy under the care of Allāh's Messenger ﷺ and my hand used to go around the dish while eating. So Allāh's Messenger ﷺ said to me, 'O boy! Mention the Name of Allāh and eat with your right hand, and eat of the dish what is nearer to you." Since then I have applied those instructions while eating.

٥٣٧٦ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: أخبَرَنا سُفْيانُ قالَ: الوَلِيدُ بنُ كَثِيرٍ أخْبرَني: أنَّهُ سَمِعَ وَهْبَ بنَ كَيْسانَ: أنَّهُ سَمِعَ عُمَرَ بنَ أبي سَلَمَةَ يَقُولُ: كُنْتُ غُلاماً في حَجْرِ رَسُولِ اللهِ ﷺ وكانَتْ يَدي تَطِيشُ في

(3) **CHAPTER. To eat of the dish what is nearer to you.**

Anas said: The Prophet ﷺ said, "Mention the Name of Allāh when you start eating, and every man should eat of the dish what is nearer to him".

5377. Narrated 'Umar bin Abī Salama who was the son of Umm Salama, the wife of the Prophet ﷺ: Once I ate a meal with Allāh's Messenger ﷺ and I was eating from all sides of the dish. So Allāh's Messenger ﷺ said to me, "Eat of the dish what is nearer to you."

5378. Narrated Wahb bin Kaisān Abī Nu'aim: A meal was brought to Allāh's Messenger ﷺ while his stepson 'Umar bin Abī Salama was with him. Allāh's Messenger ﷺ said to him, "Mention the Name of Allāh and eat of the dish what is nearer to you."

(4) **CHAPTER. Eating from around the dish while taking one's meal with someone else if he knows that his companion does not dislike that.**

5379. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A tailor invited Allāh's Messenger ﷺ to a

الصَّحْفَةِ، فَقالَ لي رَسُولُ اللهِ ﷺ: «يا غُلامُ سَمِّ اللهَ وكُلْ بِيَمِينِكَ وكُلْ مِمَّا يَلِيكَ»، فَمَا زَالَتْ تِلكَ طِعْمَتِي بَعْدُ. [انظر: ٥٣٧٧، ٥٣٧٨]

(٣) **بابُ الأكْلِ مِمَّا يَلِيهِ،**

وَقالَ أنَسٌ: قالَ النَّبِيُّ ﷺ: «اذْكُرُوا اسْمَ اللهِ، ولْيأكُلْ كلُّ رَجُلٍ مِمَّا يَلِيهِ».

٥٣٧٧ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثَنِي مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ مُحَمَّدِ ابنِ عَمْرِو بنِ حَلْحَلَةَ الدِّيلِيِّ، عَنْ وَهْبِ بنِ كَيْسانَ أبي نُعَيْمٍ، عَنْ عُمَرَ بنِ أبي سَلَمَةَ وَهُوَ ابنُ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ قالَ: أكَلْتُ يَوْماً مَعَ رَسُولِ اللهِ ﷺ طَعاماً فَجَعَلْتُ آكُلُ مِنْ نَوَاحِي الصَّحْفَةِ، فَقالَ لي رَسُولُ اللهِ ﷺ: «كُلْ مِمَّا يَلِيكَ». [راجع: ٥٣٧٦]

٥٣٧٨ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالكٌ، عَنْ وَهْبِ بنِ كَيْسانَ أبي نُعَيْمٍ قالَ: أُتِيَ رَسُولُ اللهِ ﷺ بطعامٍ وَمَعَهُ رَبِيبُهُ عُمَرُ بنُ أبي سَلَمَةَ فَقالَ: «سَمِّ اللهَ وكُلْ مِمَّا يَلِيكَ». [راجع: ٥٣٧٦]

(٤) **بابُ مَنْ تَتَبَّعَ حَوالَيِ القَصْعَةِ مَعَ صَاحِبِهِ إذَا لَمْ يَعْرِفْ مِنْهُ كَرَاهِيَةً**

٥٣٧٩ - **حدَّثَنا** قُتَيْبَةُ عَنْ مالكٍ،

meal which he had prepared. I went along with Allāh's Messenger ﷺ and saw him seeking to eat the pieces of gourd from the various sides of the dish. Since that day I have liked to eat gourd. 'Umar bin Abī Salama said: The Prophet ﷺ said to me, "Eat with your right hand."

عَنْ إِسحَاقَ بنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ: أنَّهُ سَمِعَ أنَسَ بنَ مالكٍ يَقُولُ: إنَّ خَيَّاطاً دَعا رَسُولَ اللهِ ﷺ لِطَعامٍ صَنَعَهُ، قالَ أنَسٌ: فَذَهَبْتُ مَعَ رَسُولِ اللهِ ﷺ فرأيْتُه يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوالَي القَصْعَةِ، قالَ: فَلَمْ أزَلْ أُحِبُّ الدُّبَّاءَ مِنْ يَوْمِئِذٍ. قالَ عُمَرُ بنُ أبي سَلَمَةَ: قالَ لي النَّبيُّ ﷺ: «كُلْ بِيَمِينِكَ». [راجع: ٢٠٩٢]

(5) CHAPTER. To eat with one's right hand, and to start with the right side in doing other things, etc.

(٥) بابُ التَّيَمُّنِ في الأكْلِ وغَيرِهِ

5380. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to love to start doing things from the right side whenever possible, in performing ablution, putting on his shoes, and combing his hair. (Al-Ash'ath said: The Prophet ﷺ used to do so in all his affairs.)

٥٣٨٠ - حدَّثَنا عَبْدَانُ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا شُعْبَةُ، عَنْ أشْعَثَ، عَنْ أبيهِ، عَنْ مَسْرُوقٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبيُّ ﷺ يُحِبُّ التَّيَمُّنَ ما اسْتَطاعَ في طُهُورِهِ وَتَنَعُّلِهِ وَتَرَجُّلِهِ، وكانَ قالَ بوَاسِطٍ قَبْلَ هٰذَا: في شأْنِهِ كُلِّهِ. [راجع: ١٦٨]

(6) CHAPTER. Whoever ate till he was satisfied.

(٦) بابٌ: مَنْ أكَلَ حتَّى شَبِعَ

5381. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Abū Ṭalḥa said to Umm Sulaim, "I have heard the voice of Allāh's Messenger ﷺ which was feeble, and I think that he is hungry. Have you got something (to eat)?" She took out some loaves of barley bread, then took her face-covering sheet and wrapped the bread in part of it, and pushed it under my garment and turned the rest of it around my body and sent me to Allāh's Messenger ﷺ. I went with that, and found

٥٣٨١ - حدَّثَنا إسْماعِيلُ: حدَّثَني مالكٌ، عَنْ إسحاق بنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ: أنَّهُ سَمِعَ أنَسَ بنَ مالكٍ يَقُولُ: قالَ أبو طَلْحَةَ لأُمِّ سُلَيْمٍ: لَقَدْ سَمِعْتُ صوتَ رَسُولِ اللهِ ﷺ ضَعِيفاً أعْرِفُ فِيهِ الجُوعَ، فَهَلْ عِنْدَكِ مِنْ شَيْءٍ؟ فأخْرَجَتْ أقْراصاً

Allāh's Messenger ﷺ in the mosque with some people. I stood up near them, and Allāh's Messenger ﷺ asked me, "Have you been sent by Abū Ṭalḥa?" I said, "Yes." He asked, "With some food (for us)?" I said, "Yes." Then Allāh's Messenger ﷺ said to all those who were with him, "Get up!" He set out (and all the people accompanied him) and I proceeded ahead of them till I came to Abū Ṭalḥa. Abū Ṭalha then said, "O Umm Sulaim! Allāh's Messenger ﷺ has arrived along with the people, and we do not have food enough to feed them all." She said, "Allāh and His Messenger know better." So Abū Ṭalḥa went out till he met Allāh's Messenger ﷺ. Then Abū Ṭalḥa and Allāh's Messenger ﷺ came and entered the house. Allāh's Messenger ﷺ said, "Umm Sulaim! Bring whatever you have." She brought that very bread. The Prophet ﷺ ordered that it be crushed into small pieces, and Umm Sulaim pressed a skin of butter on it. Then Allāh's Messenger ﷺ said whatever Allāh wished him to say (to bless the food) and then added, "Admit ten (men)." So they were admitted, ate their fill and went out. The Prophet ﷺ then said, "Admit ten (more)." They were admitted, ate their fill, and went out. He then again said, "Admit ten more!" They were admitted, ate their fill, and went out. He admitted ten more, and so all those people ate their fill, and they were eighty men.

مِنْ شَعِيرٍ ثُمَّ أَخْرَجَتْ خِماراً لَهَا فَلَفَّتِ الخُبزَ بِبَعْضِهِ ثُمَّ دَسَّتْهُ تَحْتَ ثَوْبِي وَرَدَّتْنِي بِبَعْضِهِ، ثُمَّ أَرْسَلَتْنِي إِلى رَسُولِ اللهِ ﷺ، قالَ: فَذَهَبْتُ بِهِ فَوَجَدْتُ رَسُولَ اللهِ ﷺ في المَسْجِدِ وَمَعَهُ النَّاسُ فَقُمْتُ عَلَيْهِمْ، فَقالَ لي رَسُولُ اللهِ ﷺ: «آرْسَلَكَ أبو طَلْحَةَ؟» فَقُلْتُ: نَعَمْ، قالَ: «بِطَعامٍ؟» قالَ: فَقُلْتُ: نَعَمْ، فَقالَ رَسُولُ اللهِ ﷺ لِمَنْ مَعَهُ: «قُومُوا»، فانْطَلَقَ وانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أَبا طَلْحَةَ، فَقالَ أبو طَلْحَةَ: يا أُمَّ سُلَيْمٍ قَدْ جاءَ رَسُولُ اللهِ ﷺ بالنَّاسِ وَلَيْسَ عِنْدَنا مِنَ الطَّعامِ ما نُطْعِمُهُمْ، فَقالَتْ: اللهُ وَرَسُولُهُ أَعْلَمُ، قالَ: فانْطَلَقَ أَبو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللهِ ﷺ فأَقْبَلَ أبو طَلْحَةَ ورَسُولُ اللهِ ﷺ حَتَّى دخلا، فقَالَ رسول اللهِ ﷺ: «هَلُمِّي يا أُمَّ سُلَيْمٍ ما عِنْدَكِ»، فأَتَتْ بِذَلِكَ الخُبزِ، فأَمَرَ بِهِ فَفُتَّ، وَعَصَرَتْ عليهِ أُمُّ سُلَيْمٍ عُكَّةً لَهَا فأَدَمَتْهُ، ثُمَّ قالَ فِيهِ رَسُولُ اللهِ ﷺ ما شاءَ اللهُ أَنْ يَقُولَ، ثُمَّ قالَ: «ائذَنْ لِعَشَرَةٍ»، فأَذِنَ لَهُمْ فأَكَلُوا حَتَّى شَبِعُوا، ثُمَّ خَرَجُوا، ثُمَّ قالَ: «ائْذَنْ لِعَشَرَةٍ» فأَذِنَ لَهُمْ فأَكَلُوا حَتَّى شَبِعُوا، ثُمَّ خَرَجُوا، ثُمَّ قالَ: «ائْذَنْ لِعَشَرَةٍ»، فأَذِنَ لَهُمْ فأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا، ثُمَّ أَذِنَ لِعَشَرَةٍ

فأكل القَوْمُ كُلُّهُمْ وَشَبِعُوا، والقَوْمُ ثَمانُونَ رَجُلاً.

٥٣٨٢ - حدَّثنا مُوسَى: حدَّثنا مُعْتَمِرٌ، عَنْ أبيهِ قالَ: وَحدَّثَ أبو عُثْمانَ أيْضاً عَنْ عَبْدِ الرَّحمٰنِ بنِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا مَعَ النَّبيِّ ﷺ ثَلاثِينَ وَمِائَةً، فَقالَ النَّبيُّ ﷺ: «هَلْ مَعَ أحَدٍ مِنْكُمْ طَعامٌ؟» فإذَا مَعَ رَجُلٍ صَاعٌ مِنْ طَعامٍ أوْ نَحْوُهُ فَعُجِنَ، ثُمَّ جاءَ رَجُلٌ مُشْرِكٌ مُشْعانٌّ طَويلٌ بغنَمٍ يَسُوقُها، فَقالَ النَّبيُّ ﷺ: «أبَيْعٌ أمْ عَطِيَّةٌ؟ أوْ قالَ: هِبَةٌ؟» قالَ: لا، بَلْ بَيْعٌ، قالَ: فاشْتَرَى مِنْهُ شاةً فَصُنِعَتْ، فأمَرَ نَبيُّ اللهِ ﷺ بِسَوَادِ البَطْنِ يُشْوَى، وَايمُ اللهِ ما مِنَ الثَّلاثِينَ وَمائَةٍ إلَّا قَدْ حَزَّ لَهُ حُزَّةً مِنْ سَوَادِ بَطْنِها، إنْ كانَ شاهِداً أعْطاها إيَّاهُ، وإنْ كانَ غائباً خَبأَها لَهُ، ثُمَّ جَعَلَ فِيها قَصْعَتَينِ فأكَلْنا أجْمَعُونَ وَشَبِعْنا وَفَضَلَ في القَصْعَتَيْنِ، فَحَمَلْتُهُ عَلى البَعِيرِ أوْ كَمَا قالَ. [راجع: ٢٢١٦]

5382. Narrated 'Abdur-Raḥmān bin Abū Bakr رَضِيَ اللهُ عَنْهُما: We were one hundred and thirty men sitting with the Prophet ﷺ. The Prophet ﷺ said, "Have anyone of you any food with him?" It happened that one man had one *Ṣā'* of wheat flour (or so) which was turned into dough then. After a while a tall lanky *Mushrik* (pagan) came, driving some sheep. The Prophet ﷺ asked, "Will you sell us (a sheep), or give (it to) us as a gift?" The *Mushrik* (pagan) said, "No, but I will sell it." So the Prophet ﷺ bought from him a sheep which was slaughtered, and then the Prophet ﷺ ordered that the liver, the kidneys, lungs and heart, etc., of that sheep be roasted. By Allāh, none of those one hundred and thirty men but had his share of those things. The Prophet ﷺ gave to those who were present, and also kept a share for those who were absent. He then served that cooked sheep in two big trays and we all ate together our fill; yet, there remained a part of it in those two trays which I carried on the camel.

٥٣٨٣ - حدَّثنا مُسْلِمٌ: حدَّثنا وُهَيْبٌ: حدَّثنا مَنْصُورٌ، عَنْ أُمِّهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: تُوُفِّيَ النَّبيُّ ﷺ حِينَ شَبِعْنا مِنَ الأسْوَدَيْنِ: التَّمْرِ والمَاءِ. [انظر: ٥٤٤٢]

5383. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ died when we had satisfied our hunger with the two black things, i.e. dates and water.

(٧) بابٌ: ﴿لَيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ﴾ [النور: ٦١]

(7) CHAPTER. "There is no restriction on the blind..." (V.24:61)

An-Nahd (i.e. the custom of collecting food by different persons to make one meal to be eaten by all of them together) and the gathering together by a group of persons to share a meal.

والنِّهْدُ وَالاجتماعُ عَلَى الطَّعَامِ.

5384. Narrated Suwaid bin An-Nu'mān: We went out with Allāh's Messenger ﷺ to Khaibar, and when we were at Aṣ-Ṣahbā', (Yaḥyā, a subnarrator said, "Aṣ-Ṣahbā' is a place at a distance of one day's journey to Khaibar)." Allāh's Messenger ﷺ asked the people to bring there food, but there was nothing with the people except *Sawīq*. So we all chewed and ate of it. Then the Prophet ﷺ asked for some water and he rinsed his mouth, and we too, rinsed our mouths. Then he led us in the *Maghrib* prayer without performing ablution (again).

٥٣٨٤ - حدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: قالَ يَحْيَى بنُ سَعيدٍ: سَمِعْتُ بُشَيرَ بنَ يَسارٍ يَقُولُ: حدَّثَنا سُوَيْدُ بنُ النُّعْمانِ قالَ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ إلى خَيْبَرَ فَلَمَّا كُنا بالصَّهْباءِ، قالَ يَحْيَى: وَهيَ مِنْ خَيْبَرَ عَلى رَوْحَةٍ، دَعا رَسُولُ اللهِ ﷺ بِطَعامٍ فَمَا أُتِيَ إلَّا بِسَوِيقٍ فَلُكْناهُ فأكَلْنَا مِنْهُ، ثُمَّ دَعا بِماءٍ فَمَضْمَضَ وَمَضْمَضْنا، فَصَلَّى بِنا المَغْرِبَ ولَمْ يَتَوَضَّأْ. قالَ سُفيانُ: سَمِعْتُهُ مِنْهُ عَوْداً وَبَدْءاً. [راجع: ٢٠٩]

(8) CHAPTER. Thin bread and eating at an eating table, or a dining table.

(٨) بابُ الخُبزِ المُرَقَّقِ والأكْلِ عَلى الخِوَانِ والسُّفْرَة

5385. Narrated Qatāda: We were in the company of Anas whose baker was with him. Anas said: "The Prophet ﷺ did not eat thin bread, or a roasted sheep till he met Allāh (died)."

٥٣٨٥ - حدَّثَنَا مُحَمَّد بن سِنانٍ: حدَّثَنا هَمَّامٌ عَنْ قَتادَةَ قالَ: كُنّا عِنْدَ أنسٍ وَعِنْدَهُ خَبَّازٌ لَهُ فَقالَ: ما أكَلَ النَّبِيُّ ﷺ خُبزاً مُرَقَّقاً وَلا شاةً مَسْمُوطَةً حتَّى لَقِيَ اللهَ. [انظر: ٥٤٢١، ٦٤٥٧]

5386. Narrated Anas رَضِيَ اللهُ عَنْهُ: To the best of my knowledge, the Prophet ﷺ did not take his meals in a big tray at all, nor did he ever eat well-baked thin bread, nor did he ever eat at a dining table.

٥٣٨٦ - حدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا مُعاذُ بنُ هِشامٍ قالَ: حدَّثَني أبي، عَنْ يُونُسَ: قالَ عَلِيٌّ هُوَ الإسْكافُ، عَنْ قَتادَةَ عَنْ أنَسٍ

رَضِيَ اللهُ عَنْهُ قالَ: ما عَلِمْتُ النَّبِيَّ ﷺ أكَلَ عَلى سُكُرُّجَةٍ قَطُّ، وَلا خُبِزَ لَهُ مُرَقَّقٌ قَطُّ، وَلا أكَلَ عَلى خِوَانٍ قَطُّ. قِيلَ لقَتَادَةَ: فَعَلامَ مَا كانُوا يأكُلُونَ؟ قالَ: عَلى السُّفَرِ. [انظر: ٥٤١٥، ٦٤٥٠]

5387. Narrated Anas: The Prophet ﷺ halted to consummate his marriage with Ṣafiyya. I invited the Muslims to his wedding banquet. He ordered that leather dining sheets be spread. Then dates, dried yoghourt and butter were put on those sheets. Anas added: The Prophet ﷺ consummated his marriage with Ṣafiyya (during a journey) whereupon *Ḥais* (sweet dish) was served on a leather dining sheet.

٥٣٨٧ - حدَّثَنَا ابنُ أبي مَرْيَمَ: أخْبَرَنا مُحَمَّدُ بنُ جَعْفَرٍ: أخْبَرَنَا حُمَيْدٌ أنَّهُ سَمِعَ أنَساً يَقُولُ: قامَ النَّبِيُّ ﷺ يَبْني بِصَفِيَّةَ فَدَعَوْتُ المُسْلِمِينَ إلى وَلِيمَتِهِ، أمَرَ بالأنْطاعِ فَبُسِطَتْ فأُلْقِيَ عَلَيْها التَّمْرُ والأقِطُ والسَّمْنُ. وقالَ عَمْرٌو عَنْ أنَسٍ: بَنَى بِها النَّبِيُّ ﷺ ثُمَّ صَنَعَ حَيْساً في نِطَعٍ. [راجع: ٣٧١]

5388. Narrated Wahb bin Kaisān: The people of Shām taunted 'Abdullāh bin Az-Zubair by calling him "The son of *Dhātun-Niṭaqain*" (the woman who has two waist-belts). (His mother) Asmā' said to him, "O my son! They taunt you with *'Niṭaqain'*. Do you know what *An-Niṭaqain* were? That was my waist-belt which I divided in two parts. I tied the water skin of Allāh's Messenger ﷺ with one part, and with the other part I tied his food container."

٥٣٨٨ - حدَّثَنَا مُحَمَّدٌ: أخْبَرَنا أبو مُعاوِيَةَ: حدَّثَنا هِشامٌ، عَنْ أبِيهِ وَعَنْ وَهْبِ بنِ كَيْسانَ قالَ: كانَ أهْلُ الشَّامِ يُعَيِّرُونَ ابنَ الزُّبَيرِ، يَقُولُونَ: يا ابنَ ذاتِ النِّطاقَيْنِ، فَقالَتْ لَهُ أسْماءُ: يا بُنَيَّ إنَّهُمْ يُعَيِّرُونَكَ بالنِّطاقَيْنِ، هَلْ تَدْرِي ما كانَ النِّطاقَيْنِ؟ إنَّما كانَ نِطاقي شَقَقْتُهُ نِصْفَينِ، فأوْكَيْتُ قِرْبَةَ رَسُولِ اللهِ ﷺ بأحَدِهِمَا وَجَعَلْتُ في سُفْرَتِهِ آخَرَ، قالَ: فَكانَ أهْلُ الشَّامِ إذَا عَيَّرُوهُ بالنِّطاقَينِ يَقُولُ: إيهاً والإلَه، تِلْكَ شَكاةٌ ظاهِرٌ عَنْكَ عارُها. [راجع: ٢٩٧٩]

5389. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما that his aunt Umm Ḥufaid bint Al-Ḥarith bin Ḥazn presented to the Prophet ﷺ butter, dried yoghourt and mastigures. The Prophet ﷺ invited the people to those mastigures and they were eaten on his dining sheet, but the Prophet ﷺ did not eat of it, as if he disliked it. Nevertheless, if it was unlawful to eat that, the people would not have eaten it on the dining sheet of the Prophet ﷺ nor would he have ordered that they be eaten.

٥٣٨٩ - حدَّثَنا أبو النُّعمانِ: حدَّثَنا أبو عَوانَةَ، عَنْ أبي بِشْرٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عنِ ابنِ عَبَّاسٍ: أنَّ أُمَّ حُفَيْدٍ بِنْتَ الحارِثِ بنِ حَزْنٍ خالَةَ ابنِ عَبَّاسٍ أهْدَتْ إلى النَّبيِّ ﷺ سَمْناً وأقِطاً وأضُبّاً، فَدَعا بِهِنَّ فأُكِلْنَ عَلى مائدَتِهِ وتَرَكَهُنَّ النَّبيُّ ﷺ كَالمُتَقَذِّرِ لَهُنَّ، ولَوْ كُنَّ حَراماً ما أُكِلْنَ عَلى مائدَةِ النَّبيِّ ﷺ ولا أمَرَ بأكْلِهِنَّ.

[راجع: ٢٥٧٥]

(9) CHAPTER. *As-Sawīq*.[1]

(٩) بابُ السَّوِيقِ

5390. Narrated Suwaid bin An-Nū'mān that while they were with the Prophet ﷺ at Aṣ-Ṣahbā' which was at a distance of one day's journey from Khaibar, the *Ṣalāt* (prayer) became due, and the Prophet ﷺ asked the people for food but there was nothing with the people except *Sawīq*. He ate of it and we ate along with him, and then he asked for water and rinsed his mouth (with it), and then offered the (*Maghrib*) *Ṣalāt* (prayer) and we too offered the *Ṣalāt* (prayer) but the Prophet ﷺ did not perform ablution (again after eating the *Sawīq*).

٥٣٩٠ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حمَّادٌ، عَنْ يَحْيَى، عَنْ بُشَيْرِ بنِ يَسارٍ، عَنْ سُوَيْدِ بنِ النُّعْمانِ أنَّهُ أخْبرَهُ أنَّهُمْ كانُوا مَعَ النَّبيِّ ﷺ بالصَّهْباءِ وَهيَ عَلى رَوْحَةٍ مِنْ خَيْبَر، فَحَضَرَتِ الصَّلاةُ فَدَعا بِطَعامٍ فَلَمْ يَجِدْهُ إلَّا سَوِيقاً فلاكَ مِنْهُ فَلُكْنا مَعَهُ، ثُمَّ دَعا بِماءٍ فَمَضْمَضَ، ثُمَّ صَلَّى وصَلَّيْنا ولَمْ يَتَوَضَّأْ.

[راجع: ٢٠٩]

(10) CHAPTER. The Prophet ﷺ never used to eat anything unless it was named for him so that he might know what it was.

(١٠) بابٌ ما كانَ النَّبيُّ ﷺ لا يأكُلُ حتَّى يُسَمَّى لهُ فيَعْلَمَ ما هُوَ؟

5391. Narrated Khālid bin Al-Walīd رَضِيَ اللهُ عَنْهُ that he went with Allāh's Messenger ﷺ to the house of Maimūna, who was his and Ibn 'Abbās' aunt. He found with her a roasted mastigure which her sister Ḥufaida bint Al-Ḥārith had brought from Najd.

٥٣٩١ - حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ أبو الحَسَنِ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا يُونُسُ عَنِ الزُّهْريِّ قالَ: أخْبرَني أبو أُمامَةَ بنُ سَهْلِ بنِ حُنَيْفٍ الأنْصاريُّ

(1) (Ch. 9) *As-Sawīq*: See the glossary.

Maimūna presented the mastigure before Allāh's Messenger ﷺ who rarely used to eat any (unfamiliar) food unless it was described and named for him. (But that time) Allāh's Messenger ﷺ stretched his hand towards the (meat of the) mastigure whereupon a lady from among those who were present, said, "You should inform Allāh's Messenger ﷺ of what you have presented to him. O Allāh's Messenger! It is the meat of a mastigure." So Allāh's Messenger ﷺ withdrew his hand from the meat of the mastigure. Khālid bin Al-Walīd said, "O Allāh's Messenger! Is this unlawful to eat?" Allāh's Messenger ﷺ replied, "No, but it is not found in the land of my people, so I do not like it." Khālid said, "Then I pulled the mastigure (meat) towards me and ate it while Allāh's Messenger ﷺ was looking at me.

أنَّ ابنَ عَبَّاسٍ أخْبَرَهُ أنَّ خالِدَ بنَ الوَلِيدِ الَّذي يُقالُ لَهُ: سَيْفُ اللهِ، أخْبَرَهُ أنَّهُ دَخَلَ مَعَ رَسُولِ اللهِ ﷺ عَلَى مَيْمُونَةَ وَهيَ خالَتُهُ وَخالَةُ ابنِ عَبَّاسٍ، فَوَجَدَ عِنْدَها ضَبّاً مَحْنُوذاً قَدِمَتْ بِهِ أخْتُها حُفَيْدَةُ بِنْتُ الحارِثِ مِنْ نَجْدٍ، فَقَدَّمَتِ الضَّبَّ لِرَسُولِ اللهِ ﷺ وكانَ قَلَّما يُقدِّمُ يَدَهُ لِطَعامٍ حتَّى يُحَدَّثَ بِهِ ويُسَمَّى لَهُ، فأهْوَى رَسُولُ اللهِ ﷺ يَدَهُ إلى الضَّبِّ، فَقالَتِ امْرأَةٌ مِنَ النِّسْوَةِ الحُضُورِ: أخْبِرْنَ رَسُولَ اللهِ ﷺ ما قَدَّمْتُنَّ لَهُ، هُوَ الضَّبُّ يا رَسُولَ اللهِ، فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَهُ عَنِ الضَّبِّ، فَقالَ خالِدُ بنُ الوَلِيدِ: أحَرامٌ الضَّبُّ يا رَسُولَ اللهِ؟ قالَ: «لا وَلٰكِنْ لَمْ يَكُنْ بأرْضِ قَوْمي، فأجِدُني أعافُهُ»، قالَ خالِدٌ: فاجْتَرَرْتُهُ فأكَلْتُهُ، وَرَسُولُ اللهِ ﷺ يَنْظُرُ إليَّ.

[انظر: ٥٤٠٠، ٥٥٣٧]

(11) CHAPTER. The food of one person is sufficient for two persons.

(١١) بابٌ: طَعامُ الوَاحِدِ يَكْفِي الاثْنَيْنِ،

5392. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The food of two persons is sufficient for three, and the food of three persons is sufficient for four persons."

٥٣٩٢ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، وحَدَّثَنا إسْماعِيلُ: حدَّثَني مالِكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «طَعامُ الاثْنَينِ كافِي الثَّلاثَةِ، وطَعامُ الثَّلاثَةِ كافِي الأرْبَعَةِ».

(12) CHAPTER. A believer eats in one intestine (i.e., he is satisfied with a little food).

(١٢) **بابٌ: المُؤمِنُ يأكُلُ في مِعًى واحِدٍ، فِيْهِ أبو هريرة عَنْ النَّبيِّ ﷺ**

5393. Narrated Nāfi': Ibn 'Umar never used to take his meal unless a poor man was called to eat with him. One day I brought a poor man to eat with him, the man ate too much, whereupon Ibn 'Umar said, "O Nāfi'! Don't let this man enter my house, for I heard the Prophet ﷺ saying, "A believer eats in one intestine (is satisfied with a little food), and a *Kāfir* (disbeliever) eats in seven intestines (eats much food)."

٥٣٩٣ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا عَبْدُ الصَّمَدِ: حدَّثَنا شُعْبَةُ، عَنْ وَاقِدِ بنِ مُحَمَّدٍ، عَنْ نافِعٍ قالَ: كانَ ابنُ عُمَرَ لا يأكُلُ حتَّى يُؤْتى بِمسْكِينٍ يأكُلُ مَعَهُ، فَأَدْخَلْتُ رَجُلاً يَأكُلُ مَعَهُ فأكَلَ كَثِيراً فَقالَ: يا نافِعُ، لا تُدْخِلْ هٰذَا عَلَيَّ، سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «المُؤمِنُ يأكُلُ في مِعًى وَاحِدٍ، والكافِرُ يأكُلُ في سَبْعَةِ أمْعاءٍ».

[انظر: ٥٣٩٤]

5394. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "A believer eats in one intestine (is satisfied with a little food); and a *Kāfir* (disbeliever) or a hypocrite eats in seven intestines (eats too much)."

٥٣٩٤ - حدَّثَنا مُحَمَّدُ بنُ سَلامٍ: أخبرَنا عَبْدَةُ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: قالَ رَسُولُ اللهِ ﷺ: «إنَّ المُؤْمِنَ يأكُلُ في مِعًى وَاحِدٍ، وإنَّ الكافِرَ أوِ المُنافِقَ - فَلا أدْرِي أيَّهُما قالَ عُبَيْدُ اللهِ - يأكُلُ في سَبْعَةِ أمْعاءٍ».

[راجع: ٥٣٩٣]

وَقالَ ابنُ بُكَيرٍ: حدَّثَنا مالكٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ عَنِ النَّبيِّ ﷺ بِمِثْلِهِ. [انظر: ٥٣٩٥]

5395. Narrated 'Amr: Abū Nahīk was an avaricious eater. Ibn 'Umar said to him, "Allāh's Messenger ﷺ said, "A *Kāfir* (disbeliever) eats in seven intestines (eats much)." On that Abū Nahīk said, "But I believe in Allāh and His Messenger ﷺ."

٥٣٩٥ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو قالَ: كانَ أبو نَهِيكٍ رَجُلاً أكُولاً، فَقالَ لَهُ ابنُ عُمَرَ: إنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ الكافِرَ يأكُلُ في سَبْعَةِ أمْعاءٍ»،

فَقالَ: فأنا أُومِنُ باللهِ ورَسُولِهِ.
[راجع: ٥٣٩٤]

5396. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A Muslim eats in one intestine (i.e. he is satisfied with a little food) while a *Kāfir* (disbeliever) eats in seven intestines (eats much)."

٥٣٩٦ - **حدَّثنا** إسْماعِيلُ: حدَّثني مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يأكُلُ المُسْلِمُ في مِعًى وَاحِدٍ، والكافِرُ يأكُلُ في سَبْعَةِ أمْعاءٍ». [انظر: ٥٣٩٧]

5397. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man used to eat much, but when he embraced Islām, he started eating less. That was mentioned to the Prophet ﷺ who then said, "A believer eats in one intestine (is satisfied with a little food) and a *Kāfir* (disbeliever) eats in seven intestines (eats much)."

٥٣٩٧ - **حدَّثنا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا شُعْبَةُ، عَنْ عَدِيِّ بنِ ثابِتٍ، عَنْ أبي حازِمٍ، عَنْ أبي هُرَيْرَةَ: أنَّ رَجُلاً كانَ يأكُلُ أكْلاً كَثِيراً، فأسْلَمَ فَكانَ يأكُلُ أكْلاً قَلِيلاً. فَذُكِرَ ذلكَ للنَّبيِّ ﷺ فَقالَ: «إنَّ المُؤْمِنَ يأكُلُ في مِعًى واحِدٍ، والكافِرُ يأكُلُ في سَبْعَةِ أمْعاءٍ».
[راجع: ٥٣٩٦]

(13) CHAPTER. To eat while leaning (against something).

(١٣) بابُ الأكْلِ مُتَّكِئاً

5398. Narrated Abū Juhaifa: Allāh's Messenger ﷺ said, "I do not take my meals while leaning (against something)."

٥٣٩٨ - **حدَّثنا** أبو نُعَيْمٍ: حدَّثنا مِسْعَرٌ، عَنْ عَليِّ بنِ الأقْمَرِ: سَمِعْتُ أبا جُحَيْفَةَ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «إنِّي لا آكُلُ مُتَّكِئاً». [انظر: ٥٣٩٩]

5399. Narrated Abū Juhaifa: While I was with the Prophet ﷺ, he said to a man who was with him, "I do not take my meals while leaning."

٥٣٩٩ - **حدَّثني** عُثْمانُ بنُ أبي شَيْبَةَ: أخبرَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ عليِّ بنِ الأقْمَرِ، عَنْ أبي جُحَيْفَةَ قالَ: كُنْتُ عِنْدَ النَّبيِّ ﷺ فقالَ لِرَجُلٍ

عِنْدَهُ: «لا آكُلُ وأنا مُتَّكِئٌ».

[راجع: ٥٣٩٨]

(14) CHAPTER. (What is said regarding) roasted (meat).
And Allāh said: "He hastened to entertain them with a roasted calf." (V.11:69)

(١٤) **بابُ** الشِّوَاءِ، وقَوْلِ اللهِ تَعالَىٰ: ﴿جَآءَ بِعِجۡلٍ حَنِيذٍ﴾ [هود: ٦٩] أيْ مَشْوِيٍ،

5400. Narrated Khālid bin Al-Walīd رَضِيَ اللهُ عَنْهُ "A roasted mastigure was brought to the Prophet ﷺ who stretched his hand towards it to eat it. But it was said to him, "It is a mastigure." So he withdrew his hand. Khālid asked, "Is it unlawful to eat?" the Prophet ﷺ said, "No, but it is not found in the land of my people and that is why I do not like eating it." So Khālid started eating (it) while Allāh's Messenger ﷺ was looking at him.

٥٤٠٠ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا هِشامُ بنُ يُوسُفَ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أبي أُمامَةَ بنِ سَهْلٍ، عَنِ ابنِ عَبَّاسٍ، عَنْ خالِدِ بنِ الوَلِيدِ قالَ: أُتِيَ النَّبِيُّ ﷺ بِضَبٍّ مَشْوِيٍّ، فأهْوَىٰ إلَيْهِ لِيأكُلَ فَقِيلَ لَهُ: إنَّهُ ضَبٌّ، فأمْسَكَ يَدَهُ، فَقالَ خالِدٌ: أحَرامٌ هُوَ؟ قالَ: «لا، ولٰكِنَّهُ لا يَكُونُ بأرْضِ قَوْمِي، فأجِدُني أعافُهُ»، فأكَلَ خالِدٌ ورَسُولُ اللهِ ﷺ يَنْظُرُ. قالَ مالِكٌ، عَنِ ابنِ شِهابٍ: بِضَبٍّ مَحْنُوذٍ. [راجع: ٥٣٩١]

(15) CHAPTER. *'Al-Khazīra'* (a kind of dish prepared from white flour with fat).

An-Naḍr said: *'Al-Khazīra'* (is prepared) from bran while *'Al-Ḥarīra'* is prepared from milk.

(١٥) **بابُ الخَزِيرَةِ،**

قالَ النَّضْرُ: الخَزِيرَةُ مِنَ النُّخالَةِ، والحَرِيرَةُ مِنَ اللَّبَنِ.

5401. Narrated 'Itbān bin Mālik, who witnessed the Badr Battle and was from the *Anṣār*, that he came to the Prophet ﷺ and said, "O Allāh's Messenger! I have lost my eyesight and I lead my people in the *Ṣalāt* (prayer) (as an *Imām*). When it rains, the valley which is between me and my people, flows with water, and then I cannot go to their mosque to lead them in the *Ṣalāt*

٥٤٠١ - **حدَّثَني** يَحْيَىٰ بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني مَحْمُودُ بنُ الرَّبِيعِ الأنْصارِيُّ: أنَّ عِتْبانَ بنَ مالِكٍ، وكانَ مِنْ أصحابِ النَّبِيِّ ﷺ مِمَّنْ شَهِدَ بَدْراً مِنَ الأنْصارِ أنَّهُ أتَى

(prayer). O Allāh's Messenger ! I wish that you could come and offer *Ṣalāt* (prayer) in my house so that I may take it as a praying place. The Prophet ﷺ said, "If Allāh will, I will do that." The next morning, soon after the sun had risen, Allāh's Messenger ﷺ came with Abū Bakr. The Prophet ﷺ asked for the permission to enter and I admitted him. The Prophet ﷺ had not sit till he had entered the house and said to me, "Where do you like me to offer *Ṣalāt* (prayer) in your house?" I pointed at a place in my house whereupon he stood and said, "*Allāhu Akbar*." We lined behind him and he offered two *Rak'āt* and finished it with *Taslīm*. We then requested him to stay for a special meal of *Khazīra* which we had prepared. A large number of men from the adjoining area gathered in the house. One of them said, "Where is Mālik bin Ad-Dukhshun?" Another man said, "He is a hypocrite and does not love Allāh and His Messenger." The Prophet ﷺ said, "Do not say so. Haven't you seen that he has said: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) seeking Allāh's Countenance (i.e. for Allāh's sake only)? The man said, "Allāh and His Messenger ﷺ know better, but we have always seen him mixing with hypocrites and giving them advice." The Prophet ﷺ said, "Allāh has forbidden the (Hell) Fire for those who testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh)' seeking Allāh's Countenance (i.e. for Allāh's sake only)." (See H. 425)

النَّبِيَّ ﷺ فَقالَ: يا رَسُولَ اللهِ، إني أنْكَرْتُ بَصَرِي وأنا أُصَلِّي لِقَوْمِي، فإذَا كانَتِ الأمْطارُ سالَ الوَادي الَّذي بَيْنِي وَبَيْنَهُمْ لَمْ أسْتَطِعْ أنْ آتِيَ مَسْجِدَهُمْ فأُصَلِّيَ لَهُمْ، فَوَدِدْتُ يا رَسُولَ اللهِ أنَّكَ تأتِي فَتُصَلِّي في بَيْتِي فأتَّخِذُهُ مُصَلًّى، فَقالَ: «سأفْعَلُ إنْ شاءَ اللهُ». قالَ عِتْبَانُ: فَغَدَا عَلَيَّ رَسُولُ اللهِ ﷺ وأبو بَكْرٍ حِينَ ارْتَفَعَ النَّهارُ، فاسْتَأذَنَ النَّبِيُّ ﷺ فأذِنْتُ لَهُ، فَلَمْ يَجْلِسْ حتَّى دَخَلَ البَيْتَ ثُمَّ قالَ لِي: «أيْنَ تُحِبُّ أنْ أُصَلِّيَ مِنْ بَيْتِكَ؟» فأشَرْتُ إلى ناحِيَةٍ مِنَ البَيْتِ، فقامَ النَّبِيُّ ﷺ فَكَبَّرَ فَصَفَفْنا فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ، وَحَبَسْناهُ عَلى خَزِيرٍ صَنَعْناهُ، فَثابَ في البَيْتِ رِجالٌ مِنْ أهْلِ الدَّارِ ذَوُو عَدَدٍ فاجْتَمَعُوا فَقالَ قائِلٌ مِنْهُمْ: أيْنَ مالِكُ بنُ الدُّخْشُنِ؟ فَقالَ بَعْضُهُمْ: ذٰلكَ مُنافِقٌ لا يُحِبُّ اللهَ وَرَسُولَهُ، قالَ النَّبِيُّ ﷺ: «لا تَقُلْ، ألا تَرَاهُ قالَ: لا إلٰهَ إلَّا اللهُ، يُرِيدُ بذٰلكَ وَجْهَ اللهِ؟» قالَ: اللهُ وَرَسُولُهُ أعْلَمُ. قالَ: قُلْنا: فإنَّا نَرَى وَجْهَهُ وَنَصِيحَتَهُ إلى المُنافِقِينَ، فَقالَ: «فإنَّ اللهَ حَرَّمَ عَلى النَّارِ مَنْ قالَ: لا إلٰهَ إلَّا اللهُ، يَبْتَغِي بذٰلكَ وَجْهَ اللهِ». قالَ ابنُ شِهابٍ: ثُمَّ سألْتُ الحُصَيْنَ ابنَ مُحَمَّدٍ الأنْصارِيَّ

أحَدَ بَنِي سالِمٍ وكانَ مِنْ سَرَاتِهِمْ عَنْ حَدِيثِ مَحْمُودٍ فَصَدَّقَه.

[راجع: ٤٢٤]

(١٦) بابُ الأقِطِ.

وَقالَ حُمَيْدٌ: سَمِعْتُ أنساً: بَنَى النَّبِيُّ ﷺ بِصَفِيَّةَ. فألْقَى التَّمْرَ والأقِطَ والسَّمْنَ.

وَقالَ عَمْرُو بنُ أبي عَمْرٍو، عَنْ أنَسٍ: صَنَعَ النَّبِيُّ ﷺ حَيْساً.

(16) CHAPTER. (What is said about) *Al-Aqit* (dried yoghourt). Humaid said: I heard Anas saying, "When the Prophet ﷺ, married Ṣafiyya, he gave a banquet offering dates, *Aqit* and butter."

٥٤٠٢ - حدَّثَنا مُسْلِمُ بنُ إبْرَاهِيمَ: حدَّثَنا شُعْبَةُ، عَنْ أبي بِشْرٍ، عَنْ سَعِيدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: أهْدَتْ خالَتِي إلى النَّبِيِّ ﷺ ضِباباً وأقِطاً ولَبَناً، فَوُضِعَ الضَّبُّ عَلَى مائدَتِهِ، فَلَوْ كانَ حَرَاماً لَمْ يُوضَعْ، وشَرِبَ اللَّبَنَ وأكَلَ الأقِطَ.

[راجع: ٢٥٧٥]

5402. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: My aunt presented (roasted) mastigures, *Aqit* and milk to the Prophet ﷺ. The mastigures were put on his dining sheet, and if it was unlawful to eat, it would not have been put there. The Prophet ﷺ drank the milk and ate the *Aqit* only.

(١٧) بابُ السِّلْقِ والشَّعِيرِ

(17) CHAPTER. (What is said regarding) *As-Salq* (a kind of beet) and barley.

٥٤٠٣ - حدَّثَنا يَحْيَى بنُ بُكَيْرٍ: حدَّثَنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ قالَ: إنْ كُنَّا لَنَفْرَحُ بِيَوْمِ الجُمُعَةِ، كانَتْ لَنا عَجُوزٌ تأخُذُ أُصُولَ السِّلْقِ، فَتَجْعَلُهُ فِي قِدْرٍ لَهَا فَتَجْعَلُ فِيهِ حَبَّاتٍ مِنْ شَعِيرٍ، إذَا صَلَّيْنَا زُرْناها فَقَرَّبَتْهُ إلَيْنَا، وكُنا نَفْرَحُ بِيَوْمِ الجُمُعَةِ مِنْ أجْلِ ذٰلكَ وَما كُنَّا نَتَغَدَّى وَلا نَقِيلُ إلَّا بَعْدَ

5403. Narrated Sahl bin Sa'd: We used to be happy on Fridays, for there was an old lady who used to pull out the roots of *As-Salq* and put it in a cooking pot with some barley. When we had finished the *Ṣalāt* (prayer), we would visit her and she would present that dish before us. So we used to be happy on Fridays because of that, and we never used to take our meals or have a mid-day nap except after the Friday *Ṣalāt* (prayer). By Allāh, that meal contained no fat.

الجُمُعَةِ. وَاللهِ ما فِيهِ شَحْمٌ وَلا وَدَكٌ. [راجع: ٩٣٨]

(18) CHAPTER. To seize and catch flesh with the teeth (to strip the bone of its flesh) (while eating).

(١٨) بابُ النَّهْشِ وَانْتِشالِ اللَّحْمِ

5404. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ ate of the meat of a shoulder (by cutting the meat with his teeth), and then got up and offered the *Ṣalāt* (prayer) without performing the ablution anew.

٥٤٠٤ - حدَّثنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثَنا حَمَّادٌ: حدَّثَنا أيُّوبُ، عَنْ مُحَمَّدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: تَعَرَّقَ رَسُولُ اللهِ ﷺ كَتِفاً، ثُمَّ قامَ فَصَلَّى ولَمْ يَتَوَضَّأْ. [راجع: ٢٠٧]

5405. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ took out a bone with meat on it from a cooking pot and ate of it, and then offered the *Ṣalāt* (prayer) without performing ablution anew.

٥٤٠٥ - وَعَنْ أيُّوبَ وعاصِمٍ عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: انْتَشَلَ النَّبِيُّ ﷺ عَرْقاً مِنْ قِدْرٍ فأكَلَ ثُمَّ صَلَّى ولَمْ يَتَوَضَّأْ. [راجع: ٢٠٧]

(19) CHAPTER. To eat the flesh of a foreleg (by stripping the bone of its meat with the teeth).

(١٩) بابُ تَعَرُّقِ العَضُدِ

5406. Narrated Abū Qatāda: We went out towards Makkah with the Prophet ﷺ....

٥٤٠٦ - حدَّثني مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَني عُثْمانُ بنُ عُمَرَ: حدَّثَنا فُلَيْحٌ: حدَّثَنا أبو حازِمٍ المَدَنيُّ: حدَّثَنا عَبْدُ اللهِ بنُ أبي قَتادَةَ، عَنْ أبيهِ قالَ: خَرَجْنا مَعَ النَّبِيِّ ﷺ نَحْوَ مَكَّةَ. [راجع: ١٨٢١]

5407. Narrated Abū Qatāda: Once, while I was sitting with the Companions of the Prophet ﷺ at a place (station) on the road to Makkah and Allāh's Messenger ﷺ was at a place ahead of us and all the people were assuming *Iḥrām* while I was not. My companions saw an onager while I was busy mending my shoes. They did not inform me of the onager but they wished that I would see

٥٤٠٧ - حدَّثَني عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ أبي حازِمٍ، عَنْ عَبْدِ اللهِ بنِ أبي قَتادَةَ السَّلَميِّ، عَنْ أبيهِ أنَّهُ قالَ: كُنْتُ يَوْماً جالِساً مَعَ رِجالٍ مِنْ أصحابِ النَّبِيِّ ﷺ في مَنزِلٍ في

it. Suddenly I looked and saw the onager. Then I headed towards my horse, saddled it and rode, but I forgot to take the lash and the spear. So I said to them (my companions), "Give me the lash and the spear." But they said, "No, by Allāh, we will not help you in any way to hunt it." I got angry, dismounted, took it (the spear and the lash), rode (the horse), chased the onager and wounded (and slaughtered) it. Then I brought it when it had died. My companions started eating of its (cooked) meat, but they suspected that it might be unlawful to eat of its meat while they were in a state of *Iḥrām*. Then I proceeded further and I kept one of its forelegs with me. When we met Allāh's Messenger ﷺ we asked him about that. He said, "Have you some of its meat with you?" I gave him that foreleg and he ate the meat till he stripped the bone of its flesh although he was in a state of *Iḥrām*.

طَرِيقِ مَكَّةَ، وَرَسُولُ اللهِ ﷺ نازِلٌ أمامَنا، والقَوْمُ مُحْرِمُونَ وأنا غَيرُ مُحْرِمٍ، فأبْصَرُوا حِماراً وَحْشِيًّا وأنا مَشغُولٌ أخْصِفُ نَعْلِي فَلَمْ يُؤْذِنُونِي لَهُ، وأحَبُّوا لَوْ أني أبْصَرْتُهُ، فالْتَفَتُّ فأبْصَرْتُهُ فَقُمْتُ إلى الفَرَسِ فأسْرَجْتُهُ ثُمَّ رِكِبْتُ وَنَسِيتُ السَّوْطَ والرُّمْحَ فَقُلْتُ لَهُمْ: ناوِلُونِي السَّوْطَ والرُّمْحَ، فَقالُوا: لا، واللهِ لا نُعِينُكَ عَلَيْهِ بِشَيْءٍ، فَغَضِبْتُ فَنزَلْتُ فأخَذْتُهما ثُمَّ رِكِبْتُ فَشَدَدْتُ عَلى الحِمارِ فعَقَرْتُهُ ثُمَّ جِئْتُ بِهِ وَقَدْ ماتَ فَوَقَعُوا فِيهِ يأكُلُونَهُ، ثُمَّ إنَّهُمْ شَكُّوا في أكْلِهِمْ إيَّاهُ وَهُمْ حُرُمٌ فَرُحْنا وَخَبَّأْتُ العَضُدَ مَعي، فأدْرَكْنا رَسُولَ اللهِ ﷺ فَسَألْناهُ عَنْ ذٰلكَ فَقالَ: «مَعَكُمْ مِنْهُ شَيْءٌ؟» فَناوَلْتُهُ العَضُدَ فأكَلَها حتَّى تَعَرَّقَها وَهُوَ مُحْرِمٌ.

قالَ محمَّدُ بنُ جَعْفَرٍ: وحدَّثَني زَيْدُ ابنُ أسْلَمَ عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي قَتادَةَ مِثْلَهُ. [راجع: ١٨٢١]

(20) CHAPTER. To cut the meat with a knife.

(٢٠) بابُ قَطْعِ اللَّحْمِ بالسِّكِّينِ

5408. Narrated 'Amr bin Umaiyya that he saw the Prophet ﷺ holding a shoulder piece of mutton in his hand and cutting part of it with a knife. Then he was called for the *Ṣalāt* (prayer) whereupon he put down the shoulder piece and the knife with which he was cutting it, and then stood for *Ṣalāt* (prayer) without performing ablution again.

٥٤٠٨ - حدَّثَنا أبو اليَمانِ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَني جَعْفَرُ ابنُ عَمْرِو بنِ أُمَيَّةَ: أنَّ أباهُ عَمْرَو بنَ أُمَيَّةَ أخْبرَهُ أنَّهُ رأى النَّبيَّ ﷺ يَحْتَزُّ مِنْ كَتِفِ شاةٍ في يَدِهِ

فَدُعِيَ إلى الصَّلاةِ فألْقاها والسكِّينَ الَّتِي يَحْتَزُّ بِها ثُمَّ قالَ: فَصَلَّى ولَمْ يَتَوَضَّأْ. [راجع: ٢٠٨]

(21) CHAPTER. The Prophet ﷺ never criticized any food (that was offered to him).

(٢١) بابٌ: ما عابَ النَّبِيُّ ﷺ طَعاماً

5409. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ never criticized any food (he was invited to) but he used to eat if he liked the food, and leave it if he disliked it.

٥٤٠٩ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: أخْبَرَنا سُفْيانُ عَنِ الأعْمَشِ، عَنْ أبي حازِمٍ، عَنْ أبي هُرَيْرَةَ قالَ: ما عابَ النَّبِيُّ ﷺ طَعاماً قَطُّ، إنِ اشْتَهاهُ أكَلَهُ، وإنْ كَرِهَهُ تَرَكَه. [راجع: ٣٥٦٣]

(22) CHAPTER. To blow (powdered) barley (to remove the husk).

(٢٢) بابُ النَّفْخِ في الشَّعِيرِ

5410. Narrated Abū Ḥāzim that he asked Sahl, "Did you use white flour during the lifetime of the Prophet ﷺ?" Sahl replied, "No". Ḥāzim asked, "Did you use to sift barley flour?" He said, "No, but we used to blow off the husk (of the barley)."

٥٤١٠ - حدَّثَنا سَعِيدُ بنُ أبي مَرْيَمَ: حدَّثَنا أبو غَسَّانَ قالَ: حدَّثَني أبو حازِمٍ أنَّهُ سألَ سَهْلاً: هَلْ رأيْتُمْ في زَمانِ النَّبِيِّ ﷺ النَّقِيَّ؟ قالَ: لا، فَهَلْ كُنْتُم تَنْخُلُونَ الشَّعِيرَ قالَ: لا، ولٰكِنْ كُنَّا نَنْفُخُهُ. [انظر: ٥٤١٣]

(23) CHAPTER. What the Prophet ﷺ and his Companions used to eat.

(٢٣) بابُ ما كانَ النَّبِيُّ ﷺ وأصحابُهُ يأكُلُونَ

5411. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Once the Prophet ﷺ distributed dates among his Companions and gave each one seven dates. He gave me seven dates too, one of which was dry and hard, but none of the other dates was more liked by me than that one, for it prolonged my chewing it.

٥٤١١ - حدَّثَنا أبو النُّعْمانِ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ عَبَّاسٍ الجُرَيْرِيِّ، عَنْ أبي عُثْمانَ النَّهْدِيِّ، عَنْ أبي هُرَيْرَةَ قالَ: قَسَمَ النَّبِيُّ ﷺ يَوْماً بَيْنَ أصحابِهِ تَمْراً، فأعْطَى كُلَّ إنْسانٍ سَبْعَ تَمَراتٍ، فأعْطانِي سَبْعَ تَمَراتٍ إحْداهُنَّ حَشَفَةٌ، فَلَمْ يَكُنْ فِيهِنَّ تَمْرَةٌ أعْجَبَ إلَيَّ مِنْها،

شَدَّتْ فِي مَضَاغِي. [انظر: ٥٤٤١، ٥٤٤١م]

٥٤١٢ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا وَهْبُ بنُ جَرِيرٍ: حدَّثنا شُعْبَةُ، عَنْ إسْماعِيلَ، عَنْ قَيْسٍ، عَنْ سَعْدٍ قالَ: رأيْتُنِي سابِعَ سَبْعَةٍ مَعَ رَسُولِ اللهِ ﷺ ما لَنا طَعامٌ إلَّا وَرَقُ الحُبْلَةِ أَوِ الحَبَلَةِ حتَّى يَضَعُ أحَدُنا ما تَضَعُ الشَّاةُ، ثُمَّ أصْبَحَتْ بَنُو أسَدٍ تُعَزِّرُنِي عَلى الإسْلامِ، خَسِرْتُ إذًا وَضَلَّ سَعْيِي.

5412. Narrated Sa'd: I was one of (the first) seven (who had embraced Islām) with Allāh's Messenger ﷺ and we had nothing to eat then, except the leaves of or *Al-Ḥabala Al-Ḥubla* tree, so that our stool used to be similar to that of sheep. Now the tribe of Banī Asad wants to teach me Islām; I would be a loser and all my efforts would be in vain (if I learn Islām anew from them).

٥٤١٣ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا يَعْقُوبُ، عَنْ أبي حازِمٍ قالَ: سألْتُ سَهْلَ ابنَ سَعْدٍ فَقُلْتُ: هَلْ أكَلَ رسُولُ اللهِ ﷺ النَّقِيَّ؟ فَقالَ سَهْلٌ: ما رأى رَسُولُ اللهِ ﷺ النَّقِيَّ مِنْ حِينَ ابْتَعَثَهُ اللهُ حتَّى قَبَضَهُ اللهُ، قالَ: فَقُلْتُ: هَلْ كانَتْ لَهُمْ فِي عَهْدِ رَسُولِ اللهِ مَناخِلُ؟ قالَ: ما رَأى رَسُولُ اللهِ ﷺ مُنْخُلاً مِنْ حِينَ ابْتَعَثَهُ اللهُ حتَّى قَبَضَهُ. قالَ: قُلْتُ: كَيْفَ كُنْتُمْ تأكُلُونَ الشَّعِيرَ غَيرَ مَنْخُولٍ؟ قالَ: كُنَّا نَطْحَنُهُ وَنَنْفُخُهُ، فَيَطِيرُ ما طارَ وَما بَقِيَ ثَرَّيْناهُ فأكَلْناهُ. [راجع: ٥٤١٠]

5413. Narrated Abū Ḥāzim: I asked Sahl bin Sa'd, "Did Allāh's Messenger ﷺ ever eat white flour?" Sahl said, "Allāh's Messenger ﷺ never saw white flour since Allāh sent him as a Messenger till He took him unto Him." I asked, "Did the people have (use) sieves during the lifetime of Allāh's Messenger?" Sahl said, "Allāh's Messenger ﷺ never saw (used) a sieve since Allāh sent him as a Messenger until He took him unto Him," I said, "How could you eat barley unsifted?" he said, "We used to grind it and then blow off its husk, and after the husk flew away, we used to prepare the dough (bake) and eat it."

٥٤١٤ - حدَّثني إسحاقُ بنُ إبْراهِيمَ: أخْبَرَنا رَوْحُ بنُ عُبادَةَ: حدَّثنا ابنُ أبي ذِئْبٍ، عَنْ سعيدٍ

5414. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ that he passed by a group of people in front of whom there was a roasted sheep. They invited him but he refused to eat and said, "Allāh's Messenger ﷺ left this world without

satisfying his hunger even with barley bread."

المَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّهُ مَرَّ بِقَوْمٍ بَيْنَ أَيْدِيهِمْ شَاةٌ مَصْلِيَّةٌ، فَدَعَوْهُ فَأَبَىٰ أَنْ يَأْكُلَ، قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ مِنَ الدُّنْيَا وَلَمْ يَشْبَعْ مِنَ الخُبْزِ الشَّعِيرِ.

5415. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ never took his meals at a dining table, nor in small plates, and he never ate thin well-baked bread. (The sub-narrator asked Qatāda, "Over what did they use to take their meals?" Qatāda said, "On leather dining sheets."

٥٤١٥ - حَدَّثَنَا عَبْدُ اللهِ بنُ أَبِي الأَسْوَدِ: حَدَّثَنَا مُعَاذٌ: حَدَّثَنِي أَبِي، عَنْ يُونُسَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بنِ مَالِكٍ قَالَ: مَا أَكَلَ النَّبِيُّ ﷺ عَلَى خِوَانٍ وَلَا فِي سُكُرُّجَةٍ وَلَا خُبِزَ لَهُ مُرَقَّقٌ، قُلْتُ لِقَتَادَةَ: عَلَى مَا يَأْكُلُونَ؟ قَالَ: عَلَى السُّفَرِ. [راجع: ٥٣٨٦]

5416. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The family of Muḥammad ﷺ had not eaten bread to their satisfaction for three consecutive days since his arrival at Al-Madīna till he died.

٥٤١٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ مُنْذُ قَدِمَ المَدِينَةَ مِنْ طَعَامِ البُرِّ ثَلَاثَ لَيَالٍ تِبَاعاً حَتَّى قُبِضَ. [انظر: ٦٤٥٤]

(24) CHAPTER. *At-Talbīna* (a kind of dish prepared from flour or bran, and sometimes honey, is added).

(٢٤) بَابُ التَّلْبِينَةِ

5417. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ that whenever one of her relatives died, the women assembled and then dispersed (returned to their houses) except her relatives and close friends. She would order that a pot of *Talbīna* be cooked. Then *Tharīd* (a dish prepared from meat and bread) would be prepared and the *Talbīna* would be poured on it. 'Āishah رَضِيَ اللهُ عَنْها would say (to the women), "Eat of it, for I heard Allāh's Messenger ﷺ saying, '*At-Talbīna* soothes the heart of the patient and

٥٤١٧ - حَدَّثَنَا يَحْيَىٰ بنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا كَانَتْ إِذَا مَاتَ المَيِّتُ مِنْ أَهْلِهَا فَاجْتَمَعَ لِذٰلِكَ النِّسَاءُ ثُمَّ تَفَرَّقْنَ إِلَّا أَهْلَهَا وَخَاصَّتَهَا أَمَرَتْ بِبُرْمَةٍ مِن تَلْبِينَةٍ فَطُبِخَتْ، ثُمَّ صُنِعَ ثَرِيدٌ، فَصُبَّتِ التَّلْبِينَةُ عَلَيْهَا ثُمَّ قَالَتْ:

relieves him from some of his sadness (by giving rest and comfort).' "

كُلْنَ مِنْها، فإنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «التَّلْبِينَةُ مَجَمَّةٌ لِفُؤَادِ المَرِيضِ تَذهَبُ بِبَعْضِ الحُزْنِ». [انظر: ٥٦٨٩، ٥٦٩٠]

(25) CHAPTER. ***Ath-Tharīd*** **(a special dish prepared from meat and bread).**

(٢٥) بابُ الثَّرِيدِ

5418. Narrated Abū Mūsā Al-Ash'arī: The Prophet ﷺ said, "Many men reached perfection but none among the women reached perfection except Maryam (Mary), the daughter of 'Imrān, and Āsia, Pharoah's wife. And the superiority of 'Ā'ishah رَضِيَ اللهُ عَنْها to other women is like the superiority of *Ath-Tharīd* to other kinds of food.

٥٤١٨ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنْ عَمْرِو بنِ مُرَّةَ الجَمَلِيِّ، عَنْ مُرَّةَ الهَمْدَانِيِّ، عَنْ أبي مُوسَى الأشْعَرِيِّ عَنِ النَّبيِّ ﷺ قالَ: «كَمُلَ مِنَ الرِّجالِ كَثِيرٌ، ولَمْ يَكْمُلْ مِنَ النِّساءِ إلَّا مَرْيَمُ بِنْتُ عِمْرَانَ، وآسِيَةُ امْرأةُ فِرْعَونَ، وفَضْلُ عائشَةَ عَلى النِّساءِ كَفَضْلِ الثَّرِيدِ عَلى سائرِ الطَّعامِ». [راجع: ٣٤١١]

5419. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The superiority of 'Āishah to other women is like the superiority of *Ath-Tharīd* to other kinds of food."

٥٤١٩ - حدَّثنا عَمْرُو بنُ عَوْنٍ: حدَّثنا خالِدُ بنُ عَبْدِ اللهِ، عَنْ أبي طُوَالَةَ، عَنْ أنَسٍ عَنِ النَّبيِّ ﷺ قالَ: «فَضْلُ عائشَةَ عَلى النِّساءِ كَفَضْلِ الثَّرِيدِ عَلى سائرِ الطَّعامِ».

5420. Narrated Anas رَضِيَ اللهُ عَنْهُ: I went along with the Prophet ﷺ to the house of his slave tailor. The tailor presented a dish of *Tharīd* to the Prophet ﷺ and resumed his work. The Prophet ﷺ started picking the pieces of gourd and I too, started picking them and putting them before him. Since then I have always loved (to eat) gourd. [See H. No. 5379].

٥٤٢٠ - حدَّثنا عَبْدُ اللهِ بنُ مُنِيرٍ: سَمِعَ أبا حاتِمٍ الأشْهَلَ بنَ حاتِمٍ: حدَّثنا ابنُ عَوْنٍ، عَنْ ثُمامَةَ بنِ أنَسٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: دَخَلْتُ مَعَ النَّبيِّ ﷺ عَلى غُلامٍ لَهُ خَيَّاطٍ فَقَدَّمَ إلَيْهِ قَصْعَةً فِيها ثَرِيدٌ. قالَ: وأقْبَلَ عَلى عَمَلِهِ، قالَ: فَجَعَلَ النَّبيُّ ﷺ يَتَتَبَّعُ الدُّبَّاءَ. قالَ: فَجَعَلْتُ أتَتَبَّعُهُ

فأضعُهُ بَينَ يَدَيْهِ، قالَ: فَما زِلْتُ بَعْدُ أُحِبُّ الدُّبَّاءَ. [راجع: ٢٠٩٢]

(26) CHAPTER. A roasted sheep (and the eating of a piece of meat) from the shoulder of mutton or from the ribs.

(٢٦) بابُ شاةٍ مَسْمُوطَةٍ والكَتِفِ والجَنْبِ

5421. Narrated Qatāda: We used to visit Anas bin Mālik رَضِيَ اللهُ عَنْهُ while his baker was standing (and baking). Anas would say, "Eat! I do not know that the Prophet ﷺ had ever seen well-baked bread till he met Allāh, nor had he ever seen a roasted sheep with his own eyes."

٥٤٢١ - حدَّثَنا هُدْبَةُ بنُ خالِدٍ: حدَّثَنا هَمَّامُ بنُ يَحْيَى، عَنْ قَتادَةَ قالَ: كُنَّا نأتي أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ وخَبَّازُهُ قائمٌ، قالَ: كُلُوا فَمَا أعْلَمُ النَّبيَّ ﷺ رأى رَغِيفاً مُرَقَّقاً حتَّى لَحِقَ باللهِ، ولا رَأى شاةً سَمِيطَةً بعَيْنِهِ قَطُّ. [راجع: ٥٣٨٥]

5422. Narrated 'Amr bin Umaiyya Aḍ-Ḍamrī: I saw Allāh's Messenger ﷺ cutting a part of the shoulder of mutton with a knife. He ate of it and then was called for *Ṣalāt* (prayer) whereupon he got up and put down the knife and offered the *Ṣalāt* (prayer) without performing new ablution.

٥٤٢٢ - حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ جَعْفَرِ بنِ عَمْرِو بنِ أُمَيَّةَ الضَّمْرِيِّ، عَنْ أبيهِ قالَ: رأيْتُ رَسُولَ اللهِ ﷺ يَحْتَزُّ مِنْ كَتِفِ شاةٍ فأكَلَ مِنْها، فَدُعِيَ إلى الصَّلاةِ فَقامَ فَطَرَحَ السِّكِّينَ فَصَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ٢٠٨]

(27) CHAPTER. What our predecessors used to store of food, meat, etc., in their houses and carry with them while on a journey.

(٢٧) بابُ ما كانَ السَّلَفُ يَدَّخِرُونَ في بُيُوتِهِمْ وأسْفارِهِمْ مِنَ الطَّعامِ واللَّحْمِ وغَيرِهِ،

'Āishah and Asmā' said: We prepared for the Prophet ﷺ and Abū Bakr, provision (when they both emigrated to Al-Madīna).

وَقالَتْ عائشَةُ وأسْماءُ: صَنَعْنا للنَّبيِّ ﷺ وأبي بَكْرٍ سُفْرَةً.

5423. Narrated 'Ābis: I asked 'Āishah رَضِيَ اللهُ عَنْها, "Did the Prophet ﷺ forbid eating the meat of sacrifices offered on *'Eīd-ul-Aḍḥā* for more than three days?" She said, "The Prophet ﷺ did not do this except in the year when the people were hungry, so he wanted

٥٤٢٣ - حدَّثَنا خَلَّادُ بنُ يَحْيَى: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عابِسٍ، عَنْ أبيهِ قالَ: قُلْتُ لعائشَةَ: أنَهى النَّبيُّ ﷺ أنْ تُؤْكَلَ لُحُومُ

the rich to feed the poor. But later we used to store even a trotter of a sheep to eat it fifteen days later." She was asked, "What compelled you to do so?" She smiled and said, "The family of Muḥammad ﷺ did not eat to their satisfaction white bread with meat soup for three successive days till he met Allāh."

الأضاحيّ فَوْقَ ثَلاثٍ؟ قالَتْ: ما فَعَلَهُ إلَّا في عامٍ جاعَ النَّاسُ فِيهِ، فأرادَ أنْ يُطْعِمَ الغَنِيُّ الفَقِيرَ، وإنْ كُنَّا لَنَرْفَعُ الكُرَاعَ فَنأكُلُهُ بَعْدَ خَمْسَ عَشْرَةَ، قِيلَ: ما اضْطَرَّكُمْ إلَيْهِ؟ فَضَحِكَتْ، قالَتْ: ما شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبزِ بُرٍّ مأْدُومٍ ثَلاثَةَ أيَّامٍ حتَّى لَحِقَ باللهِ. وقال ابنُ كَثِيرٍ: أخْبَرَنا سُفْيانُ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ عابِسٍ بِهٰذَا. [انظر: ٥٤٣٨، ٥٥٧٠، ٦٦٨٧]

5424. Narrated Jābir: We used to carry the meat of the *Hady* (sacrificed animals) to Al-Madīna during the lifetime of the Prophet ﷺ.

٥٤٢٤ - حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ عَطاءٍ، عَنْ جابِرٍ: قالَ: كُنَّا نَتَزَوَّدُ لُحُومَ الهَدْيِ عَلى عَهْدِ النَّبيِّ ﷺ إلى المَدِينَةِ.

تابَعَهُ مُحَمَّدٌ عَنِ ابنِ عُيَيْنَةَ. وَقالَ ابنُ جُرَيْجٍ: قُلْتُ لعطاءٍ: أقالَ: حتَّى جِئْنا المَدِينَةَ؟ قالَ: لا. [راجع: ١٧١٩]

(28) CHAPTER. *Al-Ḥais* (special dish prepared from dried yoghourt, butter and dates).

(٢٨) بابُ الحَيْسِ

5425. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said to Abū Ṭalḥa, "Seek one of your boys to serve me." Abū Ṭalḥa mounted me behind him (on his riding animal) and took me (to the Prophet ﷺ). So I used to serve Allāh's Messenger ﷺ wherever he ﷺ stayed. I used to hear him saying very often, "O Allāh! I seek refuge with you from, having worries, sadness, helplessness, laziness, miserliness, cowardice, from being heavily in debt and

٥٤٢٥ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا إسْماعِيلُ بنُ جَعْفَرٍ، عَنْ عَمْرِو بنِ أبي عَمْرٍو مَوْلى المُطَّلِبِ بنِ عَبْدِ اللهِ بنِ حَنْطَبٍ: أنَّهُ سَمِعَ أنَسَ بنَ مالِكٍ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ لأبي طَلْحَةَ: «التَمِسْ غُلاماً مِنْ غِلمانِكُمْ يَخْدُمُنِي»، فَخَرَجَ بي أبو طَلْحَةَ

from being overpowered by other persons unjustly." I kept on serving till we returned from the battle of Khaibar. The Prophet ﷺ then brought Ṣafiyya bint Ḥuyaī whom he had won from the war booty. I saw him folding up a gown or a garment for her to sit on behind him (on his she-camel). When he reached Aṣ-Ṣahbā, he prepared *Hais* and placed it on a dining sheet. Then he sent me to invite men, who (came and) ate; and that was his and Ṣafiyya's wedding banquet. Then the Prophet ﷺ proceeded, and when he saw the mountain of Uḥud, he said, "This moutain loves us, and we love it." When we approached Al-Madīna, he said, "O Allāh! I make the area between its two mountains a sanctuary as Ibrahim (Abraham) has made Makkah a sanctuary. O Allāh! Bless their *Mudd* and *Ṣā'* (special kinds of measure)."

يُرْدِفُنِي وَرَاءَهُ، فَكُنْتُ أَخْدُمُ رَسُولَ اللهِ ﷺ كُلَّما نَزَلَ، فَكُنْتُ أَسمَعُهُ يُكْثِرُ أَنْ يَقُولَ: «اللَّهُمَّ إنِّي أَعُوذُ بِكَ مِنَ الهَمِّ والحَزَنِ، والعَجْزِ والكَسَلِ، والبُخْلِ والجُبْنِ، وضَلَعِ الدَّيْنِ، وغَلَبَةِ الرِّجالِ»، فَلَمْ أَزَلْ أَخْدُمُهُ حتَّى أَقْبَلْنا مِنْ خَيْبَر وأَقْبَلَ بِصَفِيَّةَ بِنْتِ حُيَيٍّ قَدْ حازَها، فَكُنْتُ أَرَاهُ يُحَوِّي لَها وَرَاءَهُ بِعَباءَةٍ أَوْ بِكساءٍ ثُمَّ يُرْدِفُها وَرَاءَهُ حتَّى إذَا كُنَّا بالصَّهْباءِ صَنَعَ حَيْساً في نِطَعٍ، ثُمَّ أَرْسَلَني فَدَعَوْتُ رِجالاً فأَكَلُوا، وكانَ ذٰلكَ بِناءَهُ بِها، ثُمَّ أقبلَ حتَّى إذَا بَدَا لَهُ أُحُدٌ، قالَ: «هٰذَا جَبَلٌ يُحِبُّنا ونُحِبُّهُ»، فَلَمَّا أَشْرَفَ عَلى المَدِينَةِ قالَ: «اللَّهُمَّ إنِّي أُحَرِّمُ ما بَيْنَ جَبَلَيْها مِثْلَ ما حَرَّمَ بِهِ إبْراهِيمُ مَكَّةَ، اللَّهُمَّ بارِكْ لَهُمْ في مُدِّهِمْ وَصَاعِهِمْ». [راجع: ٣٧١]

(29) CHAPTER. Eating in a dish decorated with silver.

(٢٩) بابُ الأكلِ في إناءٍ مُفَضَّضٍ

5426. Narrated 'Abdur-Raḥmān bin Abī Lailā: We were sitting in the company of Ḥudhaifa who asked for water and a Magian brought him water. But when he placed the cup in his hand, he threw it at him and said, "Had I not forbidden him to do so more than once or twice?" He wanted to say, "I would not have done so," adding, "but I heard the Prophet ﷺ saying, 'Do not wear silk or *Dībāj*, and do not drink in silver or gold vessels, and do not eat in plates of such metals, for such things are for the

٥٤٢٦ - حدَّثنا أبو نُعَيْم: حدَّثنا سَيْفُ بنُ أبي سُلَيْمانَ قالَ: سَمِعْتُ مُجاهِداً يَقُولُ: حدَّثَني عَبْدُ الرَّحمٰنِ بنُ أبي لَيْلَى أَنَّهُمْ كانُوا عِنْدَ حُذَيْفَةَ فاسْتَسْقَى فَسَقاهُ مَجُوسِيٌّ، فَلَمَّا وضَعَ القَدَحَ في يَدِهِ رَماهُ بِهِ، وَقالَ: لَوْلا أَنِّي نَهَيْتُهُ غَيرَ مَرَّةٍ وَلا مَرَّتَيْنِ، كأَنَّهُ يَقُولُ: لَمْ أَفْعَلْ هٰذَا، وَلٰكِنِّي سَمِعْتُ

disbelievers in this worldly life and for us in the Hereafter."

النَّبِيَّ ﷺ يَقُولُ: «لا تَلْبَسُوا الحَرِيرَ وَلا الدِّيباجَ، وَلا تَشْرَبُوا في آنِيَةِ الذَّهَبِ والفِضَّةِ، وَلا تأكُلُوا في صِحافِها فإنَّها لَهُمْ في الدُّنْيا ولَنَا في الآخِرَةِ». [انظر: ٥٦٣٢، ٥٦٣٣، ٥٨٣١، ٥٨٣٧]

(30) CHAPTER. The mention of food.

(٣٠) بابُ ذِكْرِ الطَّعام

5427. Narrated Abū Mūsā Al-Ash'arī: Allāh's Messenger ﷺ said, "The example of a believer who recites the Qur'ān (and acts on its orders), is that of a citron which smells good and tastes good; and the example of a believer who does not recite the Qur'ān (but acts on its orders), is that of a date which has no smell but tastes sweet; and the example of a hypocrite who recites the Qur'ān (and does not acts on its orders), is that of *Ar-Raihān* (an aromatic plant) which smells good but tastes bitter; and the example of a hypocrite who does not recite the Qur'ān (nor acts on its orders), is that of a colocynth plant which has no smell and is bitter in taste." (See *Fath Al-Bari* for details)

٥٤٢٧ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا أبو عَوانَةَ، عَنْ قَتادَةَ، عَنْ أنَسٍ، عَنْ أبي مُوسَى الأشْعَرِيِّ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَثَلُ المُؤْمِنِ الذي يَقْرأُ القُرآنَ كَمَثَلِ الأُتْرُجَّةِ رِيحُها طَيِّبٌ، وطَعْمُها طَيِّبٌ. وَمَثَلُ المُؤْمِنِ الَّذي لا يَقْرأُ القُرآنَ كَمَثَلِ التَّمْرَةِ، لا رِيحَ لَها وطَعْمُها حُلْوٌ. وَمَثَلُ المُنافِقِ الَّذي يَقْرأُ القُرآنَ كَمَثَلِ الرَّيْحانَةِ، رِيحُها طَيِّبٌ وَطَعْمُها مُرٌّ. وَمَثَلُ المُنافِقِ الَّذي لا يَقْرأُ القُرآنَ كَمَثَلِ الحَنْظَلَةِ لَيْسَ لها رِيحٌ، وطَعْمُها مُرٌّ». [راجع: ٥٠٢٠]

5428. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The superiority of 'Āishah to other ladies, is like the superiority of *Ath-Tharīd* to other kinds of food."

٥٤٢٨ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا خالِدٌ: حدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الرَّحمٰنِ، عَنْ أنَسٍ عَنِ النَّبِيِّ ﷺ قالَ: «فَضْلُ عائشَةَ على النِّساءِ كَفَضْلِ الثَّرِيدِ عَلى سائرِ الطَّعامِ».

5429. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Travelling is a kind of torture, as it prevents one from sleeping and eating! So when one has finished his job, he should return quickly to his family."

٥٤٢٩ - حدَّثَنا أبو نُعَيمٍ، حدَّثَنا مالِكٌ، عَنْ سُمَيٍّ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ:

«السَّفَرُ قِطْعَةٌ مِنَ العَذَابِ، يمْنَعُ أَحَدَكُمْ نَوْمَهُ وطَعامَهُ، فإِذَا قَضَى نَهْمَتَهُ مِنْ وَجْهِهِ فَلْيُعَجِّلْ إلى أَهْلِهِ».

[راجع: ١٨٠٤]

(31) CHAPTER. *Al-Udm* (additional food taken with bread).

(٣١) بابُ الأُدْمِ

5430. Narrated Qāsim bin Muhammad: Three traditions have been established because of Barīra: 'Āishah رَضِيَ اللهُ عَنها intended to buy her and set her free, but Barīra's masters said, "Her *Walā'* will be for us." 'Āishah رَضِيَ اللهُ عَنها mentioned that to Allāh's Messenger ﷺ who said, "You could accept their condition if you wished, for the *Walā'* is for the one who manumits the slave." Barīra was manumitted, then she was given the choice either to stay with her husband or leave him. One day Allāh's Messenger ﷺ entered 'Āishah's house while there was a cooking pot of food boiling on the fire. The Prophet ﷺ asked for lunch, and he was presented with bread and some extra food from the homemade *Udm* (e.g., soup). He asked, "Don't I see meat (being cooked)?" They said, "Yes, O Allāh's Messenger! But it is the meat that has been given to Barīra in charity and she has given it to us as a present." He said, "For Barīra it is a charity, but for us it is a present."

٥٤٣٠ - **حدَّثنا** قُتَيْبَةُ بنُ سَعيدٍ: حدَّثنا إسْماعِيلُ بنُ جَعْفَرٍ، عَنْ رَبيعَةَ أَنَّهُ سَمِعَ القاسِمَ بنَ مُحَمَّدٍ يَقُولُ: كانَ في بَرِيرَةَ ثَلاثُ سُنَنٍ: أَرادَتْ عائشَةُ أَنْ تَشْتَرِيَهَا فَتُعْتِقَها فقالَ أَهْلُها: وَلَنا الوَلاءُ. فَذَكَرَتْ ذٰلكَ لِرَسُولِ اللهِ ﷺ فَقالَ: «لَوْ شِئْتِ شَرَطْتِيهِ لَهُمْ، فإِنَّما الوَلاءُ لِمَنْ أَعْتَقَ». قالَ: وأُعْتِقَتْ فخُيِّرَتْ في أَنْ تَقِرَّ تحتَ زَوْجِها أَوْ تُفارِقَهُ. ودَخَلَ رَسُولُ اللهِ ﷺ يَوْماً بَيْتَ عائشَةَ وَعَلى النَّارِ بُرْمَةٌ تَفُورُ، فَدَعا بالغَداءِ فَأُتِيَ بِخُبْزٍ وأُدْمٍ مِنْ أُدْمِ البَيْتِ فَقالَ: «أَلَمْ أَرَ لَحْماً؟» قالُوا: بَلى يا رَسُولَ اللهِ وَلٰكِنَّهُ لَحْمٌ تُصُدِّقَ بِهِ عَلى بَرِيرَةَ فأَهْدَتْهُ لَنا، فَقالَ: «هُوَ صَدَقَةٌ عَلَيْها وَهَدِيَّةٌ لَنا». [راجع: ٤٥٦]

(32) CHAPTER. Sweet edible things and honey.

(٣٢) بابُ الحَلْوَى والعَسَلِ

5431. Narrated 'Āishah رَضِيَ اللهُ عَنهُما: Allāh's Messenger ﷺ used to love *Al-Halwa* (sweet edible things) and honey.

٥٤٣١ - **حدَّثني** إسحاقُ بنُ إبْراهيمَ الحَنْظَلِيُّ، عَنْ أَبي أُسامَةَ، عَنْ هِشامٍ قالَ: أَخْبرَني أَبي عَنْ

عائشة رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ يُحِبُّ الحَلْوَى والعَسَلَ. [راجع: ٤٩١٢]

٥٤٣٢ - حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ شَيْبَةَ قالَ: أخْبرَني ابنُ أبي الفُدَيْكِ، عنِ ابنِ أبي ذِئْبٍ، عَنِ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ ألْزَمُ النَّبِيَّ ﷺ لشِبَعِ بَطْني حِينَ لا آكُلُ الخَميرَ وَلا ألْبَسُ الحَرِيرَ، وَلا يَخْدُمُني فُلانٌ وَلا فُلانَةٌ، وألْصِقُ بَطْني بالحَصْباءِ. وأسْتَقْرِئُ الرَّجُلَ الآيَةَ وَهِيَ مَعي كي يَنْقَلِبَ بي فيُطْعِمُني، وخَيرُ النَّاسِ للمَساكينِ جَعْفَرُ بنُ أبي طالِبٍ، يَنْقَلِبُ بِنا فيُطْعِمُنا ما كانَ في بَيْتِهِ، حتَّى إنْ كانَ ليُخرِجُ إلَيْنا العُكَّةَ لَيْسَ فِيها شَيْءٌ فَنَشْتَقُّها فَنَلْعَقُ ما فِيها. [راجع: ٣٧٠٨]

5432. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ ; I used to stay with Allāh's Messenger ﷺ to fill my stomach ; and that was when I did not eat baked bread, nor wear silk. Neither a male nor a female slave used to serve me, and I used to bind stones over my belly and ask somebody to recite a Qur'ānic Verse for me though I knew it, so that he might take me to his house and feed me. Ja'far bin Abī Ṭālib was very kind to the poor, and he used to take us and feed us with whatever was available in his house, (and if nothing was available), he used to give us the empty (honey or butter) skin which we would tear and lick whatever was in it.

(٣٣) بابُ الدُّبَّاءِ

(33) CHAPTER. *Ad-Dubbā'* (gourd).

٥٤٣٣ - حدَّثَنا عَمْرُو بنُ عَليٍّ: حدَّثَنا أزْهَرُ بنُ سَعْدٍ، عَنِ ابنِ عَوْنٍ، عَنْ ثُمامَةَ ابنِ أنَسٍ عن أنَسٍ أنَّ رَسُولَ اللهِ ﷺ أتى مَوْلًى لَهُ خَيَّاطاً، فأُتِيَ بِدُبَّاءٍ فجعَلَ يأكُلُهُ فَلَمْ أزَلْ أُحِبُّهُ مُنْذُ رأيْتُ رَسُولَ اللهِ ﷺ يأكُلُهُ. [راجع: ٢٠٩٢]

5433. Narrated Anas رَضِيَ اللهُ عَنْهُ : Allāh's Messenger ﷺ went to (the house of) his slave tailor, and he was presented (a dish of) gourd of which he started eating. I have loved to eat gourd since I saw Allāh's Messenger ﷺ eating it.

(٣٤) بابُ الرَّجُلِ يَتَكَلَّفُ الطَّعامَ لإخْوانِهِ

(34) CHAPTER. A man may take the trouble to prepare a meal for his (Muslim) brethren.

5434. Narrated Abū Mas'ūd Al-Anṣārī: There was a man called Abū Shu'aib, and he had a slave who was a butcher. He said (to his slave), "Prepare a meal to which I may invite Allāh's Messenger ﷺ along with four other men." So he invited Allāh's Messenger ﷺ and four other men, but another man followed them whereupon the Prophet ﷺ said, "You have invited me as one of five guests, but now another man has followed us. If you wish you can admit him, and if you wish you can refuse him". On that the host said, Nay! I allow him, to come in."

Narrated Muhammad bin Ismā'īl: If guests are sitting at a dining table, they do not have the right to carry food from other tables to theirs, but they can pass on food from their own table to each other; otherwise they should leave it.

٥٤٣٤ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنِ الأعمَشِ، عَن أبي وَائِلٍ، عَنْ أبي مَسْعُودٍ الأنْصارِيِّ قالَ: كانَ مِنَ الأنْصارِ رَجُلٌ يُقالُ لَهُ: أبو شُعَيْبٍ، وكانَ لَهُ غُلامٌ لَحَّامٌ فَقالَ: اصْنَعْ لي طَعاماً أدْعُو رَسُولَ اللهِ ﷺ خامِسَ خَمْسَةٍ، فَدَعا رَسُولَ اللهِ ﷺ خامِسَ خَمْسَةٍ، فَتَبِعَهُمْ رَجُلٌ، فَقالَ النَّبِيُّ ﷺ: «إنَّكَ دَعَوْتَنا خامِسَ خَمْسَةٍ وَهٰذا رَجُلٌ قَدْ تَبِعَنا، فإنْ شِئْتَ أذِنْتَ لَهُ، وإنْ شِئْتَ تَرَكْتَهُ»، قالَ: بَلْ أذِنْتُ لَهُ. قالَ مُحَمَّدُ بنُ يُوسُفَ: سَمِعْتُ مُحَمَّدَ بنَ إسْماعِيلَ يَقُولُ: إذَا كانَ القَوْمُ عَلى المَائِدَةِ لَيْسَ لَهُمْ أنْ يُناوِلُوا مِنْ مائِدَةٍ إلى مائِدَةٍ أُخرَى، وَلٰكِنْ يُناوِلُ بَعْضُهُمْ بَعْضاً في تِلْكَ المَائِدَةِ أوْ يَدَعُوا.

[راجع: ٢٠٨١]

(35) CHAPTER. Whoever invited a man to a meal and then went to carry on his job.

(٣٥) بابٌ مَنْ أضَافَ رَجُلاً إلى طَعامٍ وأقْبَلَ هُوَ عَلى عَمَلِهِ

5435. Narrated Anas رَضِيَ الله عَنْهُ: I was a young boy, when I once was walking with Allāh's Messenger ﷺ, he entered the house of his slave tailor and the latter brought a dish filled with food covered with pieces of gourd. Allāh's Messenger ﷺ started picking and eating the gourd. When I saw that, I started collecting and placing the gourd before him. Then the slave returned to his work. Anas added: I have kept on loving gourd since I saw Allāh's Messenger ﷺ doing what he was doing.

٥٤٣٥ - حدَّثَني عَبْدُ اللهِ بنُ مُنِيرٍ: سَمِعَ النَّضْرَ: أخبَرَنا ابنُ عَوْنٍ قالَ: أخْبَرَني ثُمامَةُ بنُ عَبْدِ اللهِ بنِ أنَسٍ عن أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ غُلاماً أمْشِي مَعَ رَسُولِ اللهِ ﷺ فَدَخَلَ رَسُولُ اللهِ ﷺ عَلى غُلامٍ لَهُ خَيَّاطٍ، فأتاهُ بِقَصْعَةٍ فِيها طَعامٌ وعَلَيْهِ

دُبَّاءٌ، فَجَعَلَ رَسُولُ اللهِ ﷺ يَتَتَبَّعُ الدُّبَّاءَ، قالَ: فَلَمَّا رأيْتُ ذٰلكَ جَعَلْتُ أجمَعُهُ بَيْنَ يَدَيْهِ، قالَ: فأقْبَلَ الغُلامُ على عَمَلِهِ، قالَ أنَسٌ: لا أزَالُ أُحِبُّ الدُّبَّاءَ بَعْدَما رأيْتُ رَسُولَ اللهِ ﷺ صَنَعَ ما صَنَعَ. [راجع: ٢٠٩٢]

(36) CHAPTER. Soup.

(٣٦) بابُ المَرَقِ

5436. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A tailor invited the Prophet ﷺ to a meal which he had prepared, and I went along with the Prophet ﷺ. The tailor presented barley bread and soup containing gourd and cured meat. I saw the Prophet ﷺ picking the pieces of gourd from around the dish, and since then I have kept on liking gourd.

٥٤٣٦ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ إسحَاقَ بنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ أنَّهُ سَمِعَ أنَسَ بنَ مالكٍ: أنَّ خَيَّاطاً دَعا النَّبيَّ ﷺ لِطَعامٍ صَنَعَهُ. فَذَهَبْتُ مَعَ النَّبيِّ ﷺ فَقَرَّبَ خُبْزَ شَعِيرٍ وَمَرَقاً فِيهِ دُبَّاءٌ وَقَدِيدٌ، فَرَأيْتُ النَّبيَّ ﷺ يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوَالَيِ القَصْعَةِ، فَلَمْ أزَلْ أُحِبُّ الدُّبَّاءَ بَعْدَ يَوْمِئِذٍ. [راجع: ٢٠٩٢]

(37) CHAPTER. Cured meat.

(٣٧) بابُ القَدِيدِ

5437. Narrated Anas رَضِيَ اللهُ عَنْهُ: I saw the Prophet ﷺ being served with soup containing gourd and cured meat. I saw him picking and eating the pieces of gourd. (See H. 5436)

٥٤٣٧ - حدَّثنا أبو نُعَيْمٍ: حدَّثنا مالكُ بنُ أنَسٍ، عَنْ إسْحَاقَ بنِ عَبْدِ اللهِ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: رأيْتُ النَّبيَّ ﷺ أُتِيَ بِمَرَقَةٍ فِيها دُبَّاءٌ وَقَدِيدٌ، فَرأيْتُهُ يَتَتَبَّعُ الدُّبَّاءَ يأكُلُها. [راجع: ٢٠٩٢]

5438. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ did not do that (i.e., forbade the storage of the meat of sacrifices of *Hajj* at Mina) except (he did so in the year when the people were suffering from severe hunger), so that the rich would feed the poor. But later we used to keep even trotters to cook, fifteen days later. The family of Muhammad

٥٤٣٨ - حدَّثنا قَبِيصَةُ: حدَّثنا سُفْيانُ، عَنْ عَبْدِ الرَّحمٰنِ بنِ عابِسٍ، عَنْ أبِيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما فَعَلَهُ إلَّا في عامٍ جاعَ النَّاسُ، أرَادَ أنْ يُطْعِمَ الغَنِيُّ الفَقِيرَ،

ﷺ did not eat wheat bread with meat or soup to their satisfaction for three successive days.

وإنْ كُنَّا لنَرْفَعُ الكُرَاعَ بَعْدَ خَمْسَ عَشْرَةَ. وَما شَبعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبْزِ بُرٍّ مَأْدُومٍ ثَلاثاً. [راجع: ٥٤٢٣]

(38) CHAPTER. Whoever handed over or presented something to his companion across the dining table.

(٣٨) بابٌ مَنْ ناوَلَ أوْ قَدَّمَ إلى صاحِبِهِ عَلى المَائِدَةِ شَيْئاً،

Ibn Al-Mubārak said: There is no harm in serving one another, but one should not carry food from one dining table to another.

قالَ: وَقالَ ابنُ المُبارَكِ: لا بأسَ أنْ يُناوِلَ بَعْضُهُمْ بَعْضاً، وَلا يُناوِلُ مِنْ هٰذِهِ المَائِدَةِ إلى مائِدَةٍ أُخْرَى.

5439. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A tailor invited Allāh's Messenger ﷺ to a meal which he had prepared. I went with Allāh's Messenger ﷺ to that meal, and the tailor served the Prophet ﷺ with barley bread and soup of gourd and cured meat. I saw Allāh's Messenger ﷺ picking the pieces of gourd from around the dish, and since then I have kept on liking gourd.

٥٤٣٩ - حدَّثَنا إسْماعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ ابنِ أبي طَلْحَةَ: أنَّهُ سَمِعَ أنَسَ بنَ مالكٍ يَقُولُ: إنَّ خَيَّاطاً دَعا رَسولَ اللهِ ﷺ لِطَعامٍ صَنَعَهُ، قالَ أنَسٌ: فَذَهَبْتُ مَعَ رَسُولِ اللهِ ﷺ إلى ذٰلكَ الطَّعامِ فقَرَّبَ إلى رَسُولِ اللهِ ﷺ خُبْزاً مِنْ شَعِيرٍ، وَمَرَقاً فِيهِ دُبَّاءٌ وَقَديدٌ. قالَ أنَسٌ: فَرأيْتُ رَسُولَ اللهِ ﷺ يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوْلِ القَصْعَةِ، فَلَمْ أزَلْ أحِبُّ الدُّبَّاءَ مِنْ يَوْمِئِذٍ. وَقالَ ثُمامَةُ عَنْ أنَسٍ: فَجَعَلْتُ أجمَعُ الدُّبَّاءَ بَينَ يَدَيْهِ. [راجع: ٢٠٩٢]

(39) CHAPTER. The eating of snake cucumber with fresh dates.

(٣٩) بابُ القِثَّاءِ بالرُّطَبِ،

5440. Narrated 'Abdullāh bin Ja'far bin Abī Ṭālib رَضِيَ اللهُ عَنْهُما: I saw Allāh's Messenger ﷺ eating fresh dates with snake cucumber.

٥٤٤٠ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثَني إبْراهِيمُ بنُ سَعْدٍ، عَنْ أبِيهِ، عَنْ عَبدِ اللهِ بنِ جَعْفَرِ بنِ أبي طالِبٍ رَضِيَ اللهُ عَنْهُما قالَ: رأيْتُ رَسُولَ اللهِ ﷺ يأكُلُ الرُّطَبَ بالقِثَّاءِ. [انظر: ٥٤٤٧، ٥٤٤٩]

(40) CHAPTER.

5441 (A). Narrated Abū 'Uthmān: I was a guest of Abū Hurairah for seven days. Abū Hurairah, his wife and his slave used to get up and remain awake for one-third of the night by turns. Each would offer the night *Ṣalāt* (prayer) and then awaken the other. I heard Abū Hurairah saying, "Allāh's Messenger ﷺ distributed dates among his Companions and my share was seven dates, one of which was a *Ḥashafa* (a date which dried on the tree before it was fully ripe).

5441 (B). Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ distributed dates among us, and my share was five dates, four of which were good, and one was a *Ḥashafa*, and I found *Al-Ḥashafa* the hardest for my teeth.

(41) CHAPTER. Fresh dates and dry dates. And the Statement of Allāh تعالى: "And shake the trunk of the date-palm tree towards you: it will let fall fresh ripe dates upon you." (V.19:25)

5442. 'Āishah رَضِيَ اللهُ عَنْها said, "When Allāh's Messenger ﷺ died, we had been satisfied by the two black things, i.e., dates and water.

5443. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: There was a Jew in Al-Madīna who

(٤٠) بابٌ:

٥٤٤١ - حدَّثَنَا مُسَدَّدٌ: حدَّثنا حَمَّادُ ابنُ زَيْدٍ، عَنْ عَبَّاسٍ الجُرَيْرِيِّ، عَنْ أبي عُثْمانَ قالَ: تَضَيَّفْتُ أبا هُرَيْرَةَ سَبْعاً، فَكانَ هُو وامْرأَتُهُ وَخادِمُهُ يَعْتَقِبونَ اللَّيْلَ أثْلاثاً، يُصَلِّي هٰذَا ثُمَّ يُوقِظُ هٰذَا. وسَمِعْتُهُ يَقُولُ: قَسَمَ رَسُولُ اللهِ ﷺ بَيْنَ أصحَابِهِ تَمْراً فأصَابَنِي سَبْعُ تَمَرَاتٍ إحْدَاهُنَّ حَشَفَةٌ. [راجع: ٥٤١١]

٥٤٤١ م - حدَّثَنَا مُحَمَّدُ بنُ الصَّبَّاحِ: حدَّثنا إسْماعِيلُ بنُ زَكَرِيَّا، عَنْ عاصِمٍ، عَنْ أبي عُثْمانَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قَسَمَ النَّبِيُّ ﷺ بَيْنَنا تَمْراً فأصَابَنِي مِنْهُ خَمْسٌ، أرْبَعُ تَمر وَحَشَفَةٌ، ثُمَّ رأيْتُ الحَشَفَةَ هيَ أشَدُّهُنَّ لِضِرْسِي». [راجع: ٥٤١١]

(٤١) بابُ الرُّطَبِ والتَّمْرِ وَقَوْلِ اللهِ تَعالىٰ: ﴿وَهُزِّىٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ﴿٢٥﴾﴾ [مريم: ٢٥].

٥٤٤٢ - وَقالَ مُحَمَّدُ بنُ يُوسُفَ، عَنْ سُفْيانَ، عَنْ مَنْصُورِ بنِ صَفِيَّةَ: حَدَّثَتْنِي أُمِّي، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: تُوُفِّيَ رَسُولُ اللهِ ﷺ وَقَدْ شَبِعْنا مِنَ الأَسْوَدَيْنِ: التَّمْرِ والمَاءِ. [راجع: ٥٣٨٣]

٥٤٤٣ - حدَّثَنَا سَعِيدُ بنُ أبي

used to lend me money up to the season of plucking dates. (Jābir had a piece of land which was on the way to Ruma). Once in a year the land was not promising, for the payment of the debts. The Jew came to me at the time of plucking, but gathered nothing from my land. I asked him to give me respite for one year, but he refused. This news reached the Prophet ﷺ whereupon he said to his Companions, "Let us go and ask the Jew for respite for Jābir." All of them came to me in my garden, and the Prophet ﷺ started speaking to the Jew, but he Jew said, "O Abul-Qāsim, I will not grant him respite." When the Prophet ﷺ saw the Jew's attitude, he stood up and walked all around the garden and came again and talked to the Jew, but the Jew refused his request. I got up and brought some ripe fresh dates and put it in front of the Prophet ﷺ. He ate and then said to me, "Where is your hut, O Jābir?" I informed him, and he said, "Spread out a bed for me in it." I spread out a bed, and he entered and slept. When he woke up, I brought some dates to him again and he ate of it and then got up and talked to the Jew again, but the Jew again refused his request. Then the Prophet ﷺ got up for the second time amidst the palm trees loaded with fresh dates, and said, "O Jābir! Pluck dates to repay your debt." The Jew remained with me while I was plucking the dates, till I paid him all his right, yet there remained extra quantity of dates. So I went out and proceeded till I reached the Prophet ﷺ and informed him of the good news, whereupon he said, "I testify that I am the Messenger of Allāh ﷺ."

مَرْيَمَ: حدَّثَنا أبو غَسَّانَ قالَ: حدَّثَني أبو حازِمٍ، عَنْ إبْرَاهيم بنِ عَبْدِ الرَّحمٰنِ بنِ عَبْدِ اللهِ بنِ أبي رَبِيعَةَ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: كانَ بالمَدينَةِ يَهُودِيٌّ وكانَ يُسْلِفُنِي في تَمْري إلى الجِذاذِ، وكانَتْ لجابِرٍ الأرْضُ التي بطَريقِ رُومَةَ فَجَلَسَتْ فَخَلا عاماً فَجاءَني اليَهُودِيُّ عِنْدَ الجِذاذِ ولَمْ أجُذَّ مِنْها شَيْئاً، فَجَعَلْتُ أسْتَنْظِرُهُ إلى قابِلٍ فَيأبى، فأُخْبِرَ بذلكَ النَّبِيُّ ﷺ فَقالَ لأصحابِهِ: «امْشُوا نَسْتَنْظِرْ لجابِرٍ مِنَ اليَهُودِيِّ»، فَجاؤُني في نَخْلِي، فَجَعَلَ النَّبِيُّ ﷺ يُكَلِّمُ اليَهُودِيَّ فَيَقُولُ: أبا القاسِمِ، لا أُنْظِرُهُ. فَلَمّا رأى النَّبِيُّ ﷺ قامَ فَطافَ في النَّخْلِ ثُمَّ جاءَهُ فَكَلَّمَهُ فأبى فَقُمْتُ فَجِئْتُ بقَليلِ رُطَبٍ فَوَضَعْتُهُ بينَ يَدَيِ النَّبِيِّ ﷺ فأكَلَ ثُمَّ قالَ: «أينَ عَرِيشُكَ يا جابِرُ؟» فأخْبَرْتُهُ فَقالَ: «افْرُشْ لي فِيهِ»، فَفَرَشْتُهُ فَدَخَلَ فَرَقَدَ ثُمَّ اسْتَيْقَظَ فجِئْتُهُ بقَبْضَةٍ أُخْرَى فأكَلَ مِنْها ثُمَّ قامَ فَكَلَّمَ اليَهُودِيَّ فأبى عَلَيْهِ، فَقامَ في الرِّطابِ في النَّخْلِ الثَّانِيَةَ ثُمَّ قالَ: «يا جابِرُ، جُذَّ وَاقْضِ». فَوَقَفَ في الجِذاذِ فَجَذَذْتُ مِنْها ما قَضَيْتُهُ وَفَضَلَ مِنْهُ، فَخَرَجْتُ حتَّى جِئْتُ النَّبِيَّ ﷺ فَبَشَّرْتُهُ فَقالَ: «أشْهَدُ أنِّي رَسُولُ اللهِ».

عَرْشٌ وعَرِيشٌ: بِناءٌ. وَقالَ ابنُ عَبَّاسٍ: مَعْرُوشاتٍ: ما يُعَرَّشُ مِنَ الكُرُومِ وغَيرِ ذٰلكَ، يُقالُ: عُرُوشُها، أبْنِيَتُها. قالَ مُحَمَّدُ بنُ يُوسُفَ: قالَ أبو جَعْفَرٍ: قالَ مُحَمَّدُ بنُ إسْماعِيلَ: فَخَلا لَيْسَ عِنْدي مُقَيَّداً، ثُمَّ قالَ: فَجَلَّى لَيْسَ فِيهِ شَكٌّ.

(42) CHAPTER. The eating of a spadix of the palm tree.

(٤٢) بابُ أكْلِ الجُمَّارِ

5444. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: While we were sitting with the Prophet ﷺ, a spadix of palm tree was brought to him. The Prophet ﷺ said, "There is a tree among the trees which is as blessed as a Muslim". I thought that it was the date-palm tree and intended to say, "It is the date-palm tree, O Allāh's Messenger!" but I looked behind to see that I was the tenth and youngest of ten men present there, so I kept quiet. Then the Prophet ﷺ said, "It is the date-palm tree."

٥٤٤٤ - حَدَّثَنا عُمَرُ بنُ حَفْصِ بنِ غِياثٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ قالَ: حدَّثَني مُجاهِدٌ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: بَيْنا نَحْنُ عِنْدَ النَّبِيِّ ﷺ جُلوسٌ إذْ أُتِيَ بِجُمَّارِ نَخْلَةٍ، فَقالَ النَّبيُّ ﷺ: «إنَّ مِنَ الشَّجَرِ لَمَا بَرَكَتُهُ كَبركَةِ المُسْلِمِ». فظَنَنْتُ أنَّهُ يَعْنِي النَّخْلَةَ، فأرَدْتُ أنْ أقُولَ: هيَ النَّخْلَةُ يا رَسُولَ اللهِ، ثُمَّ الْتَفَتُّ فاذَا أنا عاشِرُ عَشَرَةٍ أنا أحْدَثُهُمْ فَسَكَتُّ، فَقالَ النَّبيُّ ﷺ: «هيَ النَّخْلَةُ». [راجع: ٦١]

(43) CHAPTER. *Al-'Ajwa* (a special kind of date).

(٤٣) بابُ العَجْوَةِ

5445. Narrated Sa'd: Allāh's Messenger ﷺ said, "He who eats seven 'Ajwa dates every morning, will not be affected by poison or magic on the day he eats them."

٥٤٤٥ - حَدَّثَنا جُمْعَةُ بنُ عَبْدِ اللهِ: حدَّثَنا مَرْوَانُ: أخبرَنا هاشِمُ بنُ هاشِمٍ: أخْبرَنا عامِرُ بنُ سَعْدٍ، عَنْ أبيهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ تَصَبَّحَ كُلَّ يَوْمٍ سَبْعَ تَمَراتٍ عَجْوَةً لَمْ

يَضُرُّهُ في ذٰلِكَ اليَوْمِ سُمٌّ وَلا سِحْرٌ».

[انظر: ٥٧٦٨، ٥٧٦٩، ٥٧٧٩]

(44) CHAPTER. To eat two dates at a time.

(٤٤) بابُ القِرَانِ في التَّمْرِ

5446. Narrated Jabala bin Suhaim: At the time of Ibn Az-Zubair, we were struck with drought (famine) and he provided us with dates for our food. 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما used to pass by us while we were eating, and say, "Do not eat two dates together at a time, for the Prophet ﷺ forbade the taking of two dates together at a time (in a gathering)." Ibn 'Umar used to add, "Unless one takes the permission of one's companions."

٥٤٤٦ - **حدَّثَنا** آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا جَبَلَةُ بنُ سُحَيْمٍ قالَ: أَصابَنا عامُ سَنَةٍ مَعَ ابنِ الزُّبَيرِ فَرَزَقَنا تَمْراً، فكانَ عَبْدُ اللهِ بنُ عُمَرَ يَمُرُّ بِنا وَنَحْنُ نأكُلُ وَيَقُولُ: لا تُقارِنُوا، فإنَّ النَّبيَّ ﷺ نَهىٰ عَنِ القِرَانِ، ثُمَّ يَقُولُ: إلَّا أنْ يَسْتَأْذِنَ الرَّجُلُ أخاهُ. قالَ شُعْبَةُ: الإذْنُ مِنْ قَوْلِ ابنِ عُمَرَ.

[راجع: ٢٤٥٥]

(45) CHAPTER. The snake cucumber.

(٤٥) بابُ القِثَّاءِ

5447. Narrated 'Abdullāh bin Ja'far رَضِيَ اللهُ عَنْهُ: I saw the Prophet ﷺ eating fresh dates with snake cucumbers.

٥٤٤٧ - **حدَّثَنا** إسْماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثَني إبْراهِيمُ بنُ سَعْدٍ، عَنْ أبِيهِ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ جَعْفَرٍ قالَ: رَأَيْتُ النَّبيَّ ﷺ يأكُلُ الرُّطَبَ بالقِثَّاءِ. [راجع: ٥٤٤٠]

(46) CHAPTER. The goodness of the date-palm tree.

(٤٦) بابُ بَرَكَةِ النَّخْلَةِ

5448. Narrated Ibn 'Umar: The Prophet ﷺ said, "There is a tree among the trees which is similar to a Muslim (in goodness), and that is the date-palm tree."

٥٤٤٨ - **حدَّثَنا** أبو نُعَيْمٍ: حدَّثَنا مُحَمَّدُ بنُ طَلْحَةَ، عن زُبَيْدٍ، عَنْ مُجاهِدٍ قالَ: سَمِعْتُ ابنَ عُمَرَ عَنِ النَّبيِّ ﷺ قالَ: «مِنَ الشَّجَرِ شَجَرَةٌ تَكُونُ مِثْلَ المُسْلِمِ، وَهيَ النَّخْلَةُ».

[راجع: ٦١]

(47) CHAPTER. The taking of two kinds of fruit or two kinds of food at a time.

(٤٧) بابُ جَمْعِ اللَّوْنَيْنِ أوِ الطَّعامَيْنِ بِمَرَّةٍ

5449. Narrated 'Abdullāh bin Ja'far رَضِيَ اللهُ عَنْهُما: I saw Allāh's Messenger ﷺ eating fresh dates with snake cucumbers.

٥٤٤٩ - **حدَّثَنَا** ابنُ مُقاتِلٍ: أخبَرَنا عَبْدُ اللهِ: أخبَرَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ أبيهِ، عَنْ عَبْدِ اللهِ بنِ جَعْفَرٍ رَضِيَ اللهُ عَنْهُما قالَ: رأيْتُ رَسُولَ اللهِ ﷺ يأكُلُ الرُّطَبَ بالقِثَّاءِ.

[راجع: ٥٤٤٠]

(48) CHAPTER. Whoever admitted the guests in batches of ten persons (by turns). And the sitting for the meals in batches of ten persons each.

(٤٨) بابٌ مَنْ أدْخَلَ الضِّيفانَ عَشَرَةً عَشَرَةً، والجُلُوسِ عَلى الطَّعامِ عَشَرَةً عَشَرَةً

5450. Narrated Anas رَضِيَ اللهُ عَنْهُ: My mother, Umm Sulaim, took a *Mudd* of barley grain, ground it and made porridge from it, and pressed (over it) a butter skin she had with her. Then she sent me to the Prophet ﷺ, and I reached him while he was sitting with his companions. I invited him, whereupon he said, "And those who are with me?" I returned and said, "He says, 'And those who are with me?" Abū Ṭalḥa went out to him and said, "O Allāh's Messenger! It is just a meal prepared by Umm Sulaim." The Prophet ﷺ entered and the food was brought to him. He said, "Let ten persons enter upon me." Those ten entered and ate their fill. Again he said, "Let ten (more) enter upon me." Those ten entered and ate their fill. Then he said, "Let ten (more) enter upon me." He called forty persons in all. Then Allāh's Messenger ﷺ ate and got up. I started looking (at the food) to see if anything from it has decreased or not.

٥٤٥٠ - **حدَّثَني** الصَّلْتُ بنُ مُحَمَّدٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنِ الجَعْدِ أبي عُثْمانَ، عَنْ أنَسٍ وَعَنْ هِشامٍ، عَنْ مُحَمَّدٍ عَنْ أنَسٍ، وَعَنْ سِنانٍ أبي رَبيعَةَ عَنْ أنَسٍ: أنَّ أُمَّ سُلَيْمٍ أُمَّهُ عَمَدَتْ إلى مُدٍّ مِنْ شَعِيرٍ جَشَّتْهُ وجَعَلَتْ مِنْهُ خَطِيفَةً وَعَصَرَتْ عُكَّةً عِنْدَها، ثُمَّ بَعَثَتْني إلى النَّبيِّ ﷺ فأتَيْتُهُ وهُوَ في أصحَابِهِ فَدعَوْتُهُ، قالَ: «ومَنْ معي»، فَجِئْتُ فَقُلْتُ: إنَّهُ يَقُولُ: «ومَنْ مَعي»، فخَرَجَ إلَيْهِ أبو طَلْحَةَ قالَ: يا رَسُولَ اللهِ إنَّما هُوَ شَيْءٌ صَنَعَتْهُ أُمُّ سُلَيْمٍ، فَدَخَلَ فَجيءَ بِهِ وَقالَ: «أَدْخِلْ عَلَيَّ عَشَرَةً»، فأُدْخِلُوا فأكَلُوا حتَّى شَبِعُوا، ثُمَّ قالَ: «أَدْخِلْ عَلَيَّ عَشَرَةً» فَدَخَلوا فَأكَلُوا حَتَّى شَبِعوا ثُمَّ قالَ أَدْخِلِ عَلَيَّ عَشَرَةً حَتَّى عَدَّ أرْبَعِينَ، ثُمَّ أكَلَ النَّبيُّ ﷺ ثُمَّ قامَ، فجَعَلْتُ أنْظُرُ هَلْ نَقَصَ مِنْها شَيْءٌ؟.

(49) CHAPTER. What is disliked as regarding the eating of garlic or other (bad smelling vegetables).

This has been narrated by Ibn 'Umar on the authority of the Prophet ﷺ.

(٤٩) بابُ ما يُكرَهُ مِنَ الثُّوم والبُقُولِ،

فِيهِ ابنُ عُمَرَ عَنِ النَّبِيِّ ﷺ.

5451. Narrated 'Abdul 'Azīz: It was said to Anas رَضِيَ الله عَنْهُ, "What did you hear the Prophet ﷺ saying about garlic?" Anas replied, "Whoever has eaten (garlic) should not approach our mosque."

٥٤٥١ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا عَبْدُ الوَارِثِ، عَنْ عَبْدِ العَزِيزِ قالَ: قِيلَ لأنَسٍ: ما سَمِعْتَ النَّبِيَّ ﷺ يقُولُ في الثُّومِ؟ فَقالَ: «مَنْ أكَلَ فَلا يَقْرَبَنَّ مَسْجِدَنا». [راجع: ٨٥٦]

5452. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: Prophet ﷺ said, "Whoever has eaten garlic or onion[1] should keep away from us (or should keep away from our mosque)." (See H. 854)

٥٤٥٢ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا أبو صَفْوَانَ عَبْدُ اللهِ بنُ سَعِيدٍ: أخْبرَنا يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَنِي عَطاءٌ: أنَّ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما زَعَمَ أنَّ النَّبِيَّ ﷺ قالَ: «مَنْ أكَلَ ثُوماً أوْ بَصَلاً فَلْيَعْتَزِلْنا أوْ لِيَعْتَزِلْ مَسْجِدَنا». [راجع: ٨٥٤]

(50) CHAPTER. ***Al-Kabāth*, i.e., the leaves of *Al-Arāk*.**

(٥٠) بابُ الكَباثِ وَهُوَ وَرَقُ الأَرَاكِ

5453. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: We were with Allāh's Messenger ﷺ collecting *Al-Kabāth* at Mar-Aẓ-Ẓahrān. The Prophet ﷺ said, "Collect the black ones, for they are better." Somebody said, "(O Allāh's Messenger!) Have you ever shepherded sheep?" He said, "There has been no Prophet but has shepherded them (sheep)."

٥٤٥٣ - حدَّثَنا سَعِيدُ بنُ عُفَيرٍ: حدَّثَنا ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَنِي أبو سَلَمَةَ قالَ: أخْبرَنِي جابِرُ بنُ عَبْدِ اللهِ قالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ بِمَرِّ الظَّهْرانِ نَجْنِي الكَباثَ فَقالَ: «عَلَيْكُم بالأسْوَدِ مِنْهُ فإنَّهُ أيْطَبُ»، فَقِيلَ: أكُنْتَ تَرْعَى الغَنَمَ؟ قالَ: «نَعَمْ، وَهَلْ مِنْ نَبِيٍّ إلَّا رَعاها؟». [راجع: ٣٤٠٦]

(1) (H. 5452) It is said that if garlic or onions are uncooked.

(51) CHAPTER. To rinse the mouth after taking meals.

(٥١) بابُ المَضْمَضَةِ بَعْدَ الطَّعامِ

5454. Narrated Suwaid bin An Nu'mān: We went out with Allāh's Messenger ﷺ to Khaibar, and when we reached As-Ṣahbā', the Prophet ﷺ asked for food, and he was offered nothing but *Sawīq*. We ate, and then Allāh's Messenger ﷺ stood up for the *Ṣalāt* (prayer), (after) he had rinsed his mouth with water; and we too had, rinsed our mouths.

٥٤٥٤ - **حدَّثنا** عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ: سَمِعْتُ يَحْيَى بنَ سَعيدٍ، عَنْ بُشَيرِ بنِ يَسارٍ، عَنْ سُوَيْدِ بنِ النُّعْمانِ قالَ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ إلى خَيْبَر، فَلَمَّا كُنَّا بالصَّهْباءِ دَعا بطَعامٍ، فَما أُتِيَ إلَّا بسَويقٍ فأكَلْنا، فقامَ إلى الصَّلاةِ فَتَمَضْمَضَ ومَضْمَضْنا. [راجع: ٢٠٩]

5455. Narrated Suwaid: We went out with Allāh's Messenger ﷺ to Khaibar, and when we reached As-Ṣahba', which (Yaḥyā says) is one day's journey from Khaibar, the Prophet ﷺ asked for food, and he was offered nothing but *Sawīq* which we chewed and ate. Then the Prophet ﷺ asked for water and rinsed his mouth, and we too, rinsed our mouths along with him. He then led us in the *Maghrib* prayer without performing ablution again.

٥٤٥٥ - قالَ يَحْيَى: سَمِعْتُ بُشَيراً يَقُولُ: أَخْبَرَنا سُوَيْدٌ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ إلى خَيْبَرَ، فَلَمَّا كُنَّا بالصهْباءِ قالَ يَحْيَى: وهيَ مِنْ خَيْبَرَ عَلى رَوْحَةٍ، دَعا بطعامٍ فَمَا أُتِيَ إلَّا بسَويقٍ، فَلُكْناهُ فأكَلْنا مِنْهُ، ثُمَّ دَعا بِماءٍ فَمَضْمَضَ وَمَضْمَضْنا مَعَهُ، ثُمَّ صَلَّى بِنا المَغْرِبَ وَلَمْ يَتَوَضَّأْ. وَقالَ سُفْيانُ: كأنَّكَ تَسْمَعُهُ مِنْ يَحْيَى. [راجع: ٢٠٩]

(52) CHAPTER. To lick and suck the fingers before cleaning them with a handkerchief.

(٥٢) بابُ لَعْقِ الأَصابِعِ وَمَصِّها قَبْلَ أَنْ تُمْسَحَ بالمِنْديلِ

5456. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "When you eat, do not wipe your hands till you have licked it, or had it licked by somebody else."

٥٤٥٦ - **حدَّثنا** عَلِيّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ عَطاءٍ عَنِ ابنِ عَبَّاسٍ: أنَّ النَّبيَّ ﷺ قالَ: «إذَا أَكَلَ أَحَدُكُمْ فَلا يَمْسَحْ يَدَهُ حتَّى يَلْعَقَها أوْ يُلْعِقَها».

(53) CHAPTER. The handkerchief.

(٥٣) بابُ المِنْديلِ

5457. Narrated Sa'īd bin Al-Hārith that he asked Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما about performing ablution after taking a cooked meal. He replied, "It is not essential," and added, "We never used to get such kind of food during the lifetime of the Prophet ﷺ except rarely; and if at all we got such a dish, we did not have any handkerchiefs to wipe our hands with except the palms of our hands, our forearms and our feet. We would perform the *Salāt* (prayer) thereafter without performing new ablution."

٥٤٥٧ - **حدَّثنا** إبراهيمُ بنُ المُنْذِرِ قالَ: حدَّثني مُحَمَّدُ بنُ فُلَيحٍ قالَ: حدَّثني أبي، عَنْ سَعيدِ بنِ الحَارِثِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أَنَّهُ سأَلَهُ عَنِ الوُضُوءِ مِمَّا مَسَّتِ النَّارُ، فقالَ: لا، قَدْ كُنَّا زَمانَ النَّبيِّ ﷺ لا نَجِدُ مِثْلَ ذٰلك مِنَ الطَّعامِ إلَّا قَليلاً، فإذا نَحْنُ وَجَدْناهُ لَمْ يَكُنْ لَنا مَنادِيلُ إلَّا أَكُفَّنا وَسَوَاعِدَنَا وأقْدَامَنا، ثُمَّ نُصَلِّي وَلا نَتَوَضَّأُ.

(54) CHAPTER. What one should say after finishing one's meal.

(٥٤) بابُ ما يَقُولُ إذَا فَرَغ مِنْ طَعامِهِ

5458. Narrated Abū Umāma: Whenever the dining sheet of the Prophet ﷺ was taken away (i.e., whenever he finished his meal), he used to say: "*Al-hamdu lillāhi kathīran taiyiban mubārakan fīhi, ghaira makfīy wa lā muwada' wa lā mustaghna 'anhu Rabbanā.*"(1)

٥٤٥٨ - **حدَّثنا** أبو نُعَيْمٍ: حدَّثنا سُفْيانُ، عَنْ ثَوْرٍ، عَنْ خالِدِ بنِ مَعْدانَ، عَنْ أبي أُمامَةَ: أنَّ النَّبيَّ ﷺ كانَ إذَا رَفَعَ مائدَتَهُ قالَ: «الحَمْدُ للهِ كَثِيراً طَيِّباً مُباركاً فِيهِ، غَيرَ مَكْفِيٍّ وَلا مُوَدَّعٍ وَلا مُسْتَغْنًى عَنْهُ رَبَّنا». [انظر: ٥٤٥٩]

5459. Narrated Abū Umāma: Whenever the Prophet ﷺ finished his meals (or when his dining sheet was taken away), he used to say, "All the praises and thanks be to Allāh Who has satisfied our needs and quenched our thirst. Your favour cannot by compensated or denied." Once he said, "All the praises and thanks be to You, O our Lord! Your favour cannot be compensated, nor can be left, nor can be

٥٤٥٩ - **حدَّثنا** أبو عاصِمٍ، عَنْ ثَوْرِ ابنِ يَزِيدَ، عَنْ خالِدِ بنِ مَعْدَانَ، عَنْ أبي أُمامَةَ: أنَّ النَّبيَّ ﷺ كَانَ إذَا فَرَغَ مِنْ طَعامِهِ، وَقالَ مَرَّةً: إذَا رَفَعَ مائدَتَهُ قالَ: «الحَمْدُ للهِ الَّذي كَفَانا وأرْوَانا، غيرَ مَكْفِيٍّ وَلا مَكْفُورٍ. وَقالَ مَرَّةً: لَكَ الْحَمْدُ رَبَّنا غيرَ مَكْفِيٍّ

(1) (H. 5458) All the praises and thanks be to Allāh! Much good and blessed praise! O our Lord. We cannot compensate Your Favour, nor can leave it, nor can dispense with it.

dispensed with, O our Lord!"

وَلا مُوَدَّعٍ وَلا مُسْتَغْنًى رَبَّنا».
[راجع: ٥٤٥٨]

(55) CHAPTER. To eat with one's servant.

(٥٥) بابُ الأكْلِ مَعَ الخادِمِ

5460. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When your servant brings your food to you, if you do not ask him to join you, then at least ask him to take one or two handfuls, for he has suffered from its heat (while cooking it) and has taken pains to cook it nicely."

٥٤٦٠ - حدَّثَنا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدٍ هُوَ ابنُ زِيادٍ قالَ: سَمِعْتُ أبا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «إذَا أتَى أحَدَكُمْ خادِمُهُ بِطَعامِهِ فإنْ لَمْ يُجْلِسْهُ مَعَهُ فَلْيُناوِلْهُ أُكْلَةً أوْ أُكْلَتَينِ، أوْ لُقْمَةً أوْ لُقْمَتَينِ، فإنَّهُ وَلِيَ حَرَّهُ وَعِلاجَهُ». [راجع: ٢٥٥٧]

(56) CHAPTER. A person who thanks Allāh after taking his meals is similar (in reward) to a person who shows patience while fasting.

(٥٦) بابٌ: الطَّاعِمُ الشَّاكِرُ مِثْلُ الصَّائمِ الصَّابِرِ

Abū Hurairah narrated the above statement on the authority of the Prophet ﷺ.

فِيهِ عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

(57) CHAPTER. A man is invited to a meal, whereupon he says, "May this (person) come with me too?"

(٥٧) بابُ الرَّجُلِ يُدْعى إلى طَعامٍ فَيَقُولُ: وَهٰذا مَعِي،

Anas said: When you visit a Muslim who is not suspicious, then eat of his food and drink of his drink.

وَقالَ أنَسٌ: إذَا دَخَلْتَ عَلى مُسْلِمٍ لا يُتَّهَمُ فَكُلْ مِنْ طَعامِهِ واشْرَبْ مِنْ شَرَابِهِ.

5461. Narrated Abū Mas'ūd Al-Anṣārī: There was an *Anṣārī* man nicknamed, Abū Shu'aib, who had a slave who was a butcher. He came to the Prophet ﷺ while he was sitting with his Companions and noticed the signs of hunger on the face of the Prophet ﷺ. So he went to his butcher slave and said, "Prepare for me a meal sufficient for five persons so that I may invite the Prophet ﷺ along with four other men." He had the meal prepared for him and invited him. A (sixth) man followed them. The Prophet ﷺ said, "O Abū Shu'aib! Another man has followed us. If you wish, you may invite him; and if you

٥٤٦١ - حدَّثَنا عَبْدُ اللهِ بنُ أبي الأسْوَدِ: حدَّثَنا أبو أُسامَةَ: حدَّثَنا الأعمَشُ: حدَّثَنا شَقِيقٌ: حدَّثَنا أبو مَسْعُودٍ الأنْصارِيُّ قالَ: كانَ رَجُلٌ مِنَ الأنْصارِ يُكْنَى أبا شُعَيْبٍ وكانَ لَهُ غُلامٌ لَحَّامٌ، فأتى النَّبِيَّ ﷺ وَهُوَ في أصحابِهِ فَعَرَفَ الجُوعَ في وَجْهِ النَّبِيِّ ﷺ فَذَهَبَ إلى غُلامِهِ اللَّحَّامِ فَقالَ: اصْنَعْ لي طُعَمًا يَكْفِي خَمْسَةً لَعَلِّي

wish, you may refuse him." Abū Shu'aib said, "No, I will admit him."

أدْعُو النَّبِيَّ ﷺ خامِسَ خَمْسَةٍ. فَصَنَعَ لَهُ طُعَيِّماً ثُمَّ أتاهُ فَدَعاه، فَتَبِعَهُمْ رَجُلٌ، فَقالَ النَّبِيُّ ﷺ: «يا أبا شُعَيْبٍ، إنَّ رَجُلاً تَبِعَنا فإنْ شِئْتَ أذِنْتَ لَهُ، وإنْ شِئْتَ تَرَكْتَهُ»، قالَ: لا، بَلْ أذِنْتُ لَهُ. [راجع: ٢٠٨١]

(58) CHAPTER. If supper or dinner is served then one should not hurry to finish it [when the time for *Ṣalāt* (prayer) is due].

(٥٨) بابٌ: إذَا حَضَرَ العَشاءُ فَلا يَعْجَلْ عَنْ عَشائِهِ

5462. Narrated 'Amr bin Umaiyya that he saw Allāh's Messenger ﷺ cutting a piece of mutton from its shoulder part he was carrying in his hand. When he was called for *Ṣalāt* (prayer), he put it down and the knife with which he was cutting it. Then he stood up and offered the *Ṣalāt* (prayer) without performing new ablution.

٥٤٦٢ - حدَّثَنا أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، وَقالَ اللَّيْثُ: حدَّثَنِي يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَنِي جَعْفَرُ بنُ عَمْرِو بنِ أُمَيَّةَ أنَّ أباهُ عَمْرَو بنَ أُمَيَّةَ: أخْبَرَهُ أنَّهُ رأى رَسُولَ اللهِ ﷺ يَحْتَزُّ مِنْ كَتِفِ شاةٍ في يَدِهِ، فَدُعِيَ إلى الصَّلاةِ، فألْقاها والسِّكِّينَ التي كانَ يَحْتَزُّ بِها، ثُمَّ قامَ فَصَلَّى ولَمْ يَتَوَضَّأْ. [راجع: ٢٠٨]

5463. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If supper is served and the *Iqāma* for prayer is proclaimed, start with your supper first."

٥٤٦٣ - حدَّثَنا مُعَلَّى بنُ أسَدٍ: حدَّثَنا وُهَيْبٌ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إذَا وُضِعَ العَشاءُ وأُقِيمَتِ الصَّلاةُ فابْدَؤُوا بالعَشاءِ». وَعَنْ أيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

5464. Narrated Nāfi': Once Ibn 'Umar رَضِيَ اللهُ عَنْهُما was taking his supper while he was listening to the recitation of (the Qur'ān by) the *Imām*.

٥٤٦٤ - وَعَنْ أيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ: أنَّهُ تَعَشَّى مَرَّةً وَهُوَ يَسْمَعُ قِراءَةَ الإمامِ. [راجع: ٦٧٣]

5465. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ said, "If the *Iqāma* for *Ṣalāt* (prayer) is proclaimed and supper is served, take your supper first."

٥٤٦٥ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفيانُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ عَنِ النَّبيِّ ﷺ قالَ: «إذَا أُقِيمَتِ الصَّلاةُ وَحَضَرَ العَشاءُ فابْدَؤُا بالعَشاءِ».

قالَ وُهَيْبٌ وَيَحْيَى بْنُ سَعيدٍ: عَنْ هِشامٍ: «إذَا وُضِعَ العَشاءُ».

(59) CHAPTER. The Statement of Allāh تعالى:
"And when you have taken your meal disperse." (V.33:53)

(٥٩) **بابُ** قَوْلِ اللهِ تَعالىٰ: ﴿فَإِذَا طَعِمْتُمْ فَٱنتَشِرُوا۟﴾

5466. Narrated Anas رَضِيَ اللهُ عَنْهُ: I know (about) *Al-Ḥijāb* (the order of veiling of women) more than anybody else. Ubayy bin Ka'b used to ask me about it. Allāh's Messenger ﷺ became the bridegroom of Zainab bint Jaḥsh whom he married at Al-Madīna. After the sun had risen high in the sky, the Prophet ﷺ invited the people to a meal. Allāh's Messenger ﷺ remained sitting, and some people remained sitting with him after the other guests had left. Then Allāh's Messenger ﷺ got up and went away, and I too, followed him till he reached the door of 'Āishah's room. Then he thought that the people must have left the place by then, so he returned and I also returned with him. Behold, the people were still sitting at their places. So he went back again for the second time, and I went along with him too. When we reached the door of 'Āishah's room, he returned and I also returned with him to see that the people had left. Thereupon the Prophet ﷺ hung a curtain between me and him, and the Verse regarding the order for (veiling of women) *Ḥijāb* was revealed. (See H. 4791)

٥٤٦٦ - حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا يَعْقُوبُ بنُ إبْراهِيمَ: حدَّثَني أبي، عَنْ صَالحٍ، عَنِ ابنِ شِهابٍ: أنَّ أنَساً قالَ: أنا أعْلَمُ النَّاسِ بالحِجابِ، كانَ أُبيُّ بنُ كَعْبٍ يَسألُني عَنْهُ، أصْبَحَ رَسُولُ اللهِ ﷺ عَرُوساً بزَيْنَبَ بِنْتِ جَحْشٍ وكانَ تَزَوَّجَها بالمَدِينَةِ، فَدَعا النَّاسَ لِلطَّعامِ بَعْدَ ارْتِفاعِ النَّهارِ فَجَلَسَ رَسُولُ اللهِ ﷺ وَجَلَسَ مَعَهُ رِجالٌ بَعْدَما قامَ القَوْمُ حتَّى قامَ رَسُولُ اللهِ ﷺ فَمَشَى وَمَشَيْتُ مَعَهُ حتَّى بَلَغَ بابَ حُجْرَةِ عائِشَةَ، ثُمَّ ظَنَّ أنَّهُمْ خَرَجُوا فَرَجَعْتُ مَعَهُ فإذَا هُمْ جُلُوسٌ مَكانَهُمْ، فَرَجَعَ وَرَجَعْتُ مَعَهُ الثَّانِيَةَ حتَّى بَلَغَ بابَ حُجْرَةِ عائِشَةَ، فَرَجَعَ وَرَجَعْتُ مَعَهُ فإذَا هُمْ قَدْ قامُوا، فَضَرَبَ بَيْنِي وَبَيْنَهُ سِتْراً، وأُنْزِلَ الحِجابُ. [راجع: ٤٧٩١]

71 – THE BOOK OF *Al-'AQIQA*:[1]

٧١ - كتاب العقيقة

(1) CHAPTER. The naming of a newly born child the day it is born, and *Al-'Aqīqa* for it has not (yet) been offered, and its *Tahnīk* [2].

5467. Narrated Abū Mūsā رَضِيَ اللهُ عَنْهُ: A son was born to me and I took him to the Prophet ﷺ who named him Ibrahim, did *Tahnīk* for him with a date, invoked Allāh to bless him and returned him to me. (The narrator added: That was Abū Mūsā's eldest son.)

5468. Narrated 'Āishah رَضِيَ اللهُ عَنْها: A boy was brought to the Prophet ﷺ to do *Tahnīk* for him, but the boy urinated on him, whereupon the Prophet ﷺ had water poured on the place of urine.

5469. Narrated Asmā' bint Abū Bakr رَضِيَ اللهُ عَنْهُما: I conceived 'Abdullāh bin Az-Zubair at Makkah and went out (of Makkah) while I was about to give birth. I came to Al-Madīna and encamped at Qubā', and gave birth at Qubā'. Then I brought the child to Allāh's Messenger ﷺ and placed it (on his lap). He asked for a date, chewed it, and put his saliva in the mouth of the child. So the first thing to enter its stomach was the saliva of Allāh's Messenger ﷺ. Then he did its *Tahnīk* with a

(١) بابٌ تَسْمِيَةِ المَوْلُودِ غَدَاةَ يُولَدُ لِمَنْ لَمْ يَعُقَّ عَنْهُ، وتَحنِيكِهِ

٥٤٦٧ - **حدَّثني** إسحَاقُ بنُ نَصْرٍ: حدَّثنا أبو أُسامَةَ: حدَّثني بُرَيْدٌ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: وُلِدَ لي غُلامٌ، فأتَيْتُ بِهِ النَّبيَّ ﷺ فسَمَّاهُ إبْرَاهِيمَ فحَنَّكَهُ بتَمْرَةٍ وَدَعا لَهُ بالبَرَكَةِ وَدَفَعَهُ إليَّ. وكانَ أكْبَرَ وَلَدِ أبي مُوسَى. [انظر: ٦١٩٨]

٥٤٦٨ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَحْيى، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: أُتِيَ النَّبيُّ ﷺ بصَبيٍّ يُحَنِّكُهُ فَبالَ عَلَيْهِ فأتْبَعَهُ المَاءَ. [راجع: ٢٢٢]

٥٤٦٩ - **حدَّثنا** إسحَاقُ بنُ نَصْرٍ: حدَّثنا أبو أُسامَةَ: حدَّثنا هِشامُ بنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ أسْماءَ بِنْتِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما: أنَّها حَمَلَتْ بعَبْدِ اللهِ بنِ الزُّبَيْرِ بمَكَّةَ، قالَتْ فخَرَجْتُ وأنا مُتِمٌّ، فأتَيْتُ المَدِينَةَ فَنزَلْتُ قُباءً فَوَلَدْتُ بِقُباءٍ ثُمَّ

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(1) (Book 71) *Al-'Aqīqa* : *Aqīqa* is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allāh (two sheep for a male child and one sheep for the female child).

(2) (Chap. 1) *Tahnīk* is the process of chewing some sweet food (e.g., dates or honey and inserting it into the baby's mouth and rubbing its chin to train it to eat, and pronouncing *Adhān* in the ear of a baby, and giving name to the child.

date, and invoked Allāh to bless him. It was the first child born in the Islāmic era, therefore they (Muslims) were very happy with its birth, for it had been said to them that the Jews had bewitched them, and so they would not bring any offspring.

أَتَيْتُ بِهِ رَسُولَ اللهِ ﷺ فَوَضَعْتُهُ فِي حَجْرِهِ، ثُمَّ دَعا بتَمْرَةٍ فَمَضَغَها ثُمَّ تَفَلَ فِي فِيهِ. فَكانَ أوَّلَ شَيءٍ دَخَلَ جَوْفَهُ رِيقُ رَسُولِ اللهِ ﷺ ثُمَّ حَنَّكَهُ بالتَّمْرَةِ ثُمَّ دَعا لَهُ فَبرَّكَ عَلَيْهِ، وكانَ أوَّلَ مَوْلُودٍ وُلِدَ فِي الإسْلامِ، فَفَرِحُوا بِهِ فَرَحاً شَدِيداً لأَنَّهُمْ قِيلَ لَهُمْ: إنَّ اليَهُودَ قَدْ سَحَرَتْكُمْ فَلا يُولَدُ لَكُمْ.

[راجع: ٣٩٠٩]

5470. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Abū Ṭalḥa had a child who was sick. The child died, when Abu Talḥa had gone out. When Abū Ṭalḥa returned home, he asked, "How does my son fare?" Umm Sulaim (his wife) replied, "He is quieter than he has ever been." Then she brought supper for him and he took his supper and slept with her. When he had finished, she said (to him), "Burry the child (as he's dead)." Next morning Abū Ṭalḥa came to Allāh's Messenger ﷺ and told him about that. The Prophet ﷺ said (to him), "Did you sleep with your wife last night?" Abū Ṭalḥa said, "Yes". The Prophet ﷺ said, "O Allāh! Bestow your blessing on them as regards that night of theirs." Then (later on) Umm Sulaim gave birth to a boy. Abū Ṭalḥa told me to take care of the child till he was taken to the Prophet ﷺ. Abū Ṭalḥa took the child to the Prophet ﷺ and Umm Sulaim sent some dates along with the child. The Prophet ﷺ took the child (on his lap) and asked if there was something with him. They replied, "Yes, a few dates". The Prophet ﷺ took a date, chewed it, took some of it out of his month, put it into the child's mouth and did *Taḥnīk* for him with that, and named him 'Abdullāh.

٥٤٧٠ - حدَّثني مَطَرُ بنُ الفَضْلِ: حدَّثَنا يَزِيدُ بنُ هارُونَ: أخْبرَنا عَبْدُ اللهِ ابنُ عَوْنٍ، عَنْ أنَسِ بنِ سِيرِينَ، عَنْ أنَسِ ابنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ ابنٌ لأبي طَلْحَةَ يَشْتَكِي فخَرَجَ أبو طَلْحَةَ فقُبِضَ الصَّبِيُّ، فَلَمَّا رَجَعَ أبو طَلْحَةَ قالَ: ما فَعَلَ ابْنِي؟ قالَتْ أُمُّ سُلَيْمٍ: هُوَ أسْكَنُ ما كان، فقَرَّبَتْ إلَيْهِ العَشاءَ فَتَعَشَّى ثُمَّ أصابَ مِنها، فَلَمَّا فَرَغَ قالَتْ: وَارِي الصَّبِيَّ، فَلَمَّا أصْبَحَ أبو طَلْحَةَ أتَى رَسُولَ اللهِ ﷺ فأخْبَرَهُ فَقالَ: «أعَرَسْتُمُ اللَّيْلَةَ؟» قالَ: نَعَمْ، قالَ: «اللَّهُمَّ بارِكْ لهُما فِي لَيْلَتِهِما»، فَوَلَدَت غُلاماً، قال لي أبو طَلْحَةَ: احْفَظْهُ حتَّى تأتِيَ بِهِ النَّبِيَّ ﷺ، فأتَى بِهِ النَّبِيَّ ﷺ وأرْسَلَتْ مَعَهُ بتَمَراتٍ فأخَذَهُ النَّبِيُّ ﷺ فَقالَ: «أمَعَهُ شَيءٌ؟» قالُوا: نَعَمْ، تَمَراتٌ. فأخَذَها النَّبِيُّ

ﷺ فَمَضَغَهَا ثُمَّ أَخَذَ مِنْ فِيهِ فَجَعَلَهَا فِي فِي الصَّبِيِّ وَحَنَّكَهُ بِهِ وسَمَّاهُ عَبْدَ اللهِ. [راجع: ١٣٠١]

حدَّثني مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا ابنُ أبي عَدِيّ، عَنِ ابنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أنَسٍ، وساقَ الحَدِيثَ.

(2) CHAPTER. To remove what harms the boy, by offering *Al-'Aqīqa*.

(٢) بابُ إماطَةِ الأذَى عَنِ الصَّبِيِّ في العَقِيقَةِ

5471. Narrated Salman bin 'Āmir Aḍ-Ḍabbi, the Prophet ﷺ said, '*Aqīqa* is to be offered for a (newly born) boy.

٥٤٧١ - حدَّثنا أبو النُّعْمانِ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ سَلْمانَ بنِ عامِرٍ، قالَ: مَعَ الغُلامِ عَقِيقَةٌ.

وَقالَ حَجَّاجٌ: حدَّثنا حَمَّادٌ: أخْبَرَنا أيُّوبُ وَقَتادَةُ وَهِشامٌ وحَبِيبٌ، عَنِ ابنِ سِيرِينَ، عَنْ سَلْمانَ عَنِ النَّبِيِّ ﷺ. وَقالَ غَيرُ واحِدٍ عَنْ عاصِمٍ وَهِشامٍ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنِ الرَّبابِ، عَنْ سَلْمانَ ابنِ عامِرٍ الضَّبِّيِّ عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ يَزيدُ بنُ إبراهِيمَ، عَنِ ابنِ سِيرِينَ، عَنْ سَلْمانَ قَوْلَهُ. [انظر: ٥٤٧٢]

5472. Narrated Salman bin 'Āmir Aḍ-Ḍabbi: I heard Allāh's Messenger ﷺ saying, " '*Aqīqa* is to be offered for a (newly born) boy, so slaughter (an animal) for him, and relieve him of his suffering." [Note: It has been quoted in *Fatḥ Al-Bārī* that the majority of the religious scholars agrees to the *Ḥadīth* reported in *Ṣaḥīḥ At-Tirmidhi* that the Prophet ﷺ was asked about '*Aqīqa* and he ordered two sheep for a boy and one sheep for a girl and that is his *Sunna* (legal way of '*Aqīqa*).

٥٤٧٢ - وَقالَ أصْبَغُ: أخْبَرَني ابنُ وَهْبٍ، عَنْ جَرِيرِ بنِ حازِمٍ، عَنْ أيُّوبَ السَّخْتِيانيِّ، عَنْ مُحَمَّدِ بن سِيرِينَ: حدَّثنا سَلْمانُ بنُ عامِرٍ الضَّبِّيُّ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَعَ الغُلامِ عَقِيقَةٌ فأهْرِيقُوا عَنْهُ دَماً، وأمِيطُوا عَنْهُ الأذَى».

Narrated Habib bin Ash-Shahīd: Ibn Sīrīn told me to Al-Ḥasan from whom he had heard the narration of *'Al-Aqīqa*. I asked him and he said, "From Samura bin Jundab."

حدَّثني عَبْدُ اللهِ بنُ أبي الأسْوَدِ: حدَّثنا قُرَيْشُ بنُ أنَسٍ، عَنْ حَبِيبِ بنِ الشَّهِيدِ قالَ: أمَرَنِي ابنُ سِيرِينَ أنْ أسألَ الحَسَنَ: مِمَّنْ سَمِعَ حَدِيثَ العَقِيقَةِ؟ فَسألْتُهُ فَقالَ: مِن سَمُرَةَ بنِ جُنْدُبٍ. [راجع: ٥٤٧١]

(3) CHAPTER. *Al-Fara'*.[1]

(٣) بابُ الفَرَعِ

5473. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Neither *Fara'* nor *'Atīra* (is permissible)". *Al-Fara'* was the first offspring (of camels or sheep) which *Al-Mushrikūn* used to offer (as a sacrifice) to their idols. And *Al-'Atīra* was (a sheep which used to be slaughtered) during the month of Rajab.

٥٤٧٣ - **حدَّثنا** عَبْدَانُ: حدَّثنا عَبْدُ اللهِ، أخْبرَنا مَعْمَرٌ: حدَّثنا الزُّهْرِيُّ، عَنِ ابنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لا فَرَعَ وَلا عَتِيرَةَ». والفَرَعُ أوَّلُ النِّتاجِ كانُوا يَذْبحُونَهُ لِطَوَاغِيتِهِمْ. والعَتِيرَةُ في رَجَبٍ. [انظر: ٥٤٧٤]

(4) CHAPTER. *Al-'Atīra*.[2]

(٤) بابُ العَتِيرَةِ

5474. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Neither *Fara'* nor *'Atīra* (is permissible)." *Al-Fara'* was the first offspring (they got of camels or sheep) which they (*Mushrikūn*) used to offer (as a sacrifice) to their idols. *'Atīra* was (a sheep which used to be slaughtered) during the month of Rajab.

٥٤٧٤ - **حدَّثنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ قالَ: الزُّهْرِيُّ حدَّثنا، عَنْ سَعِيدِ بنِ المُسَيَّبِ عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «لا فَرَعَ وَلا عَتِيرَةَ». قالَ: والفَرَعُ أوَّلُ النِّتاجِ كانَ يُنْتَجُ لَهُمْ، كانُوا يَذْبَحونَهُ لِطَوَاغِيتِهِمْ. والعَتِيرَةُ في رَجَبٍ. [راجع: ٥٤٧٣]

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(1) (Chap. 3) *Al-Fara'* may mean one of three things: (a) The first offspring of camels or sheep which the people of the pre-Islāmic era used to offer to their idols. (b) A sacrifice which they used to offer when one's camels became of the number, one wished them to be. (c) A meal given on the occasion on the birth of camels.

(2) (Chap. 4) *Al-'Atīra* was a sacrifice which *Al-Mushrikūn* used to offer to their idols during the month of Rajab.

72 - THE BOOK OF SLAUGHTERING AND HUNTING

(1) CHAPTER. The mentioning of Allāh's Name while hunting.

And Allāh's Statement:

"Forbidden to you (for food) are dead animals (cattle - beast not slaughtered)... (up to)... so fear them not, but fear Me." (V.5:3)

And the Statement of Allāh جلَّ ذِكْرُهُ:

"O you who believe! Allāh will certainly make a trial of you with something in (the matters of) the game." (V.5:94)

And the Statement of Allāh تعالى:

"Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein)... (up to)... so fear them not but fear Me." (V.5:1-3)

Ibn 'Abbās, giving the meaning of some of the words of the Verses, said: *Al-Munkhaniqa* is the animal killed by choking; *Al-Mauqūdhah* is the one killed by beating with a piece of wood; *Al-Mutaraddiya* is the one that dies by falling down a mountain; *An-Naṭīḥa* is a sheep killed by goring of horns. But if you find an animal still moving its tail or eyes, slaughter it (by mentioning Allāh's Name) and eat it.

٧٢ - كتاب الذبائح والصيد

(١) بابُ التَّسْمِيَةِ عَلى الصَّيْدِ،

وَقَوْلِ اللهِ: ﴿حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ﴾ إلى قوله ﴿فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِ﴾ وَقَوْلِهِ تعالىٰ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَيَبْلُوَنَّكُمُ ٱللَّهُ بِشَىْءٍ مِّنَ ٱلصَّيْدِ﴾ [المائدة: ٩٤] وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿أُحِلَّتْ لَكُم بَهِيمَةُ ٱلْأَنْعَٰمِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ﴾ إلى قَوْلِهِ: ﴿فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِ﴾ [المائدة: ١-٣] وقالَ ابنُ عَبَّاسٍ: العُقُودُ: العُهُودُ. ما أُحِلَّ وحُرِّمَ، ﴿إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ﴾: الخِنزيرُ. ﴿يَجْرِمَنَّكُمْ﴾: يحمِلَنَّكُمْ. ﴿شَنَـَٔانُ﴾: عَداوَةٌ. ﴿وَٱلْمُنْخَنِقَةُ﴾: تُخْنَقُ فتَمُوتُ. ﴿وَٱلْمَوْقُوذَةُ﴾: تُضْرَبُ بالخَشَبِ يُوقِذُها فتَمُوتُ. ﴿وَٱلْمُتَرَدِّيَةُ﴾: تَتَرَدَّى مِنَ الجَبَلِ. ﴿وَٱلنَّطِيحَةُ﴾: تُنْطَحُ الشاةُ. فَما أدركْتَه يَتحرَّكُ بذَنَبِه أوْ بعَيْنِهِ فاذْبَحْ وكُلْ.

5475. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: I asked the Prophet ﷺ about the game killed by a *Mi'raḍ* (i.e. a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He said, "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, with a hit by its broad side then the game is (unlawful to eat) for it has been beaten to death." I asked him about the game killed by a trained hound. He said, "If the hound catches the

٥٤٧٥ - حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا زَكَرِيَّا عَنْ عامِرٍ، عَنْ عَدِيِّ بنِ حاتِمٍ رَضِيَ اللهُ عَنْهُ قالَ: سأَلْتُ النَّبِيَّ ﷺ عَنْ صَيْدِ المِعْراضِ؟ قالَ: «ما أصابَ بِحَدِّهِ فكُلْهُ، وَما أصابَ بعَرْضِهِ فَهُوَ وَقِيذٌ»، وسأَلْتُهُ عَنْ صَيْدِ الكَلْبِ فقالَ: «ما أمْسَكَ عَلَيْكَ

فَكُلْ، فإنَّ أخْذَ الكَلْبِ ذَكاةٌ، وإنْ وَجَدْتَ مَعَ كَلْبِكَ أوْ كِلابِكَ كَلْباً غَيرَهُ فخَشِيتَ أنْ يَكُونَ أخَذَهُ مَعَهُ، وَقَدْ قَتَلَهُ فَلا تأْكُلْ، فإنَّما ذَكَرْتَ اسْمَ اللهِ عَلى كَلْبِكَ ولَمْ تَذْكُرْهُ عَلى غَيرِهِ». [راجع: ١٧٥]

game for you, eat of it, for killing the game by the hound, is like its slaughtering. But if you see with your hound or hounds another hound, and you are afraid that it might have shared in hunting the game with your hound and killed it, then you should not eat of it, because you have mentioned Allāh's Name on (sending) your hound only, but you have not mentioned it on some other hound."

(٢) بابُ صَيْدِ المِعْرَاضِ،

(2) CHAPTER. The game killed by the *Mi'rāḍ*.

وَقالَ ابنُ عُمَرَ في المَقْتُولَةِ بالبُنْدُقَةِ: تِلْكَ المَوْقُوذَةُ، وكَرِهَهُ سالِمٌ والقاسِمُ ومُجَاهِدٌ وإبرَاهِيمُ وعَطاءٌ والحَسَنُ، وكَرِهَ الحَسَنُ رَمْيَ البُنْدُقَةِ في القُرَى والأمْصارِ وَلا يَرَى به بأساً فِيما سِوَاهُ.

Ibn 'Umar said about the animal killed with a *Bunduqa* (a ball of clay thrown through a hollow stick or some other thing): It is like an animal beaten to death with a piece of wood (i.e. unlawful). Sālim, Al-Qāsim, Mujāhid, Ibrāhīm and Al-Ḥasan disliked the eating of the game killed with *Al-Bunduqa*.

Al-Ḥasan disliked shooting the game with *Bunduqa* in towns and villages, but saw no harm in using it in other places.

٥٤٧٦ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ اللهِ بنِ أبي السَّفَرِ، عَنِ الشَّعْبِيِّ قالَ: سَمِعْتُ عَدِيَّ ابنَ حاتِمٍ رَضِيَ اللهُ عَنْهُ قالَ: سألْتُ رَسُولَ اللهِ ﷺ عَنِ المِعْرَاضِ فَقالَ: «إذَا أصَبْتَ بِحَدِّهِ فَكُلْ، فإذَا أصابَ بعَرْضِهِ فَقَتَلَ فإنَّهُ وَقِيذٌ فَلا تَأكُلْ»، فَقُلْتُ: أُرْسِلُ كَلْبِي؟ قالَ: «إذَا أرْسَلْتَ كَلْبَكَ وَسَمَّيْتَ فَكُلْ»، قُلْتُ: فإنْ أكَلَ؟ قالَ: «فَلا تَأكُلْ، فإنَّهُ لَمْ يُمْسِكْ عَلَيْكَ إنَّما أمْسَكَ عَلى نَفْسِهِ»، قُلْتُ: أُرْسِلُ كَلْبِي فأجِدُ مَعَهُ كَلْباً آخَرَ؟ قالَ: «لا تَأكُلْ، فإنَّكَ إنَّما

5476. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: I asked Allāh's Messenger ﷺ about *Al-Mi'rāḍ*. He said, "If you hit the game with its sharp edge, eat it, but if *Al-Mi'rāḍ* hits the game with its shaft with a hit by its broad side do not eat it, for it has been beaten to death with a piece of wood (i.e. unlawful)." I asked, "If I let loose my trained hound after a game?" He said, "If you let loose your trained hound after a game, and mention the Name of Allāh, then you can eat." I said, "If the hound eats of the game?" He said, Then you should not eat of it, for the hound has hunted the game for itself and not for you." I said, "Sometimes I send my hound and then I find some other hound with it?" He said, "Don't eat the game, as you have mentioned the Name of Allāh on your hound only and not on the other."

سَمَّيْتَ عَلى كَلْبِكَ ولَمْ تُسَمِّ عَلى الآخَرِ». [راجع: ١٧٥]

(3) CHAPTER. The game killed by the broad side of *Al-Mi'rāḍ*. (i.e. a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting).

(٣) بابُ ما أصابَ المِعْرَاضُ بعَرْضِهِ

5477. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: I said, "O Allāh's Messenger! We let loose our trained hounds after a game?" He said, "Eat what they hunt for you." I said, "Even if they killed (the game)?" He replied, "Even if they killed (the game)." I said, "We also hit (the game) with *Al-Mi'rāḍ*?" He said, "Eat of the game which *Al-Mi'rāḍ* kills by piercing its body, but do not eat of the game which is killed by the broad side of *Al-Mi'rāḍ*."

٥٤٧٧ - حدَّثَنا قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ إبراهِيمَ، عَنْ هَمَّامِ بنِ الحارِثِ، عَنْ عَدِيِّ بنِ حاتِمٍ رَضِيَ اللهُ عَنْهُ قالَ: قُلْتُ: يا رَسُولَ اللهِ، إنَّا نُرْسِلُ الكِلابَ المُعَلَّمَةَ، قالَ: «كُلْ ما أمْسَكْنَ عَلَيْكَ»، قُلْتُ: وإنْ قَتَلْنَ؟ قالَ: «وإنْ قَتَلْنَ»، قُلْتُ: وإنَّا نَرْمِي بالمِعْرَاضِ؟ قالَ: «كُلْ ما خَرَقَ وَما أصابَ بعَرْضِهِ فَلا تَأْكُلْ». [راجع: ١٧٥]

(4) CHAPTER. About hunting with a bow...

(٤) بابُ صَيْدِ القَوْسِ،

Al-Ḥasan and Ibrāhīm said: If somebody hits the game (with a sharp instrument) cutting off one of its arms or legs, then you should not eat the amputated part, but you can eat the rest of the body. Ibrāhīm said: If you hit the neck or the middle (part of the body) of the game, eat of it.

Al-A'mash said: Zaid said, "A man from 'Abdullāh's family could not hunt an onager, so he ordered his companions to hit it at random and to leave what would be amputated of its body and eat the rest."

وَقالَ الحَسَنُ وإبراهِيمُ: إذا ضَرَبَ صَيْداً فَبَانَ مِنْهُ يَدٌ أوْ رِجْلٌ لا تَأْكُلِ الَّذي بانَ وكُلْ سائِرَهُ، وَقالَ إبراهِيمُ: إذا ضَرَبْتَ عُنُقَهُ أوْ وَسَطَهُ فَكُلْهُ. وَقالَ الأعْمَشُ عَنْ زَيْدٍ: اسْتَعْصَى عَلى رَجُلٍ مِنْ آلِ عَبْدِ اللهِ حِمارٌ، فأمَرَهُمْ أنْ يَضْرِبُوهُ حَيْثُ تَيَسَّرَ، دَعُوا ما سَقَطَ مِنْهُ وكُلُوهُ.

5478. Narrated Abū Tha'laba Al-Khushanī: I said, "O Allāh's Prophet! We are living in a land ruled by the people of the Scripture. Can we take our meals in their utensils? In that land there is plenty of game

٥٤٧٨ - حدَّثَنا عَبْدُ اللهِ بنُ يَزِيدَ: حدَّثَنا حَيْوَةُ قالَ: أخْبرَنِي رَبِيعَةُ بنُ يَزِيدَ الدِّمَشْقِيُّ، عَنْ أبي

إِدْرِيسَ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ قَالَ: قُلْتُ: يَا نَبِيَّ اللهِ، إِنَّا بِأَرْضِ قَوْمٍ أَهْلِ كِتَابٍ، أَفَنَأْكُلُ فِي آنِيَتِهِمْ؟ وَبِأَرْضِ صَيْدٍ أَصِيدُ بِقَوْسِي وَبِكَلْبِي الَّذِي لَيْسَ بِمُعَلَّمٍ، وَبِكَلْبِي الْمُعَلَّمِ فَمَا يَصْلُحُ لِي؟ قَالَ: «أَمَّا مَا ذَكَرْتَ مِنْ أَهْلِ الْكِتَابِ فَإِنْ وَجَدْتُمْ غَيْرَهَا فَلَا تَأْكُلُوا فِيهَا، وَإِنْ لَمْ تَجِدُوا فَاغْسِلُوهَا وَكُلُوا فِيهَا. وَمَا صِدْتَ بِقَوْسِكَ فَذَكَرْتَ اسْمَ اللهِ فَكُلْ، وَمَا صِدْتَ بِكَلْبِكَ الْمُعَلَّمِ فَذَكَرْتَ اسْمَ اللهِ فَكُلْ، وَمَا صِدْتَ بِكَلْبِكَ غَيْرَ مُعَلَّمٍ فَأَدْرَكْتَ ذَكَاتَهُ فَكُلْ». [انظر: ٥٤٨٨، ٥٤٩٦]

and I hunt the game with my bow and with my hound that is not trained and with my trained hound. Then what is lawful for me to eat?" He said, "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat out of theirs, but if you cannot get other than theirs, wash their utensils and eat out of it. If you hunt a game with your bow after mentioning Allāh's Name, eat of it, and if you hunt something with your trained hound after mentioning Allāh's Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it."

(٥) بَابُ الْخَذْفِ وَالْبُنْدُقَةِ

(5) CHAPTER. *Al-Khadhf* (throwing stones with the middle finger and the thumb) and *Al-Bunduqa* (a ball of clay thrown through a hollow stick or the like).

٥٤٧٩ - حَدَّثَنِي يُوسُفُ بْنُ رَاشِدٍ: حَدَّثَنَا وَكِيعٌ وَيَزِيدُ بْنُ هَارُونَ وَاللَّفْظُ لِيَزِيدَ عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ: أَنَّهُ رَأَى رَجُلًا يَخْذِفُ فَقَالَ لَهُ: لَا تَخْذِفْ، فَإِنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الْخَذْفِ، أَوْ كَانَ يَكْرَهُ الْخَذْفَ. وَقَالَ: «إِنَّهُ لَا يُصَادُ بِهِ صَيْدٌ وَلَا يُنْكَأُ بِهِ عَدُوٌّ، وَلَكِنَّهَا قَدْ تَكْسِرُ السِّنَّ، وَتَفْقَأُ الْعَيْنَ». ثُمَّ رَآهُ بَعْدَ ذَلِكَ يَخْذِفُ فَقَالَ لَهُ: أُحَدِّثُكَ

5479. Narrated 'Abdullāh bin Maghaffal that he saw a man throwing stones with two fingers (at something) and said to him, "Do not throw stones, for Allāh's Messenger ﷺ has forbidden throwing stones, or he used to dislike it." 'Abdullāh added: "Throwing stones will neither hunt a game, nor kill (or hurt) an enemy, but it may break a tooth or gouge out an eye." Afterwards 'Abdullāh once again saw the man throwing stones. He said to him, "I tell you that Allāh's Messenger ﷺ has forbidden or disliked throwing stones (in such a way), yet you are throwing stones! I shall not talk to you for such-and-such a period."

عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ نَهَى عَنِ الـخَذْفِ أَوْ كَرِهَ الـخَذْفَ وأنْتَ تَخْذِفُ؟ لا أُكَلِّمُكَ كَذَا وكَذَا.

[راجع: ٤٨٤١]

(٦) بابٌ مَنِ اقْتَنَى كَلْباً لَيْسَ بكَلْبِ صَيْدٍ أوْ ماشِيَةٍ

(6) CHAPTER. Whoever keeps a (pet) dog neither for hunting, nor for guarding livestock.

٥٤٨٠ - **حدَّثَنا** مُوسَى بنُ إسْماعِيلَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ مُسْلِمٍ: حدَّثَنا عَبْدُ اللهِ ابنُ دِينارٍ قالَ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «مَنِ اقْتَنَى كَلْباً لَيْسَ بكَلْبِ ماشِيَةٍ أوْ ضَارِيَةٍ نَقَصَ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيراطانِ». [انظر: ٥٤٨١، ٥٤٨٢]

5480. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Whoever keeps a (pet) dog which is neither a watch dog nor a hunting dog, will get a daily deduction of two *Qīrāṭ* from his good deeds."

٥٤٨١ - **حدَّثَنا** المَكِّيُّ بنُ إبْراهِيمَ: أخْبرَنا حَنْظَلَةُ بنُ أبي سُفْيانَ قالَ: سَمِعْتُ سالِماً يَقُولُ: سَمِعْتُ عَبْدَ اللهِ بنَ عُمَرَ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنِ اقْتَنَى كَلْباً إلَّا كَلْباً ضارِياً لِصَيْدٍ أوْ كَلْبَ ماشِيَةٍ فإنَّهُ يَنْقُصُ مِنْ أجْرِهِ كُلَّ يَوْمٍ قِيراطانِ».

[راجع: ٥٤٨٠]

5481. Narrated 'Abdullāh bin 'Umar: I heard the Prophet ﷺ saying, "Whoever keeps a dog which in neither for hunting, nor for guarding livestock, will get a daily deduction of two *Qīrāṭ* from the reward (for his good deeds)."

٥٤٨٢ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنِ اقْتَنَى كَلْباً إلَّا كَلْبَ ماشِيَةٍ أوْ ضارِياً نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيراطانِ». [راجع: ٥٤٨٠]

5482. Narrated 'Abdullāh bin 'Umar: Allāh's Messenger ﷺ said, "If someone keeps a dog neither for guarding livestock, nor for hunting, will get a daily deduction of two *Qīrāt* from his good deeds.

(7) CHAPTER. If a hound eats (of the game). And the Statement of Allāh :–
"They ask you (O Muḥammad ﷺ) what is lawful for them (as food). Say: 'Lawful unto you are *At-Tayyibāt* [all kinds of *Halāl* (lawful-good) foods which Allāh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in a manner directed to you by Allāh. So eat of what they catch for you, but mention Allāh's Name upon it and fear Allāh. Verily Allāh is Swift in Reckoning.' "... (V.5:4).

Ibn 'Abbās said: If the hound eats of the game, that game is spoilt, for the hound has caught it for itself.

And Allāh says: "Training and teaching them (to catch) in a manner directed to you by Allāh. So eat of what they catch for you." (V.5:4) so they are to be beaten and taught till they give up (that bad habit of eating the game). Ibn 'Umar disliked that (i.e., to eat of the game of which a hound has eaten).

'Aṭā said: If the hound drinks the blood (of the game) but it does not eat of its meat, you can eat of it.

(٧) **بابٌ** إذَا أكَلَ الكَلْبُ، وَقَوْلُهُ تَعالى: ﴿يَسْـَٔلُونَكَ مَاذَآ أُحِلَّ لَهُمْ﴾ الآية [المائدة: ٤].

﴿مُكَلِّبِينَ﴾ الـكَـوَاسِـبُ. ﴿ٱجْتَرَحُواْ﴾: اكْـتَـسَـبُـوا ﴿تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ ٱللَّهُ فَكُلُواْ مِمَّآ أَمْسَكْنَ عَلَيْكُمْ﴾ إلى قَوْله: ﴿سَرِيعُ ٱلْحِسَابِ﴾ وَقالَ ابنُ عَبَّاسٍ: إنْ أكَلَ الكَلْبُ فَقَدْ أفْسَدَهُ، إنَّمَا أمْسَكَ عَلى نَفْسِهِ وَاللهُ يَقُولُ: ﴿تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ ٱللَّهُ﴾ فَتُضْرَبُ وَتُعَلَّمُ حتَّى تَتْرُكَ. وكَرِهَهُ ابنُ عُمَرَ وَقالَ عَطاءٌ: إنْ شَرِبَ الدَّمَ ولَمْ يأكُلْ فَكُلْ.

5483. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: I asked Allāh's Messenger ﷺ, "We hunt with the help of these hounds." He said, "If you let loose your trained hounds after a game, and mention the Name of Allāh, then you can eat what the hounds catch for you, even if they killed the game. But you should not eat of it if the hound has eaten of it, for then it is likely that the hound has caught the game for itself. And if other hounds join your hound in hunting the game, then do not eat of it."

٥٤٨٣ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا مُحَمَّدُ بنُ فُضَيْلٍ، عَنْ بَيانٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بنِ حاتِمٍ قالَ: سأَلْتُ رَسُولَ اللهِ ﷺ قُلْتُ: إنَّا قَوْمٌ نَصِيدُ بِهٰذِهِ الكِلابِ، قالَ: «إذَا أرْسَلْتَ كِلابَكَ المُعَلَّمَةَ وذَكَرْتَ اسْمَ اللهِ فَكُلْ مِمَّا أمْسَكْنَ عَلَيْكَ وإنْ قَتَلْنَ، إلَّا أنْ يَأكُلَ الكَلْبُ فإنِّي أخافُ أنْ يَكُونَ إنَّمَا أمْسَكَهُ عَلى

نَفْسِهِ. وإنْ خالَطَها كِلابٌ مِنْ غَيرِها فَلا تَأْكُلْ». [راجع: ١٧٥]

(8) CHAPTER. If the hunter hits a game but does not catch it till two or three days have passed.

(٨) بابُ الصَّيْدِ إذَا غابَ عَنْهُ يَوْمَينِ أوْ ثَلاثَةً

5484. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If you let loose your hound after a game and mention Allāh's Name on sending it, and the hound catches the game and kills it, then you can eat of it. But if the hound eats of it, then you should not eat thereof, for the hound has caught it for itself. And if along with your hound, join other hounds, and Allāh's Name was not mentioned at the time of their sending, and they catch a game and kill it, you should not eat of it, for you will not know which of them has killed it. And if you have thrown an arrow at the game and then find it (dead) two or three days later and, it bears no mark other than the wound inflicted by your arrow, then you can eat of it. But if the game is found (dead) in water, then do not eat of it."

٥٤٨٤ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا ثابتُ بنُ يَزِيدَ: حدَّثَنا عاصِمٌ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بنِ حاتِمٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إذَا أرْسَلْتَ كَلْبَكَ وسَمَّيْتَ فأمْسَكَ وَقَتَلَ فَكُلْ، وإنْ أكَلَ فَلا تَأْكُلْ فإنَّما أمْسَكَ عَلى نَفْسِهِ، وإذَا خالَطَ كِلاباً لَمْ يُذْكَرِ اسْمُ اللهِ عَلَيْها فأمْسَكْنَ فَقَتَلْنَ فَلا تَأْكُلْ، فإنَّكَ لا تَدْرِي أيُّها قَتَلَ. وإنْ رَمَيْتَ الصَّيْدَ فَوَجَدْتَهُ بَعْدَ يَوْمٍ أوْ يَوْمَيْنِ لَيْسَ بِهِ إلَّا أثَرُ سَهْمِكَ فَكُلْ، وإنْ وَقَعَ في المَاءِ فَلا تَأْكُلْ». [راجع: ١٧٥]

5485. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ that he asked the Prophet ﷺ, "If a hunter throws an arrow at the game and after tracing it for two or three days, he finds it dead but still bearing his arrow (can he eat of it)?" The Prophet ﷺ replied, "He can eat if he wishes."

٥٤٨٥ - وَقالَ عَبْدُ الأعْلى، عَنْ دَاوُدَ عَنْ عامِرٍ، عَنْ عَدِيٍّ أنَّهُ قالَ للنَّبِيِّ ﷺ: يَرْمِي الصَّيْدَ فَيَقْتَفِرُ أثَرَهُ اليَوْمَينِ والثَّلاثَةَ ثُمَّ يَجِدُهُ مَيِّتاً وَفِيهِ سَهْمُهُ، قالَ: «يَأْكُلُ إنْ شاءَ». [راجع: ١٧٥]

(9) CHAPTER. If somebody finds another hound with the game (besides his hound).

(٩) بابٌ: إذَا وَجَدَ مَعَ الصَّيْدِ كَلْباً آخَرَ

5486. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: I said, "O Allāh's Messenger! I let loose my hound after a game and mention Allāh's Name on sending it." The Prophet ﷺ said, "If you let loose your hound after a game and

٥٤٨٦ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ اللهِ بنِ أبي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بنِ حاتِمٍ

you mention Allāh's Name on sending it and the hound catches and kills the game and eats of it, then you should not eat of it, for it has killed it for itself." I said, "Sometimes when I send my hound after a game, I find another hound along with it and I do not know which of them has caught the game." He said, "You must not eat of it because you have not mentioned the Name of Allāh except on sending your own hound, and you did not mention it on the other hound." Then I asked him about the game hunted with a *Mi'rāḍ* (i.e. a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He said, "If the game is killed with its sharp edge, you can eat of it, but if it is killed by its broad side (shaft), you should not eat of it, for then it is like an animal beaten to death with a piece of wood."

قالَ: قُلْتُ: يا رَسُولَ اللهِ، إنِّي أُرْسِلُ كَلْبِي وأُسَمِّي، فَقالَ النَّبِيُّ ﷺ: «إذَا أرْسَلْتَ كَلْبَكَ وسَمَّيْتَ، فأخَذَ فَقَتَلَ فأكَلَ فَلا تَأْكُلْ، فإنَّما أمْسَكَ عَلى نَفْسِهِ». قُلْتُ: إنِّي أُرْسِلُ كَلْبِي أجِدُ مَعَهُ كَلْباً آخَرَ لا أدْرِي أيُّهُما أخَذَهُ، فَقالَ: «لا تَأكُلْ فإنَّما سَمَّيْتَ عَلى كَلْبِكَ ولَمْ تُسَمِّ عَلى غَيرِهِ». وسألْتُهُ عَنْ صَيْدِ المِعْرَاضِ فَقالَ: «إذَا أصَبْتَ بِحَدِّهِ فَكُلْ، وإذَا أصَبْتَ بعَرْضِهِ فَقَتَلَ فإنَّهُ وَقِيذٌ فَلا تَأكُلْ». [راجع: ١٧٥]

(10) CHAPTER. What have been said about hunting.

(١٠) بابُ ما جاءَ في التَّصَيُّدِ

5487. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: I asked Allāh's Messenger ﷺ, "We hunt with these hounds." He said, "If you send your trained hounds after a game and mention Allāh's Name on sending, you can eat of what they catch for you. But if the hound eats of the game, then you must not eat of it, for I am afraid that the hound caught it for itself, and if another hound joins your hounds (during the hunt), you should not eat of the game."

٥٤٨٧ - حدَّثَني مُحَمَّدٌ: أخْبرَنِي ابنُ فُضَيْلٍ، عَنْ بَيانٍ، عَنْ عامِرٍ، عَنْ عَدِيِّ ابنِ حاتِمٍ رَضِيَ اللهُ عَنْهُ قالَ: سألتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: إنَّا قَوْمٌ نَتَصَيَّدُ بِهٰذِهِ الكِلابِ. فَقالَ: «إذَا أرْسَلْتَ كِلابَكَ المُعَلَّمَةَ وذَكَرْتَ اسْمَ اللهِ فَكُلْ مِمَّا أمْسَكْنَ عَلَيْكَ إلَّا أنْ يَأكُلَ الكَلْبُ فَلا تَأكُلْ فإنِي أخافُ أنْ يَكُونَ إنَّما أمْسَكَ عَلى نَفْسِهِ، وإنْ خالَطَها كَلْبٌ مِنْ غَيْرِها فَلا تأكُلْ». [راجع: ١٧٥]

5488. Narrated Abū Tha'laba Al-Khushanī: I came to Allāh's Messenger ﷺ

٥٤٨٨ - حدَّثَنَا أبو عاصِمٍ، عَنْ

حَيْوَةَ بنِ شَرِيحٍ، وحدَّثَني أحمدُ بنُ أبي رَجاءٍ: حدَّثَنا سَلَمَةُ بنُ سُلَيْمانَ، عَنِ ابنِ المُبارَكِ، عَنْ حَيْوَةَ بنِ شُرَيْحٍ قالَ: سَمِعْتُ رَبيعَةَ بنَ يَزيدَ الدِّمَشْقيَّ قالَ: أخبرَني أبو إدْريسَ عائِذُ اللهِ قالَ: سَمِعْتُ أبا ثَعْلَبَةَ الخُشَنيَّ رَضيَ اللهُ عَنْهُ يَقولُ: أتَيْتُ رَسولَ اللهِ ﷺ فَقُلْتُ: يا رَسولَ اللهِ، إنَّا بأرْضِ قَوْمٍ أهْلِ الكِتابِ نَأكُلُ في آنِيَتِهِمْ، وأرْضِ صَيْدٍ أصِيدُ بقَوْسِي، وأصِيدُ بكَلْبِي المُعَلَّمِ وَالَّذي لَيْسَ مُعَلَّماً، فأخْبِرْني: ما الَّذي يَحِلُّ لَنا مِنْ ذٰلِكَ؟ فَقالَ: «أمَّا ما ذَكَرْتَ مِنْ أنَّكَ بأرْضِ قَوْمٍ أهْلِ الكِتابِ تَأكُلُ في آنِيَتِهِمْ، فإنْ وَجَدْتُمْ غَيْرَ آنِيَتِهِمْ فَلا تَأكُلُوا فِيها، وإنْ لَمْ تَجِدُوا فاغْسِلُوها ثُمَّ كُلُوا فِيها. وأمَّا ما ذَكَرْتَ مِنْ أنَّكَ بِأرْضِ صَيْدٍ، فَما صِدْتَ بِقَوْسِكَ فاذْكُرِ اسْمَ اللهِ ثُمَّ كُلْ، وَما صِدْتَ بِكَلْبِكَ المُعَلَّمِ فاذْكُرِ اسْمَ اللهِ ثُمَّ كُلْ، وما صِدْتَ بِكَلْبِكَ الَّذي لَيْسَ مُعَلَّماً فأدْرَكْتَ ذَكاتَهُ فَكُلْ».

[راجع: ٥٤٧٨]

and said, "O Allāh's Messenger! We are living in the land of the people of the Scripture (Jews and Christians) and we take our meals in their utensils, and in the land there is game and I hunt with my bow and trained or untrained hounds; please tell me what is lawful for us of that." He said, "As for your saying that you are living in the land of the people of the Scripture (Jews and Christians) and that you eat in their utensils, if you can get utensils other than theirs, do not eat in their utensils, but if you do not find (other than theirs), then wash their utensils and eat in them. As for your saying that you are in the land of game, if you hunt something with your bow, and have mentioned Allāh's Name while hunting, then you can eat (the game). And if you hunt something with your trained hound, and have mentioned Allāh's Name on sending it for hunting then you can eat (the game). But if you hunt something with your untrained hound and you were able to slaughter it before its death, you can eat of it"

٥٤٨٩ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ شُعْبَةَ قالَ: حدَّثَني هِشامُ بنُ زَيْدٍ، عَنْ أنَسِ بنِ مالِكٍ رَضيَ اللهُ عَنْهُ قالَ: أنفَجْنا أرْنَباً بِمَرِّ الظَّهْرانِ فَسَعَوْا عَلَيْها حتَّى لَغِبُوا،

5489. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We provoked a rabbit at Mar Aẓ-Ẓahrān till it started jumping. My companions chased it till they got tired. But I alone ran after it and caught it and brought it to Abū Ṭalḥa. He sent both its legs to the Prophet ﷺ who accepted them.

فسَعَيْتُ عَلَيْها حتَّى أخَذْتُها فَجِئْتُ بِها إلى أبي طَلْحَةَ فَبَعَثَ إلى النَّبيِّ ﷺ بِوَرِكَيْها أوْ فَخِذَيْها فقَبِلَهُ.

٥٤٩٠ - حدَّثنا إسْماعِيلُ قالَ: حدَّثني مالكٌ، عَنْ أبي النَّضْرِ مَوْلى عُمَرَ بنِ عُبَيْدِ اللهِ، عَنْ نافِعٍ مَوْلى أبي قَتادَةَ، عن أبي قَتادة: أنَّهُ كانَ مَعَ رَسُولِ اللهِ ﷺ حتَّى إذَا كانَ بِبَعْضِ طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أصحابٍ لَهُ مُحْرِمينَ وَهُوَ غيرُ مُحْرِمٍ، فَرأى حِماراً وحْشِيّاً فاسْتَوى عَلى فَرَسِهِ ثُمَّ سألَ أصحابَهُ أنْ يُناوِلُوهُ سَوْطاً فأبَوْا، فَسألَهُمْ رُمْحَهُ فأبَوْا فأخَذَهُ ثُمَّ شَدَّ عَلى الحِمارِ فقَتَلَهُ فأكَلَ مِنْهُ بَعْضُ أصحابِ رَسُولِ اللهِ ﷺ وأبى بَعْضُهُمْ، فَلَمَّا أدْركُوا رَسُولَ اللهِ ﷺ سألُوهُ عَنْ ذلكَ، فَقالَ: «إنَّما هيَ طُعْمَةٌ أطْعَمَكُمُوها اللهُ». [راجع: ١٨٢١]

5490. Narrated Abū Qatāda that once he was with Allāh's Messenger ﷺ (on the way to Makkah). When he had covered some of the way to Makkah, he and some companions of his, who were in the state of *Ihrām*, remained behind the Prophet ﷺ, while Abū Qatāda himself was not in the state of *Ihrām*. Abū Qatāda, seeing an onager rode his horse and asked his companions to hand him a whip, but they refused. He then asked them to hand him his spear, but they refused. Then he took it himself and attacked the onager and killed it. Some of the companions of Allāh's Messenger ﷺ ate of it, but some others refused to eat. When they met Allāh's Messenger ﷺ they asked him about that. He said, "It was a meal given to you by Allāh."

٥٤٩١ - حدَّثنا إسْماعِيلُ قالَ: حدَّثني مالكٌ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي قَتادَةَ مِثْلَهُ، إلَّا أنَّهُ قالَ: «هَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ؟». [راجع: ١٨٢١]

5491. Narrated Abū Qatāda (the same Hadīth above, but he added): The Prophet ﷺ asked, "Is there any of its meat left with you?"

(١١) بابُ التَّصَيُّدِ عَلى الجِبالِ

(11) CHAPTER. To hunt on mountains.

٥٤٩٢ - حدَّثنا يَحْيَى بنُ سُليمانَ الجُعْفِي قالَ: حدَّثني ابنُ وَهْبٍ: أخْبَرنا عَمْرٌو: أنَّ أبا النَّضْرِ حدَّثَهُ،

5492. Narrated Abū Qatāda: I was with the Prophet ﷺ (on a journey) between Makkah and Al-Madīna and all of them, (i.e. the Prophet ﷺ and his companions) were in the state of *Ihrām*, while I was not in

عَنْ نافِعٍ مَوْلى أبي قَتادَةَ وأبي صالحٍ مَوْلى التَّوأمَةِ: سَمِعْتُ أبا قَتادَةَ قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِيما بَيْنَ مَكَّةَ والمَدينَةِ وهُمْ مُحْرِمُونَ، وأنا رَجُلٌ حِلٌّ عَلى فَرَسِي وكُنْتُ رقَّاءً عَلى الجِبالِ، فَبَيْنا أنا عَلى ذٰلِكَ، إذْ رأيْتُ النَّاسَ مُتَشَوِّفِينَ لِشَيْءٍ، فَذَهَبْتُ أنْظُرُ فإذَا هُوَ حِمارُ وَحْشٍ، فَقُلْتُ لَهُمْ: ما هٰذَا؟ قالُوا: لا نَدْرِي، قُلْتُ: هُوَ حِمارٌ وَحْشِيٌّ، فَقالُوا: هُوَ ما رأيْتَ، وكُنْتُ نَسِيتُ سَوْطِي فَقُلْتُ لَهُمْ: ناوِلُونِي سَوْطِي، فَقالُوا: لا نُعِينُكَ عَلَيْهِ، فَنزَلْتُ فأخَذْتُهُ ثُمَّ ضَرَبْتُ في أثَرِهِ فَلَمْ يَكُنْ إلَّا ذَاكَ حتَّى عَقَرْتُهُ، فأتَيْتُ إلَيْهِمْ فَقُلْتُ لَهُمْ: قُومُوا فاحْتَمِلُوا، قالُوا: لا نَمَسُّهُ، فحَمَلْتُهُ حتَّى جِئْتُهُمْ بِهِ: فأبَى بَعْضُهُمْ، وأكَلَ بَعْضُهُم فَقُلْتُ: أنا أسْتَوقِفُ لَكُمُ النَّبِيَّ ﷺ، فأدْرَكْتُهُ فحَدَّثْتُهُ الحَديثَ فَقالَ لي: «أبَقِيَ مَعَكُمْ شَيْءٌ مِنْهُ؟» قُلْتُ: نَعَمْ، فَقالَ: «كُلُوا فَهُوَ طُعْمٌ أطْعَمَكُمُوهُ اللهُ».

[راجع: ١٥٢١]

that state. I was riding my horse and I used to be fond of ascending mountains. So while I was doing so I noticed that the people were looking at something. I went to see what it was, and behold it was an onager. I asked my companions, "What is that?" They said, "We do not know." I said, " It is an onager".

They said, "It is what you have seen." I had left my whip, so I said to them, "Hand to me my whip." They said, "We will not help you in that (in hunting the onager)". I got down, took my whip and chased the animal (on my horse) and did not stop till I killed it. I went to them and said, "Come on, carry it!" But they said, "We will not even touch it." At last I alone carried it and brought it to them. Some of them ate of it and some refused to eat of it. I said (to them), "I will ask the Prophet ﷺ about it (on your behalf)". When I met the Prophet ﷺ, I told him the whole story. He said to me, "Has anything of it been left with you?" I said, "Yes." He said, "Eat, for it is a meal Allāh has offered to you."

(١٢) بابُ قَوْلِ اللهِ تَعالىٰ: ﴿أُحِلَّ لَكُمْ صَيْدُ ٱلْبَحْرِ وَطَعَامُهُۥ مَتَٰعًا لَّكُمْ﴾ [المائدة: ٩٦]

وَقالَ عُمَرُ: صَيْدُهُ ما اصْطِيدَ وَطَعامُهُ ما رَمى بِهِ. وَقالَ أبو بَكْرٍ:

(12) CHAPTER. The Statement of Allāh تعالىٰ: "Lawful to you is (the pursuit of) water-game and its use for food... for the benefit of yourselves."... (V.5:96)

'Umar said: The sea-game means what is fished, and its food means what the sea throws (on its shore).

Abū Bakr said: Floating fish is lawful to eat.

Ibn 'Abbās said: The seafood means the dead fish except what you regard as unclean. Jews do not eat *Al-Jirrī* (a kind of fish having no scales), but we eat it.

Shuraiḥ, a Companion of the Prophet ﷺ said: Every sea animal is regarded as slaughtered.

But 'Aṭā' said: As for (sea) birds, I think they must be slaughtered.

Ibn Juraij said: I said to 'Aṭā' "Is water-game fished in rivers and swamps regarded as sea-game?" He said, "Yes". Then he recited:

"This (the one) fresh, pleasent to drink and that (the other), saltish and bitter. And from them both you eat, fresh tender meat (fish)..." (V.35:12)

Al-Ḥasan rode on a saddle made of shark-skin.

Ash-Sha'bī said: If my family would eat frogs, I would provide them with frogs to eat.

Al-Ḥasan does not see any harm in eating tortoises.

Ibn 'Abbās said: Eat of the sea-game whether it is fished by a Christian, a Jew or a Magian.

Abū Ad-Dardā' said about *Al-Murī*: The fish and the sun render the wine lawful.(1)

5493. Narrated Jābir رَضِيَ اللهُ عَنْهُ: We went out in a campaign and the army was called 'The Army of *Al-Khabaṭ*', and Abū 'Ubaida was our commander. We were struck with severe hunger. Then the sea threw a huge dead fish called *Al-'Anbar*, the like of which had never been seen. We ate of it for half a month, and then Abū 'Ubaida took one of its bones (and made an arch of it) so that a rider could easily pass under it.

الطَّافي حَلالٌ. وَقالَ ابنُ عَبَّاسٍ: طَعامُهُ مَيْتَتُهُ إلَّا ما قَذِرْتَ مِنْها، والجِرِّيُّ لا تَأكُلُهُ اليَهُودُ ونَحْنُ نَأكُلُهُ. وَقالَ شُرَيْحٌ صَاحِبُ النَّبِيِّ ﷺ: كُلُّ شَيْءٍ في البَحْرِ مَذْبوحٌ. وَقالَ عَطاءٌ: أمَّا الطَّيرُ فأرَى أنْ تَذْبَحَهُ، وَقالَ ابنُ جُرَيْجٍ: قُلْتُ لِعَطاءٍ: صَيْدُ الأنهارِ وَقِلاتِ السَّيْلِ، أصَيدُ بَحْرٍ هُوَ؟ قالَ: نَعَمْ، ثُمَّ تَلا ﴿هَٰذَا عَذْبٌ فُرَاتٌ سَآئِغٌ شَرَابُهُۥ وَهَٰذَا مِلْحٌ أُجَاجٌ وَمِن كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا﴾ [الفاطر: ١٢] ورَكِبَ الحَسَنُ عَلى سَرْجٍ مِنْ جُلُودِ كِلابِ المَاءِ، وَقالَ الشَّعْبِيُّ: لَوْ أنَّ أهْلِي أكَلُوا الضَّفادِعَ لأطْعَمْتُهُمْ. ولَمْ يَرَ الحَسَنُ بالسُّلَحْفاةِ بَأساً. وَقالَ ابنُ عَبَّاسٍ: كُلْ مِنْ صَيْدِ البَحْرِ نَصْرَانِيٍّ أوْ يَهُودِيٍّ أوْ مَجُوسِيٍّ. وَقالَ أبو الدَّرْداءِ في المِرِّي: ذَبَحَ الخَمْرَ النِّينانُ والشَّمْسُ.

٥٤٩٣ - حَدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنِ ابنِ جُرَيْجٍ قالَ أخبَرَني عَمْرٌو أنَّهُ سَمِعَ جابِراً رَضِيَ اللهُ عَنْهُ يَقُولُ: غَزَوْنا جَيْشَ الخَبَطِ وأُمِّرَ أبو عُبَيْدَةَ فَجُعْنا جُوعاً شَدِيداً، فألْقَى البَحْرُ حُوتاً مَيِّتاً لَمْ يُرَ مِثْلُهُ يُقالُ لَهُ: العَنبرُ، فأكَلْنا مِنْهُ نِصْفَ شَهْرٍ، فأخَذَ

(1) (Chap. 12) *Al-Murī* is a drink made from wine mixed with salt and fish and is exposed to the sun till the wine loses its taste.

5494. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent us as an army unit of three hundred warriors under the command of Abū 'Ubaida to ambush a caravan of the Quraish. But we were struck with such severe hunger that we ate the *Khabaṭ* (desert bushes), so our army was called the Army of *Al-Khabaṭ*. Then the sea threw a huge fish called *Al-'Anbar* and we ate of it for half a month and rubbed our bodies with its fat till our bodies became healthy. Then Abū 'Ubaida took one of its ribs and fixed it over the ground and a rider passed underneath it. There was a man amongst us who slaughtered three camels when hunger became severe, and he slaughtered three more, but after that Abū 'Ubaida forbade him to do so.

(13) CHAPTER. The eating of locusts.

5495. Narrated Ibn Abī Aufā رَضِيَ اللهُ عَنْهُما: We participated with the Prophet ﷺ in six or seven *Ghazawāt*, and we used to eat locusts with him.

(14) CHAPTER. The utensils of Magians and (the eating of) dead flesh.

5496. Narrated Abū Tha'laba Al-Khushanī: I came to the Prophet ﷺ and

أبو عُبَيْدَةَ عَظْماً مِنْ عِظامِهِ فَمَرَّ الرَّاكِبُ تَحْتَهُ. [راجع: ٢٤٨٣]

٥٤٩٤ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: أَخْبَرَنا سَفْيانُ، عَنْ عَمْرٍو قالَ: سَمِعْتُ جابِراً يَقُولُ: بَعَثَنا النَّبِيُّ ﷺ ثَلاثَمائَةِ راكِبٍ وأَمِيرُنا أبو عُبَيْدَةَ نَرْصُدُ عِيراً لِقُرَيْشٍ، فأَصابَنا جُوعٌ شَدِيدٌ حَتَّى أَكَلْنا الخَبَطَ فَسُمِّيَ جَيْشَ الخَبَطِ، وأَلْقَى البَحْرُ حُوتاً يُقالُ لَهُ: العَنْبَرُ، فأَكَلْنا نِصْفَ شَهْرٍ وادَّهَنَّا بِوَدَكِهِ حَتَّى صَلَحَتْ أَجْسامُنا، قالَ: فأَخَذَ أبو عُبَيْدَةَ ضِلَعاً مِنْ أَضْلاعِهِ فَنَصَبَهُ فَمَرَّ الرَّاكِبُ تَحْتَهُ وكانَ فِينا رَجُلٌ، فَلَمَّا اشْتَدَّ الجُوعُ نَحَرَ ثَلاثَ جَزائِرَ ثُمَّ ثَلاثَ جَزائِرَ ثُمَّ نَهاهُ أبو عُبَيْدَةَ. [راجع: ٢٤٨٣]

(١٣) بابُ أَكْلِ الجَرادِ

٥٤٩٥ - حدَّثَنا أبو الوَلِيدِ: حدَّثَنا شُعْبَةُ عَنْ أبي يَعْفُورٍ قالَ: سَمِعْتُ ابنَ أبي أَوْفَى رَضِيَ اللهُ عَنْهُما قالَ: غَزَوْنا مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَواتٍ أَوْ سِتّاً كُنَّا نَأْكُلُ مَعَهُ الجَرادَ. قالَ سُفْيانُ وأبو عَوانَةَ وإِسْرائِيلُ، عَنْ أبي يَعْفُورٍ، عَنِ ابنِ أبي أَوْفَى: سَبْعَ غَزَواتٍ.

(١٤) بابُ آنِيَةِ المَجُوسِ والمَيْتَةِ

٥٤٩٦ - حدَّثَنا أبو عاصِمٍ، عَنْ

حَيْوَةَ بنِ شُرَيْحٍ قالَ: حدَّثني رَبيعةُ بنُ يَزيدَ الدِّمَشْقِيُّ: حدَّثَني أبو إدْريسَ الخَوْلانيُّ: حدَّثني أبو ثَعْلَبَةَ الخُشَنِيُّ قالَ: أتَيْتُ النَّبيَّ ﷺ فقُلْتُ: يا رَسُولَ اللهِ، إنَّا بأرْضِ أهْلِ الكِتابِ فنأكُلُ في آنِيَتِهِمْ، وَبأرْضِ صَيْدٍ أصِيدُ بقَوْسِي، وأصِيدُ بكَلْبِي المُعَلَّمِ، وَبكَلْبِي الَّذي لَيْسَ بِمُعَلَّمٍ؟ فَقالَ النَّبيُّ ﷺ: «أمَّا ما ذكَرْتَ أنَّكَ بأرْضِ أهْلِ كِتابٍ فَلا تَأكُلُوا في آنِيَتِهِمْ إلَّا أنْ لا تَجِدُوا بُدّاً، فإنْ لَمْ تَجِدُوا بُدّاً فاغْسِلُوها وكُلُوا فِيْهَا. وأمَّا ما ذكَرْتَ أنَّكُمْ بأرْضِ صَيْدٍ فَمَا صِدْتَ بقَوْسِكَ فاذْكُرِ اسْمَ اللهِ وكُلْ. وَما صِدْتَ بكَلْبِكَ المُعَلَّمِ فاذكُرِ اسْمَ اللهِ وكُلْ، وَما صِدْتَ بكَلْبِكَ الَّذي لَيْسَ بِمُعَلَّمٍ فأدْرَكْتَ ذَكاتَهُ فكُلْهُ». [راجع: ٥٤٧٨]

said, "O Allāh's Messenger! We are living in the land of the people of the Scripture (Jews and Christians), and we take our meals in their utensils, and there is game in that land and I hunt with my bow and with my trained hound and with my untrained hound." The Prophet ﷺ said, "As for your saying that you are in the land of the people of the Scripture (Jews and Christians), you should not eat in their utensils unless you find no alternative, in which case you must wash the utensils and then eat in them. As for your saying that you are in the land of game, if you hunt something with your bow, mention Allāh's Name (while hunting the game) and eat; and if you hunt something with your trained hound, mention Allāh's Name on sending and eat; and if you hunt something with your untrained hound and get it alive, slaughter it and you can eat of it."

٥٤٩٧ - حدَّثني المَكِّيُّ بنُ إبراهيمَ: حدَّثني يَزيدُ بنُ أبي عُبَيْدٍ، عَنْ سَلَمَةَ بنِ الأكْوَعِ قالَ: لَمَّا أمْسَوْا يَوْمَ فَتَحُوا خَيْبَرَ أوْقَدُوا النِّيرانَ، قالَ النَّبيُّ ﷺ: «عَلامَ أوْقَدْتُمْ هٰذِهِ النِّيرَانَ؟» قالُوا: لُحُومِ الحُمُرِ الإنْسِيَّةِ، قالَ: «أهْرِيقُوا ما فِيها، وَاكْسِرُوا قُدُورَها». فَقامَ رَجُلٌ مِنَ القَوْمِ فَقالَ: نُهَرِيقُ ما فِيها ونَغْسِلُها؟ فَقالَ النَّبيُّ ﷺ: «أوْ ذاكَ». [راجع: ٢٤٧٧]

5497. Narrated Salama bin Al-Akwa': In the evening of the day of the conquest of Khaibar, the army made fires (for cooking). The Prophet ﷺ said, "For what have you made these fires?" They said, "For cooking the meat of domestic donkeys." He said, "Throw away what is in the cooking pots and break the pots. A man from the people got up and said, "Shall we throw the contents of the cooking pots and then wash the pots (instead of breaking them)?" The Prophet ﷺ said, "Yes, you can do either."

(15) CHAPTER. Mentioning Allāh's Name on slaughtering an animal, and whoever does not mention Allāh's Name intentionally (while slaughtering).

Ibn 'Abbās said: Whoever forgets to mention Allāh's Name while slaughtering, there is no harm in it. And Allāh تعالى said:

"Eat not (O believers) of that meat on which Allāh's Name has not been pronounced (at the time of slaughtering of that animal) for sure it is a *Fisq* (sin and disobedience of Allāh)". (V.6:121)

Ibn 'Abbās added: He who forgets Allāh's Name, is not called *Fāsiq* (i.e. considered as a sin and disobedience of Allāh). And Allāh said:

"And certainly the *Shayātīn* (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making *Al-Maitah* (a dead animal) legal (to eat) by eating it], then you would indeed be *Mushrikūn* (polytheists) [because they (devils and their friends) made lawful to you to eat that which Allāh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allāh is polytheism]...." (V.6:121)

5498. Narrated Rāfi' bin Khadīj: We were with the Prophet ﷺ in Dhul-Hulaifa and there the people were struck with severe hunger. Then we got camels and sheep as war booty (and slaughtered them). The Prophet ﷺ was behind all the people. The people hurried and fixed the cooking pots (for cooking), but the Prophet ﷺ came there and ordered that the cooking pots be turned upside down. Then he distributed the animals, regarding ten sheep as equal to one camel. One of the camels ran away and there were a few horses with the people. They chased the camel but they got tired,

(١٥) بابُ التَّسْمِيَةِ عَلى الذَّبِيحَةِ وَمَنْ تَرَكَ مُتَعَمِّداً،

وَقالَ ابنُ عَبَّاسٍ: مَنْ نَسِيَ فَلا بَأسَ. وَقالَ اللهُ تَعالى: ﴿وَلَا تَأْكُلُوا۟ مِمَّا لَمْ يُذْكَرِ ٱسْمُ ٱللَّهِ عَلَيْهِ وَإِنَّهُۥ لَفِسْقٌ﴾ [الأنعام: ١٢١] والنَّاسِي لا يُسَمَّى فاسِقاً، وَقَوْلُهُ تَعالَى: ﴿وَإِنَّ ٱلشَّيَـٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوْلِيَآئِهِمْ لِيُجَـٰدِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾ [الأنعام: ١٢١].

٥٤٩٨ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا أبو عَوانَةَ، عَنْ سَعيدِ ابنِ مَسْرُوقٍ، عَنْ عَبايَةَ بنِ رِفاعَةَ بنِ رافِعٍ، عَنْ جَدِّهِ رافِعِ بنِ خَدِيجٍ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذي الحُلَيْفَةِ، فأصابَ النَّاسَ جُوعٌ فأصَبْنا إبِلاً وغَنَماً، وكانَ النَّبِيُّ ﷺ في أُخْرَياتِ النَّاسِ فَعَجِلُوا فَنَصَبُوا القُدُورَ فَدُفِعَ النَّبِيُّ ﷺ إلَيْهِم فأمَرَ

بالقُدُورِ فأُكْفِئَتْ، ثُمَّ قَسَمَ فعَدَلَ عَشَرَةً مِنَ الغَنمِ بِبَعِيرٍ، فَنَدَّ مِنْها بَعِيرٌ، وكانَ في القَوْمِ خَيْلٌ يَسِيرَةٌ فطَلَبُوهُ فأعْياهُمْ، فأهْوَى إلَيْهِ رَجُلٌ بسَهْمٍ فحَبَسَهُ اللهُ، فَقالَ النَّبِيُّ ﷺ: «إنَّ لِهٰذِهِ البَهائِمِ أوابِدَ كأوابِدِ الوَحْشِ، فَمَا نَدَّ عَلَيْكُمْ مِنْهَا فاصْنَعُوا بِهِ هٰكَذا». قالَ: وَقالَ جَدّي: إنَّا لَنَرْجُو أوْ نَخافُ أنْ نَلْقَى العَدُوَّ غداً وَلَيْسَتْ مَعَنا مُدًى، أفَنَذْبَحُ بالقَصَبِ؟ فَقالَ: «ما أنهَرَ الدَّمَ وَذُكِرَ اسْمُ اللهِ عَلَيْهِ فَكُلْ، لَيْسَ السِّنَّ والظُّفُرَ، وَسأُحَدِّثُكُمْ عَنْ ذٰلِكَ، أمَّا السِّنُّ فَعَظْمٌ، و أمَّا الظُّفُرُ فَمُدَى الحَبَشَةِ».

[راجع: ٢٤٨٨]

whereupon a man shot it with an arrow whereby Allāh stopped it. The Prophet ﷺ said, "Among these animals some are as wild as wild beasts, so if one of them runs away from you, treat it in this way." I said, "We hope, or we are afraid that tomorrow we will meet the enemy and we have no knives, shall we slaughter (our animals) with canes?" The Prophet ﷺ said, "If the killing tool causes blood to gush out and if Allāh's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or a nail. I am telling you why: A tooth is a bone, and the nail is the knife of Ethiopians."

(١٦) بابُ ما ذُبِحَ عَلى النُّصُبِ والأصْنام

(16) CHAPTER. Animals that are sacrificed (slaughtered) on *An-Nuṣub*[1] and for the idols.

٥٤٩٩ - حدَّثَنا مُعَلَّى بنُ أسَدٍ: حدَّثَنا عَبْدُ العَزِيزِ: بنَ المُخْتارِ: أخْبرَنا مُوسَى بن عُقْبَةَ قالَ: أخْبرَني سالِمٌ أنَّهُ سَمِعَ عَبْدَ اللهِ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ، أنَّهُ لَقِيَ زَيْدَ بنَ عَمْرِو بنِ نُفَيْلٍ بأسْفَلِ بَلْدَحٍ، وَذَاكَ قَبْلَ أنْ يُنْزَلَ عَلى رَسُولِ اللهِ ﷺ الوَحْيُ، فَقَدَّمَ إلَيْهِ رَسُولُ اللهِ ﷺ سُفْرَةَ لَحْمٍ فأبَى أن يَأكُلَ مِنْها، ثُمَّ

5499. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said that he met Zaid bin 'Amr bin Nufail at a place near Baldaḥ and this had happened before Allāh's Messenger ﷺ received the Divine Revelation. Allāh's Messenger ﷺ presented a dish of meat (that had been offered to him by *Al-Mushrikūn*) to Zaid bin 'Amr, but Zaid refused to eat of it and then said (to *Al-Mushrikūn*), "I do not eat of what you have sacrificed (slaughtered) on your stone-altars (*Anṣāb*) nor do I eat except that on which Allāh's Name has been mentioned on

(1) (Chap. 16) *An-Nuṣub* were stone-altars whereon sacrifices were slaughtered at fixed places or graves etc., during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints etc., in order to honour them or to expect some benefit from them.

slaughtering." [see Vol.5.H.No.3826, 3827, 3828]

(17) CHAPTER. The saying of the Prophet ﷺ: "So slaughter by mentioning the Name of Allāh."

5500. Narrated Jundub bin Sufyān Al-Bajalī: Once during the lifetime of Allāh's Messenger ﷺ we offered some animals as sacrifices. Some people slaughtered their sacrifices before (*'Eīd*) *Ṣalāt* (prayer), so when the Prophet ﷺ finished his *Ṣalāt* (prayer), he saw that they had slaughtered their sacrifices before the *Ṣalāt* (prayer). He said, "Whoever has slaughtered (his sacrifice) before the (*'Eīd*) *Ṣalāt* (prayer), should slaughter (another sacrifice) in lieu of it; and whoever has not slaughtered it till we have offered (*'Eīd*) *Ṣalāt* (prayer); should slaughter (it) by mentioning Allāh's Name."

(18) CHAPTER. (About the instruments) that cause the blood (of slaughtered animals) to gush out, e.g., of cane, granite stone, or iron.

5501. Narrated Ka'b that a slave-girl of theirs used to shepherd some sheep at Sal' (a mountain near Al-Madīna). On seeing one of her sheep dying, she broke a stone and slaughtered it. Ka'b said to his family, "Do not eat (of it) till I go to the Prophet ﷺ and ask him, or, till I send someone to ask him." So he went to the Prophet ﷺ or sent someone to him. The Prophet ﷺ permitted (them) to eat it.

قالَ: إنّي لا آكُلُ مِمّا تَذْبَحُونَ عَلى أَنْصَابِكُمْ، وَلا آكُلُ إلّا مِمّا ذُكِرَ اسْمُ اللهِ عَلَيْهِ.

(١٧) بابُ قَوْلِ النَّبِيِّ ﷺ: «فَلْيَذْبَحْ عَلى اسْمِ اللهِ»

٥٥٠٠ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا أبو عَوانَةَ، عَنِ الأسْوَدِ بنِ قَيْسٍ، عَنْ جُنْدَبِ بنِ سُفْيانَ البَجَلِيِّ قالَ: ضَحَّيْنا مَعَ رَسُولِ اللهِ ﷺ أَضْحاةً ذاتَ يَومٍ فإذَا أُناسٌ قَدْ ذَبَحُوا ضَحاياهُمْ قَبْلَ الصَّلاةِ، فَلَمّا انْصَرَفَ رآهُمُ النَّبِيُّ ﷺ أنَّهُمْ قَدْ ذَبَحُوا قَبْلَ الصَّلاةِ فَقالَ: «مَنْ ذَبَحَ قَبْلَ الصَّلاةِ فَلْيَذْبَحْ مَكانَها أُخْرَى، وَمَنْ كانَ لَمْ يَذْبَحْ حَتّى صَلَّيْنا فَلْيَذْبَحْ عَلى اسْمِ اللهِ». [راجع: ٩٨٥]

(١٨) بابُ ما أنهَرَ الدَّمَ مِنَ القَصَبِ والمَرْوَةِ والحَدِيدِ

٥٥٠١ - حدَّثَنا مُحَمَّدُ بنُ أبي بَكْرٍ المُقَدَّمي: حدَّثَنا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، سَمِعَ ابنَ كَعْبِ بنِ مالكٍ يُخْبِرُ ابنَ عُمَرَ أنَّ أباهُ أخْبَرَهُ أنَّ جارِيَةً لَهُمْ كانَتْ تَرْعَى غَنماً: بِسَلْعٍ، فأبْصَرَتْ بشاةٍ مِنْ غَنَمِها مَوْتاً، فكَسَرَتْ حَجَراً فَذَبَحَتْها بِه، فَقالَ لأهْلِهِ: لا تَأْكُلُوا حَتّى آتِيَ النَّبِيَّ ﷺ فأسألَهُ، أوْ حَتّى أُرْسِلَ إلَيْهِ

مَنْ يَسألُهُ. فأتَى النَّبيَّ ﷺ أوْ بَعَثَ إلَيْهِ، فأمَرَ النَّبيُّ ﷺ بأكْلِها. [راجع: ٢٣٠٤]

٥٥٠٢ - حدَّثنا مُوسَى: حدَّثنا جُوَيْرِيَةُ، عَنْ نافِعٍ، عَنْ رَجُلٍ مِنْ بَني سَلَمَةَ: أخبرَنا عَبْدُ اللهِ أنَّ جارِيَةً لِكَعْبِ ابنِ مالِكٍ تَرْعَى غَنماً لَهُ بالجُبَيْلِ الَّذي بالسُّوقِ وَهُوَ بِسَلْعٍ، فأُصِيبَتْ شاةٌ فكَسَرَتْ حَجَراً فَذَبحَتْها بِهِ، فَذكَرُوا للنَّبيِّ ﷺ فأمَرَهُمْ بأكْلِها. [راجع: ٢٣٠٤]

5502. Narrated 'Abbullāh that Ka'b had a slave-girl who used to graze his sheep on a small mountain called Sal,' situated near the market. Once a sheep was dying, so she broke a stone and slaughtered it with it. When they mentioned that to the Prophet ﷺ, he permitted them to eat it.

٥٥٠٣ - حدَّثنا عَبْدانُ قالَ: أخْبرَني أبي، عَنْ شُعْبَةَ، عَنْ سَعيدِ بنِ مَسْرُوقٍ، عَنْ عَبايَةَ بنِ رِفاعَةَ، عَنْ جَدِّهِ أنَّهُ قالَ: يا رَسُولَ اللهِ، لَيْسَ لَنا مُدًى، فَقالَ: «ما أنهَرَ الدَّمَ وَذُكِرَ اسْمُ اللهِ فَكُلْ، لَيْسَ الظُّفُرَ وَالسِّنَّ. أما الظُّفُرُ فَمُدَى الحَبَشَةِ، وأمَّا السِّنُّ فعَظْمٌ». وَنَدَّ بَعيرٌ فَحَبَسَهُ فَقالَ: «إنَّ لِهٰذِهِ الإبِلِ أوابِدَ كأوابِدِ الوَحْشِ فَما غَلَبَكُمْ مِنْها فاصْنَعُوا بِهِ هٰكَذا». [راجع: ٢٤٨٨]

5503. Narrated Rāfi' bin Khadīj that he said, "O Allāh's Messenger! We have no knife." The Prophet ﷺ said, "If the killing tool causes blood to gush out, and if Allāh's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a nail or a tooth, for the nail is the knife of Ethiopians and a tooth is a bone." Suddenly a camel ran away and it was stopped (with an arrow). The Prophet ﷺ then said, "Of these camels there are some which are as wild as wild beasts; so if one of them runs away from you and you cannot catch it, treat it in this manner (i.e. shoot it with an arrow)."

(١٩) بابُ ذَبيحةِ المَرأةِ والأمَةِ

(19) CHAPTER. The animal slaughtered by a lady or a lady slave.

٥٥٠٤ - حدَّثنا صَدَقَةُ: أخْبرَنا عَبْدَةُ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنٍ لِكَعْبِ ابنِ مالِكٍ، عَنْ أبيهِ أنَّ امْرأةً ذَبحَتْ شاةً بِحَجَرٍ، فَسُئِلَ النَّبيُّ

5504. Narrated Ka'b bin Mālik: A lady slaughtered a sheep with a stone and then the Prophet ﷺ was asked about it and he permitted it to be eaten.

ﷺ عَنْ ذٰلكَ فأمَرَ بأكْلِها.

وَقالَ اللَّيْثُ: حدَّثَنا نافِعٌ: أنَّهُ سَمِعَ رَجُلاً مِنَ الأنْصارِ يُخْبِرُ عَبْدَ اللهِ عَنِ النَّبيِّ ﷺ: أنَّ جارِيَةً لِكَعْبٍ بِهٰذا. [راجع: ٢٣٠٤]

5505. Narrated Mu'ādh bin S'ad or Sa'd bin Mu'ādh: A slave-girl belonging to Ka'b used to graze some sheep at Sal' (mountain). Once one of her sheep was dying. She reached it (before it died) and slaughtered it with a stone. The Prophet ﷺ was asked, and he said, "Eat it."

٥٥٠٥ - **حدَّثَنا** إسْماعِيلُ: حدَّثَني مالكٌ، عَنْ نافِعٍ، عَنْ رَجُلٍ مِنَ الأنْصارِ، عَنْ مُعاذِ بنِ سَعْدٍ أوْ سَعْدِ بنِ مُعاذٍ أخْبَرَهُ: أنَّ جارِيَةً لِكَعْبِ بنِ مالكٍ كانَتْ تَرْعَى غَنماً بِسَلْعٍ فأُصِيبَتْ شاةٌ مِنْها فأدْرَكَتْها فَذَبَحَتْها بِحَجَرٍ، فَسُئِلَ النَّبيُّ ﷺ فَقالَ: «كُلُوها».

(20) CHAPTER. Not to slaughter with a tooth, a bone or a nail.

(٢٠) بابٌ: لا يُذَكَّى بالسِّنِّ والعَظْمِ والظُّفُرِ

5506. Narrated Rāfi bin Khadīj: The Prophet ﷺ said, "Eat what is slaughtered (with any instrument) that makes blood flow out, except what is slaughtered with a tooth or a nail."

٥٥٠٦ - **حدَّثَنا** قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنْ أبيهِ، عَنْ عَبايَةَ بنِ رِفاعَةَ، عَنْ رَافِعِ بنِ خَدِيجٍ قالَ: قالَ النَّبيُّ ﷺ: «كُلْ - يَعْني - ما أنهَرَ الدَّمَ، إلا السِّنَّ والظُّفُرَ». [راجع: ٢٤٨٨]

(21) CHAPTER. The animals slaughtered by bedouins or the like.

(٢١) بابُ ذَبِيحَةِ الأعْرابِ ونَحْوِهِمْ

5507. Narrated 'Āishah رَضِيَ اللهُ عَنها: A group of people said to the Prophet ﷺ, "Some people bring us meat and we do not know whether they mentioned Allāh's Name or not on slaughtering the animal." He said, "Mention Allāh's Name on it and eat." Those people had embraced Islām recently.

٥٥٠٧ - **حدَّثَنا** مُحَمَّدُ بنُ عُبَيْدِ اللهِ: حدَّثَنا أُسامَةُ بنُ حَفْصٍ المَدَنيُّ، عَنْ هِشامِ ابنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ قَوْماً قالُوا لِلنَّبيِّ ﷺ: إنَّ قَوْماً يَأتُونَنا بلَحْمٍ لا

نَدْرِي أَذُكِرَ اسْمُ اللهِ عَلَيْهِ أَمْ لا؟ فَقالَ: «سَمُّوا عَلَيْهِ أَنْتُمْ وكُلُوهُ». قالَتْ: وكانُوا حَدِيثِي عَهْدٍ بالكُفْرِ. تابَعَهُ عَلِيٌّ عَنِ الدَّرَاوَرْدِيِّ، وَتابَعَهُ أبو خالِدٍ والطُّفاوِيُّ. [راجع: ٢٠٥٧]

(٢٢) بابٌ ذَبائِحِ أَهْلِ الكِتابِ وشُحُومِها مِنْ أَهْلِ الحَرْبِ وغَيرِهِمْ،

وَقَوْلِهِ تَعالَىٰ: ﴿أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ﴾ [المائدة: ٥] وَقالَ الزُّهْرِيُّ: لا بَأسَ بِذَبِيحَةِ نَصارَى العَرَبِ وإِنْ سَمِعْتَهُ يُسَمِّي لغَيرِ اللهِ فَلا تَأكُلْ. وإِنْ لَمْ تَسْمَعْهُ فَقَدْ أَحَلَّهُ اللهُ وعَلِمَ كُفْرَهُمْ. وَيُذْكَرُ عَنْ عَلِيٍّ نَحْوُهُ وقالَ الحَسَنُ وإبراهيمُ: لا بَأسَ بِذَبِيحَةِ الأقْلَفِ، وَقالَ ابنُ عَبَّاسٍ: طَعامُهُمْ ذَبائِحُهُمْ.

(22) CHAPTER. The animals slaughtered by the people of the Scripture (Jews and Christians) and their fat, whether those people were at war with the Muslims or not.

The Statement of Allāh تَعالى: "Lawful to you are *Aṭ-Ṭayyibāt*..." (V.5:4) (See Chap. 7 before H. 5483)

Az-Zuhrī said: There is no harm in eating animals slaughtered by Arab Christians. If you hear the one who slaughters the animals mentioning other than Allāh's Name, don't eat of it, but if you do not hear that, then Allāh has allowed the eating of animals slaughtered by them, though He knows their disbelief.

It is narrated that 'Alī gave a similar verdict.

Al-Ḥasan and Ibrāhīm said: There is no harm in eating of an animal slaughtered by an uncircumcised person. Ibn 'Abbās said: Their food means their slaughtered animals.

٥٥٠٨ - **حدَّثنا** أبو الوَلِيدِ: حدَّثَنا شُعْبَةُ عَنْ حُمَيْدِ بنِ هِلالٍ، عَنْ عَبْدِ اللهِ ابنِ مُغَفَّلٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا مُحاصِرِينَ قَصْرَ خَيْبَرَ فَرَمى إِنْسانٌ بِجِرابٍ فِيهِ شَحْمٌ فَنَزَوْتُ لآخُذَهُ فالْتَفَتُّ فإذا النَّبِيُّ ﷺ فاسْتَحْيَيْتُ مِنْهُ. [راجع: ٣١٥٣]

5508. Narrated 'Abdullāh bin Mughaffal رَضِيَ اللهُ عَنْهُ: While we were besieging the castle of Khaibar, somebody threw a skin full of fat and I went ahead to take it, but on looking behind, I saw the Prophet ﷺ and I felt shy in his presence (and did not take it).

(٢٣) بابٌ ما نَدَّ مِنَ البَهائِمِ فَهُوَ بِمَنْزِلَةِ الوَحْشِ،

(23) CHAPTER. Any domestic animal that runs away should be treated like a wild animal.

وأجازَهُ ابنُ مَسْعُودٍ. وَقالَ ابنُ عَبَّاس: ما أعْجَزَكَ مِنَ البَهائمِ مِمَّا في يَدَيْكَ فَهُوَ كالصَّيْدِ، وفي بَعِيرٍ تَرَدَّى في بِئْرٍ مِنْ حَيْثُ قَدَرْتَ عَلَيْه فَذَكِّهِ، ورأى ذٰلكَ عَليٌّ وَابنُ عُمَر وعائشَةُ.

Ibn Mas'ūd permitted that.

Ibn 'Abbās said: If a domestic animal runs away and you cannot catch it, it is to be treated like game. And if a camel falls down in a well, slaughter it at any place of its body that will be easy for you to reach.

'Alī, Ibn 'Umar and 'Āishah thought similarly.

٥٥٠٩ - حدَّثَنا عَمْرُو بنُ عَليٍّ: حدَّثَنا يَحْيَى: حدَّثَنا سُفْيانُ: حدَّثَنا أبي، عَنْ عَبايَةَ بنِ رِفاعَةَ بنِ خَديجٍ، عَنْ رَافِعِ ابنِ خَدِيجٍ قالَ: قُلْتُ: يا رَسُولَ الله، إنَّا لَاقُو العَدُوِّ غَداً ولَيْسَتْ مَعَنا مُدًى، فَقالَ: «اعْجَلْ أوْ أرِنْ، ما أنهَرَ الدَّمَ وذُكِرَ اسْمُ اللهِ فَكُلْ، لَيْسَ السِّنَّ والظُّفُرَ، وسأُحَدِّثُكَ: أمَّا السِّنُّ فَعَظْمٌ، وأمَّا الظُّفُرُ فَمُدَى الحَبَشَةِ». وأصَبْنا نَهْبَ إبِلٍ وغَنمٍ فَنَدَّ مِنْها بَعِيرٌ، فَرَماهُ رَجُلٌ بِسَهْمٍ فحَبَسَهُ، فَقالَ رَسُولُ اللهِ ﷺ: «إنَّ لِهٰذِهِ الإبلِ أوَابِدَ كأوَابِدِ الوَحْشِ، فإذَا غَلَبَكُمْ مِنْها شَيْءٌ فافْعَلُوا بِهِ هٰكَذَا». [راجع: ٢٤٨٨]

5509. Narrated Rāfi' bin Khadīj: I said, "O Allāh's Messenger We are going to face the enemy tomorrow, and we do not have knives." He said, "Hurry up (in killing the animal). If the killing tool causes blood to flow out, and if Allāh's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or a nail. I will tell you why: As for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians." Then we got some camels and sheep as war booty, and one of those camels ran away, whereupon a man shot it with an arrow and stopped it. Allāh's Messenger ﷺ said, "Of these camels there are some which are as wild as wild beasts, so if one of them (runs away and) makes you tired, treat it in this manner."

(٢٤) بابُ النَّحْرِ والذَّبْحِ

(24) CHAPTER. *An-Naḥr* (literally means slaughtering of the camels only, and is done by cutting the carotid arteries at the root of camel's neck) and *Adh-Dhabḥ* (means slaughtering of animals other than camels, e.g. sheep, cow, etc. by cutting the carotid and jugular blood vein over the neck).

وَقالَ ابنُ جُرَيْجٍ عَنْ عَطاءٍ: لا ذَبْحَ وَلا نَحْرَ إلَّا في المَذْبَحِ

Ibn Juraij said: 'Aṭā' said, "Neither *Dhabḥ* nor *Naḥr* is to be done except in a slaughter-house." I said, "Is it permissible to

slaughter by *Nahr* what is usually slaughtered by *Dhabh*?" He said, "Yes, for Allāh mentions the *Dhabh* of cows, so if you slaughter by *Dhabh* an animal which is usually slaughtered by *Nahr*, it is permissible. But I prefer *Nahr*; and *Dhabh* means the cutting of the carotid and jugular blood vein." I said, "Should one go beyond these blood vein and cut the spinal cord?" He said, "I don't think so. And Nāfi' told me that Ibn 'Umar forbade *An-Nakh'*, i.e. to cut the neck up to the spinal cord and leave the animal till it dies."

(And the Statement of Allāh تعالى:) "And (remember) when Moses said to his people: 'Verily: Allāh commands you that you slaughter a cow (by *Dhabh*)... (up to)...They slaughtered it (by *Dhabh*) though they were near not doing it." (V.2:67 - 71)

Sa'īd bin Jubair said: Ibn 'Abbās said, "The *Dhakāt* is done by cutting the throat and the front part of the neck."

Ibn 'Umar, Ibn 'Abbās and Anas said: If one cuts the head (of the animal), there is no harm.

والمَنْحَرِ. قُلْتُ: أَيَجْزِي ما يُذْبَحُ أنْ أنحَرَهُ؟ قالَ: نَعَمْ، ذكَرَ اللهُ ذَبْحَ البَقَرَةِ، فإنْ ذَبَحْتَ شَيْئاً يُنْحَرُ جازَ، والنَّحْرُ أحبُّ إليَّ، والذَّبْحُ قَطْعُ الأوْدَاجِ، قُلْتُ: فَيُخَلِّفُ الأوْدَاجَ حتَّى يَقْطَعَ النِّخاعَ؟ قالَ: لا إخالُ. وأخْبرَني نافِعٌ: أنَّ ابنَ عُمَرَ نَهَى عَنِ النَّخْعِ، يَقُولُ: يقْطَعُ ما دُونَ العَظْمِ، ثُمَّ يَدَعُ حتَّى يَمُوتَ: ﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦٓ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تَذْبَحُوا۟ بَقَرَةً﴾ إلَى: ﴿فَذَبَحُوهَا وَمَا كَادُوا۟ يَفْعَلُونَ﴾ [البقرة: ٦٧-٧١] وَقالَ سَعِيدُ بنُ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ: الذَّكاةُ في الحَلْقِ واللَّبَّةِ. وَقالَ ابنُ عُمَرَ وابنُ عَبَّاسٍ وأنَسٌ: إذَا قَطَعَ الرأسَ فَلا بَأسَ.

5510. Narrated Asmā' bint Abū Bakr رَضِيَ اللهُ عَنْهُما: We slaughtered a horse (by *Nahr*) during the lifetime of the Prophet ﷺ and ate it.

٥٥١٠ - حدَّثَنا خَلَّادُ بنُ يَحْيَى: حدَّثَنا سُفْيانُ، عَنْ هِشامِ بنِ عُرْوَةَ قالَ: أخْبرَتْني فاطِمَةُ بِنْتُ المُنْذِرِ امْرأتي، عَنْ أسْماءَ بِنتِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما قالَتْ: نَحَرْنا عَلى عَهْدِ النَّبِيِّ ﷺ فَرَساً فأكَلْنَاهُ. [انظر: ٥٥١١، ٥٥١٢، ٥٥١٩]

5511. Narrated Asmā': We slaughtered a horse (by *Dhabh*) during the lifetime of Allāh's Messenger ﷺ while we were at Al-Madīna, and we ate it.

٥٥١١ - حدَّثَنا إسحاقُ: سَمِعَ عَبْدَةَ عَنْ هِشامٍ، عَنْ فاطِمَةَ، عَنْ أسْماءَ قالَتْ: ذَبَحْنا عَلى عَهْدِ رَسُولِ

اللهِ ﷺ فَرساً ونحْنُ بالمَدينَةِ فأكَلْناهُ.

[راجع: ٥٥١٠]

5512. Narrated Asmā' bint Abū Bakr: We slaughtered a horse (by *Nahr*) during the lifetime of Allāh's Messenger ﷺ and ate it.

٥٥١٢ - **حدَّثَنا** قُتَيْبَةُ: حدَّثَنا جَرِيرٌ، عَنْ هِشامٍ، عَنْ فاطِمَةَ بِنْتِ المُنْذِرِ: أنَّ أسْماءَ بِنْتَ أبي بَكْرٍ قالَتْ: نَحَرْنا عَلى عَهْدِ رَسُولِ اللهِ ﷺ فَرساً فأكَلْناهُ. [راجع: ٥٥١٠]

تابَعَهُ وكِيعٌ وابْنُ عُيَيْنَةَ عَنْ هِشامٍ في النَّحْرِ.

(25) CHAPTER. What is disliked of *Al-Muthla, Al-Maṣbūra*, and *Mujaththama*.[1]

(٢٥) بابُ ما يُكْرَهُ مِنَ المُثْلَةِ والمَصْبُورَةِ والمُجَثَّمَةِ

5513. Narrated Hishām bin Zaid: Anas and I went to Al-Ḥakam bin Ayyūb. Anas saw some boys shooting at a tied hen. Anas said, "The Prophet ﷺ has forbidden the shooting of tied or confined animals."

٥٥١٣ - **حدَّثَنا** أبو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ هِشامِ بنِ زَيْدٍ قالَ: دَخَلْتُ مَعَ أنَسٍ عَلى الحَكَمِ بنِ أيُّوبَ فَرأى غِلْماناً أوْ فِتْياناً نَصَبُوا دَجاجَةً يَرْمُونَها فقالَ أنَسٌ: نَهى النَّبِيُّ ﷺ أنْ تُصْبَرَ البَهائِمُ.

5514. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما that he entered upon Yaḥya bin Sa'īd while one of Yaḥya's sons was aiming at a hen after tying it. Ibn 'Umar walked to it and untied it. Then he brought it and the boy and said, "Prevent your boys from tying the birds for the sake of killing them, as I have heard the Prophet ﷺ forbidding the killing of an animal or other living thing after tying them"

٥٥١٤ - **حدَّثَنا** أحمَدُ بنُ يَعْقُوبَ: حَدَّثَنا إسحاقُ بنُ سَعيدِ بنِ عَمْرٍو، عَنْ أبيهِ أنَّهُ سَمِعَهُ يُحَدِّثُ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أنَّهُ دَخَلَ عَلى يَحْيَى بنِ سَعيدٍ، وَغُلامٌ مِنْ بَني يَحْيَى رابِطٌ دَجاجَةً يَرْمِيها فَمَشى إلَيْها ابنُ عُمَرَ حتَّى حَلَّها ثُمَّ أقْبَلَ بِها وبِالغُلامِ مَعَهُ، فَقالَ: ازْجُرُوا

(1) (Chap. 25) *'Al-Muthla'* is the amputation of all or part of the limbs of an animal while it is still alive.
'Al-Maṣbūra' is the animal that is shot by an arrow or by something else after it has been caged or tied.
'Al-Mujaththama' is the animal that is tied and used as a target.

غُلامَكُمْ عَنْ أنْ يَصْبِرَ هٰذا الطَّيرَ لِلقَتْلِ، فإنِّي سَمِعْتُ النَّبيَّ ﷺ نَهى أنْ تُصْبَرَ بَهيمَةٌ أوْ غيرُها لِلقَتْلِ.

5515. Narrated Sa'īd bin Jubair: While I was with Ibn 'Umar, we passed by a group of young men who had tied a hen and started shooting at it. When they saw Ibn 'Umar, they dispersed, leaving it. On that Ibn 'Umar said, "Who has done this? The Prophet ﷺ cursed the one who did so."

Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ cursed the one who did *Muthla* to an animal (i.e., cut its limbs or some other part of its body while it is still alive).

٥٥١٥ - **حدَّثنا** أبو النُّعْمانِ: حدَّثَنا أبو عَوانَةَ، عَنْ أبي بِشْرٍ، عَنْ سَعيدِ بنِ جُبَيرٍ قالَ: كُنْتُ عِنْدَ ابنِ عُمَرَ فَمَرُّوا بِفِتْيَةٍ أوْ بِنَفَرٍ نَصَبُوا دَجاجَةً يَرْمُونَها فَلَمَّا رَأَوْا ابنَ عُمَرَ تَفَرَّقُوا عَنْها، وَقالَ ابنُ عُمَرَ: مَنْ فَعَلَ هٰذَا؟ إنَّ النَّبيَّ ﷺ لَعَنَ مَنْ فَعَلَ هٰذَا.

تابعه سليمان عن شعبة: حدَّثنا المِنْهالُ، عَنْ سَعيدٍ، عَنِ ابنِ عُمَرَ: لَعَنَ النَّبيُّ ﷺ مَنْ مَثَّلَ بالحَيَوانِ.

وَقالَ عَدِيٌّ، عَنْ سَعيدٍ، عَنِ ابنِ عَبَّاسٍ عَنِ النَّبيِّ ﷺ.

5516. Narrated 'Abdullāh bin Yazīd: The Prophet ﷺ forbade *An-Nuhba*[1] and *Al-Muthla*.

٥٥١٦ - **حدَّثنا** حَجَّاجُ بنُ منهالٍ: حدَّثَنا شُعْبَةُ قالَ: أخْبرَني عَدِيُّ بنُ ثابتٍ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ يَزيدَ عَنِ النَّبيِّ ﷺ أنَّهُ نَهى عَنِ النُّهْبَىٰ والمُثْلَةِ. [راجع: ٢٤٧٤]

(26) CHAPTER. The meat of chickens.

(٢٦) بابُ لَحمِ الدَّجاجِ

5517. Narrated Abū Mūsā al-Ash'arī رَضِيَ اللهُ عَنْهُ: I saw the Prophet ﷺ eating chicken.

٥٥١٧ - **حدَّثنا** يَحْيَى: حدَّثَنا وَكيعٌ، عَنْ سُفْيانَ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ، عَنْ زَهْدَمٍ الجَرْمِيِّ، عَنْ أبي مُوسَى، يَعْني الأشْعَرِيَّ رَضِيَ اللهُ عَنْهُ قالَ: رأيْتُ النَّبيَّ ﷺ يأكُلُ دَجاجاً. [راجع: ٣١٣٣]

(1) (H. 5516) *An-Nuhba* means robbing and taking publicly the property of someone else by force.

5518. Narrated Zahdam: We were in the company of Abū Mūsā Al-Ash'arī رَضِيَ اللهُ عَنْهُ and there were friendly relations between us and this tribe of Jarm. Abū Mūsā was presented with a dish containing chicken. Among the people there was sitting a red-faced man who did not come near the food. Abū Mūsā said (to him), "Come on (and eat), for I have seen Allāh's Messenger ﷺ eating of it (i.e., chicken)". He said, "I have seen it eating something (dirty) and since then I have disliked it, and have taken an oath that I shall not eat it." Abū Mūsā said, "Come on, I will tell you (or narrate to you). Once I went to Allāh's Messenger ﷺ with a group of Al-Ash'ariyīn, and met him while he was angry, distributing some camels of *Zakāt*. We asked for mounts but he took an oath that he would not give us any mounts, and added, 'I have nothing to mount you on.' In the meantime some camels of booty were brought to Allāh's Messenger ﷺ and he asked twice, "Where are Al-Ash'ariyīn?" So he gave us five white camels with big humps. We stayed for a short while (after we had covered a little distance), and then I said to my companions, "Allāh's Messenger ﷺ has forgotten his oath. By Allāh, if we do not remind Allāh's Messenger ﷺ of his oath, we will never be successful." So we returned to the Prophet ﷺ and said, "O Allāh's Messenger! We asked you for mounts, but you took an oath that you would not give us any mounts; we think that you have forgotten your oath.' He said, 'It is Allāh Who has given you mounts. By Allāh, and if Allāh will, if I take an oath and later find something else better than that, then I do what is better and expiate my oath'."

٥٥١٨ - حدَّثنا أبو مَعْمَرٍ: حدَّثنا عَبْدُ الوَارِثِ: حدَّثنا أيُّوبُ بنُ أبي تَمِيمَةَ، عَنِ القاسِمِ، عَنْ زَهْدَمٍ قالَ: كُنَّا عِنْدَ أبي مُوسَى الأشْعَرِيِّ وكانَ بَيْنَنا وَبَيْنَ هٰذَا الحَيِّ مِنْ جَرْمٍ إخاءٌ فأُتِيَ بطعَامٍ فِيهِ لَحْمُ دَجاجٍ، وفي القَوْمِ رَجُلٌ جالِسٌ أحمَرُ فَلَمْ يَدْنُ مِنْ طَعامِهِ، فَقالَ: ادْنُ فَقَدْ رأيْتُ رَسُولَ اللهِ ﷺ يأكُلُ مِنْهُ. قالَ: إنِّي رأيْتُهُ يَأكُلُ شَيْئاً فقَذِرْتُهُ، فحَلَفتُ أنْ لا آكُلَهُ، فَقالَ: ادْنُ أُخْبِرْكَ أوْ أُحَدِّثْكَ، إنِّي أتَيْتُ رَسُولَ اللهِ ﷺ في نَفَرٍ مِنَ الأشْعَرِيِّينَ فَوَافَقْتُهُ وَهُوَ غَضْبانُ وَهُوَ يَقْسِمُ نَعَماً مِنَ نَعَمِ الصَّدَقَةِ فاسْتَحْمَلْناهُ فحَلَفَ أنْ لا يَحْمِلَنا، قالَ: «ما عِنْدِي ما أحمِلُكُمْ عَلَيْهِ»، ثُمَّ أُتِيَ رَسُولُ اللهِ ﷺ بِنَهْبٍ مِنْ إبِلٍ، فَقالَ: «أينَ الأشْعَرِيُّونَ؟ أينَ الأشْعَرِيُّونَ؟» قالَ: فأعْطانا خَمْسَ ذَوْدٍ غُرَّ الذُّرَى، فَلَبِثْنا غيرَ بَعِيدٍ فَقُلْتُ لأصحابي: نَسِيَ رَسُولُ اللهِ ﷺ يَمِينَه، فَوَاللهِ لَئِنْ تَغَفَّلْنا رَسُولَ اللهِ ﷺ يَمِينَه لا نُفْلِحُ أبداً، فَرَجَعْنا إلى النَّبِيِّ ﷺ فقُلْنا: يا رَسُولَ اللهِ؛ إنَّا اسْتَحْمَلْناكَ فحَلَفْتَ أنْ لا تَحْمِلَنا فظَنَنَّا أنَّكَ نَسِيتَ يَمِينَكَ، فقالَ: «إنَّ اللهَ هُوَ حَمَلَكُمْ، إنِّي وَاللهِ إنْ شاءَ اللهُ لا أحلِفُ عَلى يَمِينٍ فأرَى غيرَها

خيراً مِنْها إلَّا أتَيْتُ الَّذي هُوَ خَيرٌ وتَحَلَّلْتُها». [راجع: ٣١٣٣]

(27) CHAPTER. Horse flesh.

(٢٧) بابُ لُحومِ الخَيْلِ

5519. Narrated Asmā': We slaughtered a horse (by *Nahr*) during the lifetime of Allāh's Messenger ﷺ and ate it.

٥٥١٩ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا هِشامٌ، عَنْ فاطِمَةَ، عَنْ أسْماءَ قالَتْ: نَحَرْنا فَرساً عَلى عَهْدِ رَسُولِ اللهِ ﷺ فأكَلْناهُ. [راجع: ٥٥١٠]

5520. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: On the day of the battle of Khaibar, Allāh's Messenger ﷺ made donkey's meat unlawful and allowed the eating of horse flesh.

٥٥٢٠ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا حَمَّادٌ، عَنْ عَمْرٍو، عَنْ مُحَمَّدِ بنِ عَليٍّ، عَنْ جابِرِ ابنِ عَبْدِ اللهِ قالَ: نَهى النَّبيُّ ﷺ يَوْمَ خَيْبَرَ عَنْ لُحومِ الحُمُرِ، ورَخَّصَ في لُحومِ الخَيْلِ. [راجع: ٤٢١٩]

(28) CHAPTER. (It is unlawful to eat) the meat of donkeys.

This is narrated by Salama from the Prophet ﷺ.

(٢٨) بابُ لُحومِ الحُمُرِ الإنْسِيَّةِ،

فِيهِ عَنْ سَلَمَةَ عَنِ النَّبِيِّ ﷺ.

5521. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ made the meat of donkeys unlawful on the day of the battle of Khaibar.

٥٥٢١ - حدَّثَنا صَدَقَةُ: أخْبرَنا عَبْدَةُ، عَنْ عُبَيْدِ اللهِ، عَنْ سالِمٍ ونافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: نَهى النَّبيُّ ﷺ عَنْ لُحومِ الحُمُرِ الأهْلِيَّةِ يَوْمَ خَيْبَرَ. [راجع: ٨٥٣]

5522. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ prohibited the eating of donkey's meat.

٥٥٢٢ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ عُبَيْدِ اللهِ: حدَّثَني نافِعٌ، عَنْ عَبْدِ اللهِ قالَ: نَهى النَّبيُّ ﷺ عَنْ لُحومِ الحُمُرِ الأهْلِيَّةِ. تابَعَهُ ابنُ المُبارَكِ عَنْ عُبَيْدِ اللهِ عَنْ نافِعٍ. وَقالَ

أبو أُسامَةَ: عَنْ عُبَيْدِ اللهِ عَنْ سالِمٍ.
[راجع: ٨٥٣]

5523. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ prohibited *Al-Mut'a* marriage and the eating of donkey's meat in the year of the Khaibar battle.

٥٥٢٣ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ اللهِ والحَسَنِ ابْنَي مُحَمَّدِ بنِ عَلِيٍّ، عَنْ أبيهِما عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُمْ قالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ المُتْعَةِ عامَ خَيْبَرَ ولُحُومِ حُمُرِ الإنْسِيَّةِ. [راجع: ٤٢١٦]

5524. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ prohibited the eating of donkey's meat on the day of the battle of Khaibar, and allowed the eating of horse flesh.

٥٥٢٤ - **حدَّثَنا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادٌ، عَنْ عَمْرٍو، عَنْ مُحَمَّدِ بنِ عَلِيٍّ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: نَهَى النَّبِيُّ ﷺ يَوْمَ خَيْبَرَ عَنْ لُحُومِ الحُمُرِ وَرَخَّصَ في لُحُومِ الخَيْلِ. [راجع: ٤٢١٩]

5525, 5526. Narrated Al-Barā' and Ibn Abī Aufā رَضِيَ اللهُ عَنْهُمْ: The Prophet ﷺ prohibited the eating of donkey's meat.

٥٥٢٥، ٥٥٢٦ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ شُعْبَةَ قالَ: حدَّثَني عَدِيٌّ، عَنِ البَرَاءِ وَابنِ أبي أوْفَى رَضِيَ اللهُ عَنْهُمْ قالا: نَهَى النَّبِيُّ ﷺ عَنْ لُحُومِ الحُمُرِ. [راجع: ٣١٥٥، ٤٢٢١، ٤٢٢٢]

5527. Narrated Abū Tha'laba: Allāh's Messenger ﷺ prohibited the eating of donkey's meat.

Narrated Az-Zuhrī: The Prophet ﷺ prohibited the eating of beasts of prey having fangs.

٥٥٢٧ - **حدَّثَنا** إسحاقُ: أخْبرَنا يَعْقُوبُ بنُ إبرَاهِيمَ: حدَّثَنا أبي، عَنْ صَالحٍ، عَنِ ابنِ شِهابٍ: أنَّ أبا إدْرِيسَ أخْبَرَهُ: أنَّ أبا ثَعْلَبَةَ قالَ: حَرَّمَ رَسُولُ اللهِ ﷺ لُحُومَ الحُمُرِ الأهْلِيَّةِ. تابَعَهُ الزُّبَيْدِيُّ وَعُقَيْلٌ، عَنِ ابنِ شِهابٍ.

وَقالَ مالِكٌ ومَعْمَرٌ والمَاجِشُونُ ويُونُسُ وابنُ إسحَاقَ عَنِ الزُّهْرِيِّ: نَهى النَّبيُّ ﷺ عَنْ كُلِّ ذِي نابٍ مِنَ السِّباعِ.

5528. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Someone came to Allāh's Messenger ﷺ and said, "The donkeys have been (slaughtered and) eaten. Another man came and said, "The donkeys have been destroyed." On that the Prophet ﷺ ordered a caller to announce to the people: "Allāh and His Messenger forbid you to eat the meat of donkeys, for it is *Rijs* (impure)." Thus the pots were turned upside down while they were boiling with the (donkey's) meat.

٥٥٢٨ - حدَّثنا مُحَمَّدُ بنُ سَلام: أخبرَنا عَبْدُ الوَهَّابِ الثَّقَفِيُّ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ جاءَهُ جاءٍ فَقالَ: أُكِلَتِ الحُمُرُ، ثُمَّ جاءَهُ جاءٍ فَقالَ: أُكِلَتِ الحُمُرُ، ثُمَّ جاءَهُ جاءٍ فَقَالَ: أُفْنِيَتِ الحُمُرُ، فأمَرَ مُنادِياً فَنادَى في النَّاسِ: إنَّ اللهَ وَرَسُولَهُ يَنْهَيانِكُمْ عَنْ لُحُومِ الحُمُرِ الأهْلِيَّةِ فإنَّها رِجْسٌ، فأُكْفِئَتِ القُدُورُ وإنَّها لَتَفُورُ باللَّحْمِ. [راجع: ٣٧١]

5529. Narrated 'Amr: I said to Jābir bin Zaid, "The people claim that Allāh's Messenger ﷺ forbade the eating of donkey's meat." He said, "Al-Ḥakam bin 'Amr Al-Ghifārī used to say so when he was with us, but Ibn 'Abbās, the great religious learned man, refused to give a final verdict and recited:

'Say: I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maitah* (a dead animal) or, blood poured forth or the flesh of swine...' " (V.6:145)

٥٥٢٩ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ: قالَ عَمْرٌو: قُلْتُ لجابِرِ ابنِ زَيْدٍ: يَزْعُمُونَ أنَّ رَسُولَ اللهِ ﷺ نَهى عَنْ حُمُرِ الأهْلِيَّةِ، فَقالَ: قَدْ كانَ يَقُولُ ذاكَ الحَكَمُ بنُ عَمْرٍو الغِفارِيُّ عِنْدَنا بالبَصْرَةِ، وَلٰكِنْ أبى ذٰلِكَ البَحْرُ ابنُ عَبَّاسٍ وَقَرأَ ﴿قُل لَّآ أَجِدُ فِي مَآ أُوحِيَ إِلَيَّ مُحَرَّمًا﴾ [الأنعام: ١٤٥].

(29) CHAPTER. (It is unlawful) to eat the meat of beasts of prey having fangs.

(٢٩) بابُ أكلِ كُلِّ ذِي نابٍ مِنَ السِّباعِ

5530. Narrated Abū Tha'laba رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade the eating of the meat of beasts of prey having fangs.

٥٥٣٠ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالِكٌ، عَنِ ابنِ

شِهابٍ، عَنْ أبي إدْرِيسَ الخَوْلانِيِّ، عَنْ أبي ثَعْلَبَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ نَهى عَنْ أكْلِ كُلِّ ذِي نابٍ مِنَ السِّباعِ. تابَعَهُ يُونُسُ وَمَعْمَرٌ وابنُ عُيَيْنَةَ والمَاجِشُونُ عَنِ الزُّهْرِيِّ. [راجع: ٥٧٨٠، ٥٧٨١]

(30) CHAPTER. The skin of dead animals.

(٣٠) بابُ جُلُودِ المَيْتَةِ

5531. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: Once Allāh's Messenger ﷺ passed by a dead sheep and said (to the people), "Why don't you use its hide?" They said, "But it is dead," He said, "Only eating it, is prohibited."

٥٥٣١ - حَدَّثَنا زُهَيرُ بنُ حَرْبٍ: حدَّثَنا يَعْقُوبُ بنُ إبراهِيمَ: حدَّثَنا أبي، عَنْ صالحٍ: حدَّثَنِي ابنُ شِهابٍ: أنَّ عُبَيْدَ اللهِ بنَ عَبْدِ اللهِ أخْبَرَهُ أنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أخْبَرَهُ أنَّ رَسُولَ اللهِ ﷺ مَرَّ بِشاةٍ مَيِّتَةٍ فَقالَ: «هَلَّا اسْتَمْتَعْتُمْ بإهابِها؟» قالُوا: إنَّها مَيِّتَةٌ، قالَ: «إنَّما حَرُمَ أكْلُها». [راجع: ١٤٩٢]

5532. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ passed by a dead goat and said, "There is no harm if its owners benefit from its skin."

٥٥٣٢ - حدَّثَنا خَطَّابُ بنُ عُثْمانَ: حدَّثَنا مُحَمَّدُ بنُ حِمْيَرَ، عَنْ ثابِتِ بنِ عَجْلانَ قالَ: سَمِعْتُ سَعِيدَ بنَ جُبَيرٍ قالَ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: مَرَّ النَّبيُّ ﷺ بِعَنْزٍ مَيِّتَةٍ فَقالَ: «ما عَلى أهْلِها لَوِ انْتَفَعُوا بإهابِها؟». [راجع: ١٤٩٢]

(31) CHAPTER. The musk (a kind of perfume).

(٣١) بابُ المِسْكِ

5533. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "None is wounded in Allāh's Cause but will come on the Day of Resurrection with his wound bleeding. The thing that will come out of his

٥٥٣٣ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا عُمَارَةُ بنُ القَعْقاعِ، عَنْ أبي زُرْعَةَ بنِ عَمْرِو بنِ

wound will be the colour of blood, but its smell will be the smell of musk."

جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قالَ رَسُولُ اللهِ ﷺ: «ما مِنْ مَكْلُومٍ يُكْلَمُ في اللهِ إِلَّا جاءَ يَوْمَ القِيامَةِ وكَلْمُهُ يَدْمىٰ، اللَّوْنُ لَوْنُ دَمٍ، والرِّيحُ رِيحُ مِسْكٍ». [راجع: ٢٣٧]

5534. Narrated Abu Mūsā رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The example of a good pious companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him; but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him."

٥٥٣٤ - حَدَّثَنَا مُحَمَّدُ بنُ العَلاءِ: حدَّثنا أبو أُسامَةَ، عَنْ بُرَيْدٍ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَثَلُ الجَلِيسِ الصَّالحِ والسَّوْءِ كَحامِلِ المِسْكِ وَنافِخِ الكِيرِ. فَحامِلُ المِسْكِ إِمَّا أَنْ يُحْذِيَكَ، وَإِمَّا أَنْ تَبْتاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحاً طَيِّبَةً. وَنافِخُ الكِيرِ إِمَّا أَنْ يُحْرِقَ ثِيابَكَ، وإِمَّا أَنْ تَجِدَ رِيحاً خَبِيثَةً».

[راجع: ٢١٠١]

(32) CHAPTER. The rabbit.

(٣٢) بابُ الأَرْنَبِ

5535. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once we provoked a rabbit at Mar Aẓ-Ẓahrān. The people chased it till they got tired. Then I caught it and brought it to Abū Ṭalḥa, who slaughtered it and then sent both its pelvic pieces (or legs) to the Prophet ﷺ, and the Prophet ﷺ accepted the present.

٥٥٣٥ - حَدَّثَنَا أبو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ هِشامِ بنِ زَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: أَنْفَجْنا أَرْنَباً ونحْنُ بِمَرِّ الظَّهْرانِ، فَسَعَى القَوْمُ فَلَغِبُوا، فأَخَذْتُها فجِئْتُ بِها إلى أبي طَلْحَةَ فَذَبَحَها، فَبَعَثَ بِوَرِكَيْها، أَوْ قالَ: بِفَخِذَيْها إلى النَّبِيِّ ﷺ فقَبِلَها.

(33) CHAPTER. The mastigure.

(٣٣) بابُ الضَّبِّ

5536. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "I do not eat mastigure, but I do not prohibit its eating."

٥٥٣٦ - حَدَّثَنَا مُوسَى بنُ إِسْماعِيلَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ مُسْلِمٍ: حدَّثَنا عَبْدُ اللهِ ابنُ دِينارٍ قالَ:

سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: قالَ النَّبِيُّ ﷺ: «الضَّبُّ لَسْتُ آكُلُهُ وَلا أُحَرِّمُهُ».

5537. Narrated Khālid bin Al-Walīd: Allāh's Messenger ﷺ and I entered the house of Maimūna. A roasted mastigure was served. Allāh's Messenger ﷺ stretched his hand out (to eat of it) but some woman said, "Inform Allāh's Messenger ﷺ of what he is about to eat." So they said, "It is mastigure, O Allāh's Messenger!" He withdrew his hand, whereupon I said, "O Allāh's Messenger! Is it unlawful?" He said, "No, but this is not found in the land of my people, so I dislike it." So I pulled the mastigure towards me and ate it while Allāh's Messenger ﷺ was looking at me.

٥٥٣٧ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابنِ شِهابٍ، عَنْ أبي أُمامَةَ ابنِ سَهْلٍ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، عَنْ خالِدِ بنِ الوَلِيدِ أنَّهُ دَخَلَ مَعَ رَسُولِ اللهِ ﷺ بَيْتَ مَيْمُونَةَ، فَأُتِيَ بِضَبٍّ مَحْنُوذٍ، فأهْوَى إلَيْهِ رَسُولُ اللهِ ﷺ بِيَدِهِ، فَقالَ بَعْضُ النِّسْوَةِ: أخْبِرُوا رَسُولَ اللهِ ﷺ بِمَا يُرِيدُ أنْ يَأكُلَ، فَقالُوا: هُوَ ضَبٌّ يا رَسُولَ اللهِ، فَرَفَعَ يَدَهُ، فَقُلْتُ: أحَرامٌ هُوَ يا رَسُولَ اللهِ؟ فَقالَ: «لا، وَلٰكِنْ لَمْ يَكُنْ بِأرْضِ قَوْمِي، فَأجِدُنِي أعافُهُ». قالَ خالِدٌ: فاجْتَرَرْتُهُ فَأكَلْتُهُ وَرَسُولُ اللهِ ﷺ يَنْظُرُ. [راجع: ٥٣٩١]

(34) CHAPTER. If a mouse falls into solid or liquid butter-fat *(As-Samn)*.

(٣٤) بابٌ: إذَا وَقَعَتِ الفأرَةُ في السَّمْنِ الجامِدِ أو الذَّائِبِ

5538. Narrated Maimūna: A mouse fell into the butter-fat and died. The Prophet ﷺ was asked about that. He said, "Throw away the mouse and the butter-fat that surrounded it, and eat the rest of the butter-fat *(As-Samn)*."

٥٥٣٨ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا الزُّهْرِيُّ قالَ: أخْبَرَنِي عُبَيْدُ اللهِ ابنُ عَبْدِ اللهِ بنِ عُتْبَةَ: أنَّهُ سَمِعَ ابنَ عَبَّاسٍ يُحَدِّثُهُ عَنْ مَيْمُونَةَ أنَّ فأرَةً وَقَعَتْ في سَمْنٍ فَماتَتْ، فَسُئِلَ النَّبِيُّ ﷺ عَنْها فَقالَ: «ألْقُوها وَما حَوْلَها وكُلُوهُ».

قِيلَ لِسُفْيانَ: فإنَّ مَعْمَراً يُحَدِّثُهُ

عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ، قالَ: ما سَمِعْتُ الزُّهْرِيَّ يَقُولُ إلَّا: عَنْ عَبْدِ اللهِ عَنِ ابنِ عَبَّاسٍ عَنْ مَيْمُونَةَ عَنِ النَّبِيِّ ﷺ، وَلَقَدْ سَمِعْتُهُ مِنْهُ مِراراً. [راجع: ٢٣٥]

5539. Narrated Az-Zuhrī regarding an animal, e.g., a mouse or some other animal that had fallen into solid or liquid oil or butter-fat: I had been informed that a mouse had died in butter-fat whereupon Allāh's Messenger ﷺ ordered that the butter-fat near it be thrown away and the rest of the butter-fat can be eaten.

٥٥٣٩ - حَدَّثَنا عَبْدَانُ: أَخْبَرَنا عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنِ الدَّابَّةِ تَمُوتُ في الزَّيْتِ والسَّمْنِ وَهُوَ جامِدٌ أوْ غَيرُ جامِدٍ، الفأرَةِ أوْ غَيرِها، قالَ: بَلَغَنا أنَّ رَسُولَ اللهِ ﷺ أمَرَ بفأرَةٍ ماتَتْ في سَمْنٍ فأمَرَ بِمَا قَرُبَ مِنْها فَطُرِحَ ثُمَّ أُكِلَ، عَنْ حَدِيثِ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ. [راجع: ٢٣٥]

5540. Narrated Maimūna رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was asked about a mouse that had fallen into butter-fat (and died). He said, "Throw away the mouse and the portion of butter-fat around it, and eat the rest."

٥٥٤٠ - حَدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ رَضِيَ اللهُ عَنْهُم، قالَتْ: سُئِلَ النَّبِيُّ ﷺ عَنْ فأرَةٍ سَقَطَتْ في سَمْنٍ فَقالَ: «ألْقُوها وَما حَوْلَها وكُلُوهُ». [راجع: ٢٣٥]

(35) CHAPTER. Branding the faces.

(٣٥) بابُ الوَسْمِ والعَلَمِ في الصُّورَةِ

5541. Narrated Sālim that Ibn 'Umar disliked the branding of animals on the face. Ibn 'Umar said, "The Prophet ﷺ forbade beating (animals) on the face."

٥٥٤١ - حَدَّثَنا عُبَيْدُ اللهِ بنُ مُوسَى عَنْ حَنْظَلَةَ، عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ أنَّهُ كَرِهَ أنْ تُعْلَمَ الصُّورَةُ. وَقالَ ابنُ عُمَرَ: نَهى النَّبِيُّ ﷺ أنْ تُضْرَبَ. تابَعَهُ قُتَيْبَةُ: حدَّثَنا العَنْقَزِيُّ، عَنْ حَنْظَلَةَ وَقالَ: تُضْرَبُ الصُّورَةُ.

5542. Narrated Anas رَضِيَ اللهُ عَنْهُ: I brought a brother of mine to the Prophet ﷺ to do *Taḥnīk* for him while the Prophet ﷺ was in a sheepfold of his, and I saw him branding a sheep. (The subnarrator said: I think Anas said, 'branding it on the ear.')

٥٥٤٢ - حدَّثنَا أبو الوَلِيدِ: حدَّثنا شُعْبَةُ، عَنْ هِشامِ بنِ زَيْدٍ، عَنْ أنسٍ قالَ: دَخَلْتُ عَلى النَّبِيِّ ﷺ بأخٍ لي يُحَنِّكُهُ وَهُوَ في مِرْبَدٍ لَهُ فَرأيْتُهُ يَسِمُ شاةً، حَسِبْتُهُ قالَ: في آذانِها.

[راجع: ١٥٠٢]

(36) CHAPTER. If some people get some war booty and then some of them slaughter some sheep or camels without the permission of their companions, such animals should not be eaten, as is indicated by the *Hadīth* of the Prophet ﷺ narrated by Rāfi'.

Ṭawūs and 'Ikrima said regarding a slaughtered stolen animal: Throw it away.

(٣٦) بابٌ: إذَا أصابَ قَوْمٌ غَنِيمَةً فَذَبَحَ بَعْضُهُمْ غَنماً أوْ إبلاً بغيرِ أمْرِ أصْحَابِهِ لَمْ تُؤكَلْ لِحَدِيثِ رَافِعٍ عَنِ النَّبِيِّ ﷺ،

وَقالَ طاوُسٌ وَعِكْرِمَةُ في ذَبِيحَةِ السَّارِقِ: اطْرَحُوهُ.

5543. Narrated Rāfi' bin Khadīj: I said to the Prophet ﷺ, "We will be facing the enemy tomorrow and we have no knives (for slaughtering)." He said, "If you slaughter the animal with anything that causes its blood to flow out, and if Allāh's Name is mentioned on slaughtering it, eat of it, unless the killing instrument is a tooth or nail. I will tell you why: As for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians." The quick ones among the people got the war booty while the Prophet ﷺ was behind the people. So they placed the cooking pots on the fire, but the Prophet ﷺ ordered the cooking pots to be turned upside down. Then he distributed (the war booty) among them, considering one camel as equal to ten sheep. Then a camel belonging to the first party of people ran away and they had no horses with them, so a man shot it with an arrow whereby Allāh stopped it. The Prophet ﷺ said, "Of these animals there are some which are as wild as wild beasts. So, if anyone of them runs away like this, do like this (shoot

٥٥٤٣ - حدَّثنَا مُسَدَّدٌ: حدَّثنا أبو الأحْوَصِ: حدَّثنا سَعِيدُ بنُ مَسْرُوقٍ، عَنْ عَبايَةَ ابنِ رِفاعَةَ عَنْ أبيهِ، عَنْ جَدِّهِ رَافِعِ ابنِ خَدِيجٍ قالَ: قُلْتُ للنَّبِيِّ ﷺ: إنَّا نَلْقَى العَدُوَّ غَداً وَلَيْسَ مَعَنا مُدًى فَقالَ: «ما أنهَرَ الدَّمَ وَذُكِرَ اسْمُ اللهِ فَكُلُوهُ ما لَمْ يَكُنْ سِنٌّ وَلا ظُفُرٌ، وسَأُحَدِّثُكمْ عَنْ ذٰلِكَ: أمَّا السِّنُّ فَعَظْمٌ، وأمَّا الظُّفُرُ فَمُدَى الحَبَشَةِ». وَتَقَدَّمَ سَرعَانُ النَّاسِ فأصَابُوا مِنَ الغَنائمِ والنَّبِيُّ ﷺ في آخِرِ النَّاسِ، فَنَصَبُوا قُدُوراً فأمَرَ بِها فأُكْفِئَتْ، وَقَسَمَ بَيْنَهُمْ، وعَدَلَ بَعِيراً بِعَشْرِ شِياهٍ، ثُمَّ نَدَّ مِنْها بَعِيرٌ مِنْ أوَائِلِ القَوْمِ ولَمْ يَكُنْ مَعَهُمْ خَيْلٌ، فَرَماهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ اللهُ فَقالَ:

it with an arrow)."

«إِنَّ لِهٰذِهِ البَهائِمِ أَوابِدَ كَأَوابِدِ الوَحْشِ، فَمَا فَعَلَ مِنْها هٰذَا فافْعَلُوا مِثْلَ هٰذَا». [راجع: ٢٤٨٨]

(37) CHAPTER. If a camel of some people runs away and one of them shoots it with an arrow and kills it for their own good, then it is permissible. Rāfi' narrates this on the authority of the Prophet ﷺ.

(٣٧) بابٌ: إِذَا نَدَّ بَعِيرٌ لِقَوْمٍ فَرَمَاهُ بَعْضُهُمْ بِسَهْمٍ فَقَتَلَهُ فَأَرادَ صَلاحَهُمْ فَهُوَ جائِزٌ لِخَبَرِ رَافِعٍ عَنِ النَّبِيِّ ﷺ

5544. Narrated Rāfi' bin Khadīj رَضِيَ اللهُ عَنْهُ: While we were with the Prophet ﷺ on a journey, one of the camels ran away. A man shot it with an arrow and stopped it. The Prophet ﷺ said, "Of these camels some are as wild as wild beasts, so if one of them runs away and you cannot catch it, then do like this (shoot it with an arrow)." I said, "O Allāh's Messenger! Sometimes when we are in battles or on a journey and want to slaughter (animals) and have no knives (then what we should do?)." He said, "Listen! If you slaughter the animal with anything that causes its blood to flow out, and if Allāh's Name is mentioned on slaughtering it, eat of it, provided that the slaughtering instrument is not a tooth or a nail, as the tooth is a bone and the nail is the knife of Ethiopians."

٥٥٤٤ - حَدَّثَنِي مُحَمَّدُ بنُ سَلام: أَخْبَرَنا عُمَرُ بنُ عُبَيْدٍ الطَّنافِسِيُّ، عَنْ سَعِيدِ بنِ مَسْرُوقٍ، عَنْ عَبايَةَ بنِ رِفاعَةَ، عَنْ جَدِّهِ رَافِعِ بنِ خَدِيجٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ في سَفَرٍ، فَنَدَّ بَعِيرٌ مِنَ الإِبِلِ. قالَ: فَرَماهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ، قالَ: ثُمَّ قالَ: «إِنَّ لَهَا أَوابِدَ كَأَوابِدِ الوَحْشِ، فَمَا غَلَبَكُمْ مِنْها فاصْنَعُوا بِهِ هٰكَذَا». قالَ: قُلْتُ: يا رَسُولَ اللهِ إِنَّا نَكُونُ في المَغازِي والأَسْفارِ فَنُرِيدُ أَنْ نَذْبَحَ فَلا يَكُونُ مُدًى، قالَ: «أَرِنْ ما أَنْهَرَ الدَّمَ أَو نَهَرَ وذُكِرَ اسْمُ اللهِ فَكُلْ غَيرَ السِّنِّ والظُّفُرِ، فإِنَّ السِّنَّ عَظْمٌ، والظفُرَ مُدَى الحَبَشَةِ». [راجع: ٢٤٨٨]

(38) CHAPTER. The eating (of dead animals etc.) out of necessity.

The Statement of Allāh تعالى:

"O you who believe! Eat of the *Tayyibāt* (lawful things etc.) that We have provided you with... then there is no sin on him." (V.2:172,173)

Allāh also said:

(٣٨) بابُ أَكلِ المُضْطَرِّ،

لِقَوْلِهِ تَعالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ﴾ إِلَى قَوْلِهِ ﴿فَلَآ إِثْمَ عَلَيْهِ﴾ [البقرة: ١٧٢-١٧٣] وقال: ﴿فَمَنِ ٱضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ

“But as for him, who is forced by severe hunger, with no inclination to sin (such can eat of these, above mentioned meats), then surely, Allāh is Oft-Forgiving, Most Merciful.” (V.5:3)

And His Statement:

“So eat of that (meat) on which Allāh’s Name has been pronounced (while slaughtering that animal) if you are believers in His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.)”. (V.6:118)

And also the Statement of Allāh:

“Say (O Muḥammad ﷺ): I find not in that which has been inspired to me anything forbidden.” (V.6:145)

And His Statement:

“So eat of the lawful and good food [the meat of cattle beast which Allāh has made lawful to you (Muslims), and the animal is slaughtered according to Islāmic way] which Allāh has provided for you.” (V.16:114)

مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ﴾ [المائدة:٣]. وقوْلِهِ: ﴿فَكُلُوا۟ مِمَّا ذُكِرَ ٱسْمُ ٱللَّهِ عَلَيْهِ إِن كُنتُم بِـَٔايَـٰتِهِۦ مُؤْمِنِينَ ﴿١١٨﴾﴾ [الأنعام: ١١٨-١١٩]. وَقَوْله جَلَّ وَعَلاَ: ﴿قُل لَّآ أَجِدُ فِى مَآ أُوحِىَ إِلَىَّ مُحَرَّمًا﴾ [الأنعام: ١٤٥]. وقَالَ ابْنُ عباس مُهراقاً وَقَوْلِهِ: ﴿فَكُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَـٰلًا طَيِّبًا﴾ [النحل: ١١٤-١١٥].

73 - THE BOOK OF *AL-ADĀHĪ* ("Sacrifices": Animals slaughtered on the day of *'Eīd-ul-Adhā*)

٧٣ - كتاب الأضاحي

(1) CHAPTER. The legal way of *Al-Udhiya*.

(١) بابُ سُنَّةِ الأُضْحِيَةِ،

Ibn 'Umar said: It is (the Prophet's) legal way, and it is a charitable deed.

5545. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said (on the day of *'Eīd-ul-Adhā*), "The first thing we will do on this day of ours, is to offer the (*'Eīd*) *Salāt* (prayer) and then return to slaughter the sacrifice. Whoever does so, he acted according to our *Sunna* (legal way), and whoever slaughtered (the sacrifice) before the (*'Eīd*) *Salāt* (prayer), what he offered was just meat he presented to his family, and that will not be considered as *Nusuk* (sacrifice)." (On hearing that) Abū Burda bin Niyār got up, for he had slaughtered the sacrifice before the (*'Eīd*) *Salāt* (prayer), and said, "I have got a six-month-old kid." The Prophet ﷺ said, "Slaughter it (as a sacrifice) but it will not be sufficient for anyone else (as a sacrifice after you)." Al-Barā' added: The Prophet ﷺ said, "Whoever slaughtered (the sacrifice) after the (*'Eīd*) *Salāt* (prayer), he slaughtered it at the right time and followed the legal way of the Muslims."

5546. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever slaughtered the sacrifice before the (*'Eīd*) *Salāt* (prayer), he just slaughtered it for himself, and whoever slaughtered it after the (*'Eīd*) *Salāt* (prayer), he slaughtered it at the right time and followed the legal way of the Muslims."

وَقَالَ ابنُ عُمَرَ: هِيَ سُنَّةٌ وَمَعْرُوفٌ.

٥٥٤٥ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنْ زُبَيْدٍ الإياميِّ، عَنِ الشَّعْبِيِّ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ، «إنَّ أَوَّلَ ما نَبْدأُ بِهِ فِي يَوْمِنا هٰذَا أنْ نُصَلِّيَ، ثُمَّ نَرْجِعُ فَنَنْحَرُ، مَنْ فَعلَهُ فَقَدْ أصَابَ سُنَّتَنا. وَمَنْ ذَبَحَ قَبْلُ فإنَّما هُوَ لَحْمٌ قَدَّمَهُ لأهْلِهِ، لَيْسَ مِنَ النُّسُكِ في شَيْءٍ». فَقامَ أبو بُرْدَةَ بنُ نِيارٍ وَقَدْ ذَبَحَ فَقالَ: إنَّ عِنْدِي جَذَعَةً، فَقالَ: «اذْبَحْها ولَنْ تَجْزِيَ عَنْ أحَدٍ بَعْدَكَ». قالَ مُطَرِّفٌ، عَنْ عامِرٍ، عَنِ البَرَاءِ: قالَ النَّبِيُّ ﷺ: «مَنْ ذَبَحَ بَعْدَ الصَّلاةِ تَمَّ نُسُكُهُ وأصابَ سُنَّةَ المُسْلِمِينَ». [راجع: ٩٥١]

٥٥٤٦ - حدَّثنا مُسَدَّدٌ: حدَّثنا إسْماعِيلُ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ ذَبَحَ قَبْلَ الصَّلاةِ فإنَّما ذَبَحَ لِنَفْسِهِ، وَمَنْ ذَبَحَ بَعْدَ الصَّلاةِ فَقَدْ تَمَّ نُسُكُهُ وأصابَ سُنَّةَ المُسْلِمِينَ». [راجع: ٩٥٤]

(2) CHAPTER. The distribution of the animals (for sacrifice by the *Imām*) among the people.

(٢) **باب** قِسْمَةِ الإمامِ الأَضاحِيَّ بَيْنَ النَّاسِ

5547. Narrated 'Uqba bin 'Āmir Al-Juhanī that the Prophet ﷺ distributed among his Companions some animals for sacrifice (to be slaughtered on *'Eīd-ul-Aḍḥā*). 'Uqba's share was a *Jadha'a* (a six-month-old goat). 'Uqba said, "O Allāh's Messenger! I get my share of *Jadha'a* (a six-month-old kid)" The Prophet ﷺ said, "Slaughter it as a sacrifice".

٥٥٤٧ - حدَّثَنا مُعاذُ بنُ فَضالَةَ: حدَّثَنا هِشامٌ، عَنْ يَحْيَى، عَنْ بَعْجَةَ الجُهَنِيِّ، عَنْ عُقْبَةَ بنِ عامِرٍ الجُهَنِيِّ قالَ: قَسَمَ النَّبِيُّ ﷺ بَيْنَ أصحابِهِ ضَحايا فَصارَتْ لِعُقْبَةَ جَذَعَةٌ، فَقُلْتُ: يا رَسُولَ اللهِ، صارَتْ لِي جَذَعَةٌ، قالَ: «ضَحِّ بِها». [راجع: ٢٣٠٠]

(3) CHAPTER. Sacrifices (slaughtered) on behalf of a traveller and women.

(٣) **باب** الأُضْحِيَةِ لِلْمُسافِرِ والنِّساءِ

5548. Narrated 'Āishah رَضِيَ اللهُ عَنها that the Prophet ﷺ entered upon her when she had her menses at Sarif before entering Makkah, and she was weeping (because she was afraid that she would not be able to perform the *Ḥajj*). The Prophet ﷺ said, "What is wrong with you? Have you got your period?" She said, "Yes." He said, "This is a thing Allāh has decreed for all the daughters of Adam, so perform all the ceremonies of *Ḥajj* like the others, but do not perform the *Ṭawāf* around the Ka'bah." 'Āishah added: When we were at Minā, beef was brought to me and I asked, "What is this?" They (the people) said, "Allāh's Messenger ﷺ has slaughtered some cows as sacrifices on behalf of his wives."

٥٥٤٨ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ الرَّحمٰنِ بنِ القاسِمِ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْها، وَحاضَتْ بِسَرِفَ قَبْلَ أنْ تَدْخُلَ مَكَّةَ، وَهِيَ تَبْكِي، فَقالَ: «ما لَكِ؟ أنَفِسْتِ؟» قالَتْ: نَعَمْ، قالَ: «إنَّ هٰذَا أمْرٌ كَتَبَهُ اللهُ عَلى بَناتِ آدَمَ، فاقْضِي ما يَقْضِي الحاجُّ، غَيرَ أنْ لا تَطُوفي بالبَيْتِ». فَلَمَّا كُنَّا بِمِنًى، أُتِيتُ بِلَحْمِ بَقَرٍ، فَقُلْتُ: ما هٰذَا؟ قالُوا: ضَحَّى رَسُولُ اللهِ ﷺ عَنْ أزْوَاجِهِ بالبَقَرِ. [راجع: ٢٩٤]

(4) CHAPTER. Meat is desired on the day of *Naḥr*.

(٤) **باب** ما يُشْتَهَى مِنَ اللَّحْمِ يَوْمَ النَّحْرِ

5549. Narrated Anas bin Mālik رَضِيَ اللهُ عَنهُ: The Prophet ﷺ said on the day of *Naḥr*, "Whoever has slaughtered his sacrifice

٥٥٤٩ - حدَّثَنا صَدَقَةُ: أخْبَرَنا ابنُ عُلَيَّةَ، عَنْ أيُّوبَ، عَنِ ابنِ

before the (*'Eīd*) *Ṣalāt* (prayer), should repeat it (slaughter another sacrifice)." A man got up and said, "O Allāh's Messenger! This is a day on which meat is desired." He then mentioned his neighbours (etc.) and added: "I have a six-month-old kid which is to me better than the meat of two sheep." The Prophet ﷺ allowed him to slaughter it as a sacrifice, but I do not know whether this permission was valid for other than that man or not. The Prophet ﷺ then went towards two rams and slaughtered them, and then the people went towards some sheep and distributed them among themselves.

سِيرِينَ، عَنْ أَنَسِ بنِ مالِكٍ قالَ: قالَ النَّبِيُّ ﷺ يَوْمَ النَّحْرِ: «مَنْ كانَ ذَبَحَ قَبْلَ الصَّلاةِ فَلْيُعِدْ». فَقامَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ، إنَّ هٰذا يَوْمٌ يُشْتَهَى فِيهِ اللَّحْمُ - وَذَكَرَ جِيرانَهُ - وَعِنْدِي جَذَعَةٌ خَيرٌ مِنْ شاتَيْ لَحْمٍ، فَرَخَّصَ لَهُ في ذٰلِكَ، فَلا أَدْرِي أَبَلَغَتِ الرُّخْصَةُ مَنْ سِواهُ أَمْ لا، ثُمَّ انْكَفَأَ النَّبِيُّ ﷺ إلى كَبْشَينِ فَذَبَحَهُما، وَقامَ النَّاسُ إلى غُنَيْمَةٍ فَتَوَزَّعُوها، أَوْ قالَ: فَتَجَزَّعُوها. [راجع: ٩٥٤]

(5) CHAPTER. Whoever said that sacrifices (should be offered) on the day of *Naḥr*.

(٥) بابٌ مَنْ قالَ: الأَضْحَى يَوْمُ النَّحْرِ

5550. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Time has come back to its original state which it had on the day Allāh created the heavens and the earth. The year is of twelve months, four of which are sacred, three of them are in succession, namely Dhul-Qa'da, Dhul-Ḥijja and Muḥarram, (the fourth being) Rajab Muḍar which is between Jumāda (Ath-thānī) and Sha'bān. The Prophet ﷺ then asked, "Which month is this?" We said, "Allāh and His Messenger ﷺ know better." He kept silent so long that we thought that he would call it by a name other than its real name. He said, "Isn't it the month of Dhul-Ḥijja?" We said, "Yes." He said, "Which town is this?" We said, "Allāh and His Messenger ﷺ know better." He kept silent so long that we thought that he would call it by a name other than its real name. He said, "Isn't it the town (of Makkah)?" We replied, "Yes." He said, "What day is today?" We replied, "Allāh and His Messenger ﷺ know better." He kept silent

٥٥٥٠ - حَدَّثَنا مُحَمَّدُ بنُ سَلامٍ: حَدَّثَنا عَبْدُ الوَهَّابِ: حَدَّثَنا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنِ ابنِ أَبي بَكْرَةَ، عَنْ أَبي بَكْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ، «إنَّ الزَّمانَ قَدِ اسْتَدارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللهُ السَّماواتِ والأَرْضَ، السَّنَةُ اثْنا عَشَرَ شَهْراً مِنْها أَرْبَعَةٌ حُرُمٌ، ثَلاثٌ مُتَوالِياتٌ: ذُو القَعْدَةِ، وَذُو الحِجَّةِ وَالمُحَرَّمُ، وَرَجَبُ مُضَرَ الَّذي بَينَ جُمادَى وشَعْبانَ. - أَيُّ شَهْرٍ هٰذا؟» قُلْنا: اللهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيرِ اسْمِهِ، قالَ: «أَلَيْسَ ذا الحِجَّةِ؟» قُلْنا: بلى، قالَ: «أَيُّ بَلَدٍ هٰذا؟» قُلْنا: اللهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى

so long that we thought that he would call it by a name other than its real name. He said, "Isn't it the day of *Nahr*?" We replied, "Yes." He then said, "Your blood, properties and honour are as sacred to one another as this day of yours, in this town of yours, in this month of yours. You will meet your Lord, and He will ask you about your deeds. Beware! Do not go astray after me, by cutting the necks of one another. It is incumbent upon those who are present to convey this message to those who are absent, for some of those to whom it is conveyed may comprehend it better than some of those who have heard it directly." (Muhammad, the subnarrator, on mentioning this used to say: The Prophet ﷺ then said, "No doubt! Haven't I conveyed (Allāh's) Message (to you)? Haven't I conveyed Allāh's message (to you)?"

ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسمِهِ، قالَ: «أَلَيْسَ البَلْدَةَ؟» قُلْنا: بَلى، قالَ: «فأَيُّ يَوْمٍ هٰذَا؟» قُلْنا: اللهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسمِهِ، قالَ: «أَلَيْسَ يَوْمَ النَّحْرِ؟» قُلْنا: بَلى، قالَ: «فإنَّ دِماءَكُمْ وأَمْوَالَكُمْ - قالَ مُحَمَّدٌ: وأَحْسِبُهُ قالَ - وأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كحُرْمَةِ يَوْمِكُمْ هٰذَا، في بَلَدِكُمْ هٰذَا، في شَهْرِكُمْ هٰذَا. وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسأَلُكُمْ عَنْ أَعْمَالِكُمْ، ألا فَلا تَرْجِعُوا بَعْدِي ضُلَّالاً يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ، ألا لِيُبَلِّغِ الشَّاهِدُ الغائِبَ، فَلَعَلَّ بَعْضَ مَنْ يَبْلُغُهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ». - فَكَانَ مُحَمَّدٌ إذا ذَكَرَهُ قالَ: صَدَقَ النَّبِيُّ ﷺ - ثُمَّ قالَ: «ألا هَلْ بَلَّغْتُ؟ ألا هَلْ بَلَّغْتُ؟». [راجع: ٦٧]

(6) CHAPTER. *Al-Adhā* and the slaughtering of sacrifices at the *Musallā* (the place of offering *'Eīd* prayer).

(٦) بابُ الأَضْحَى والنَّحْرِ بالمُصَلَّى

5551. Narrated Nāfi': 'Abdullāh (bin 'Umar) used to slaughter his sacrifice at the slaughtering place (i.e. the slaughtering place of the Prophet ﷺ).

٥٥٥١ - **حدَّثَنا** مُحَمَّدُ بنُ أَبي بَكْرٍ المُقَدَّميُّ: حدَّثَنا خالِدُ بنُ الحارِثِ: حدَّثَنا عُبَيْدُ اللهِ، عَنْ نافِعٍ، قالَ: كانَ عَبْدُ اللهِ يَنْحَرُ في المَنْحَرِ. قالَ: عُبَيْدُ اللهِ: يَعْنِي مَنْحَرَ النَّبِيِّ ﷺ. [راجع: ٩٨٢]

5552. Ibn 'Umar said, "Allāh's Messenger ﷺ used to slaughter (camels and sheep, etc.,) as sacrifices at *Al-Musallā*."

٥٥٥٢ - **حدَّثَنا** يَحْيَى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ كَثِيرِ بنِ فَرْقَدٍ، عَنْ

نافع: أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أخْبَرَهُ قالَ: كانَ رَسُولُ اللهِ ﷺ يَذْبَحُ ويَنْحَرُ بالمُصَلَّى. [راجع: ٩٨٢]

(٧) بابُ أُضْحِيَةِ النَّبِيِّ ﷺ بكَبْشَينِ أقْرَنَينِ، وَيُذْكَرُ: سَمِينَينِ،

وَقالَ يَحْيَى بنُ سَعِيد: سَمِعْتُ أبا أُمامَةَ بنَ سَهْلٍ قالَ: كُنَّا نُسَمِّنُ الأُضْحِيَةَ بالمَدِينَةِ، وكانَ المُسْلِمُونَ يُسَمِّنُونَ.

(7) CHAPTER. The Prophet ﷺ slaughtered two horned rams which, it is mentioned, were fat ones.

Abū Umāma (bin) Sahl said: We used to fatten our sacrifices at Al-Madīna and the Muslims also used to fatten theirs.

٥٥٥٣ - **حدَّثنا** آدَمُ بنُ أبي إياسٍ: حدَّثنا شُعْبَةُ: حدَّثنا عَبْدُ العَزِيزِ بنُ صُهَيْبٍ قالَ: سَمِعْتُ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبيُّ ﷺ يُضَحِّي بكَبْشَينِ وأنا أُضَحِّي بكَبْشَيْنِ. [انظر: ٥٥٥٤، ٥٥٥٨، ٥٥٦٤، ٥٥٦٥، ٧٣٩٩]

5553. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to offer two rams as sacrifices, and I also used to offer two rams.

٥٥٥٤ - **حدَّثنا** قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا عَبْدُ الوَهّابِ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ عَنْ أنَسٍ أنَّ رَسُولَ اللهِ ﷺ انْكَفَأَ إلى كَبْشَينِ أقْرَنَينِ أمْلَحَينِ فذَبَحَهُما بيَدِهِ. [راجع: ٥٥٥٣]

وَقالَ إسْماعِيلُ وَحاتِمُ بنُ وَرْدانَ، عَنْ أيُّوبَ، عَنِ ابنِ سِيرِينَ، عَنْ أنَسٍ تابَعَهُ وُهَيْبٌ عَنْ أيُّوبَ

5554. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ came towards two horned rams having black and white colours and slaughtered them with his own hands.

٥٥٥٥ - **حدَّثنا** عَمْرُو بنُ خالِدٍ: حدَّثنا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ أبي الخَيْرِ، عَنْ عُقْبَةَ بنِ عامِرٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ أعْطاهُ غَنماً

5555. Narrated 'Uqba bin 'Āmir that the Prophet ﷺ gave him some sheep to distribute among his Companions to slaughter as sacrifices (of *'Eīd-ul-Aḍḥā*). A kid was left and he told the Prophet ﷺ of that whereupon he said to him, "Slaughter it as a sacrifice

(on your behalf)."

يَقْسِمُها عَلَى صَحَابَتِهِ ضَحايا. فَبَقِيَ عَتُودٌ فذَكَرَهُ للنَّبِيِّ ﷺ فقالَ: «ضَحِّ بِهِ أَنْتَ». [راجع: ٢٣٠٠]

(8) CHAPTER. The statement of the Prophet ﷺ to Abū Burda: "Slaughter a kid as a sacrifice (of *'Eīd-ul-Adhā*), but it will not be sufficient for anybody else after you."

(٨) بابُ قَوْلِ النَّبِيِّ ﷺ لأبي بُرْدَةَ: «ضَحِّ بالجَذَعِ مِنَ المَعْزِ، وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ»

5556. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: An uncle of mine called Abū Burda, slaughtered his sacrifice before the *'Eīd* prayer. So Allāh's Messenger ﷺ said to him, "Your (slaughtered) sheep was just mutton (not a sacrifice)." Abū Burda said, "O Allāh's Messenger! I have got a domestic kid." The Prophet ﷺ said, "Slaughter it (as a sacrifice) but it will not be permissible for anybody other than you." The Prophet ﷺ added, "Whoever slaughtered his sacrifice before the (*'Eīd*) prayer, he only slaughtered for himself, and whoever slaughtered it after the (*'Eīd*) *Salāt* (prayer), he offered his sacrifice properly and followed the legal ways of the Muslims."

٥٥٥٦ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا خالِدُ ابنُ عَبْدِ اللهِ: حدَّثَنا مُطَرِّفٌ، عَنْ عامِرٍ، عَنِ البَرَاءِ بنِ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: ضَحَّى خالٌ لي يُقالُ لَهُ: أبو بُرْدَةَ، قَبْلَ الصَّلاةِ، فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «شاتُكَ شاةُ لَحْمٍ». فَقالَ: يا رَسُولَ اللهِ، إنَّ عِنْدِي داجِناً جَذَعَةً مِنَ المَعْزِ، قالَ: «اذْبَحْها وَلَا تَصْلُحُ لغَيرِكَ». ثُمَّ قالَ: «مَنْ ذَبَحَ قَبْلَ الصَّلاةِ فإنَّما يَذْبَحُ لنَفْسِهِ، وَمَنْ ذَبَحَ بَعْدَ الصَّلاةِ فَقَدْ تَمَّ نُسُكُهُ وأصابَ سُنَّةَ المُسْلِمِينَ». [راجع: ٩٥١]

تابَعَهُ عُبَيْدَةُ عَنِ الشَّعْبِيِّ، وإبْرَاهِيمَ. وَتابَعَهُ وَكيعٌ، عَنْ حُرَيْثٍ، عَنِ الشَّعْبِيِّ. وَقالَ عاصِمٌ وَداوُدُ عَنِ الشَّعْبِيِّ: عِنْدِي عَناقُ لَبَنٍ، وَقالَ زُبَيْدٌ وَفِرَاسٌ عَنِ الشَّعْبِيِّ: عِنْدِي جَذَعَةٌ. وَقالَ أبو الأحْوَصِ: حدَّثَنا مَنْصُورٌ: عَناقٌ جَذَعَةٌ. وَقالَ ابنُ عَوْنٍ: عَناقٌ جَذَعٌ، عَناقُ لَبَنٍ.

5557. Narrated Al-Barā': Abū Burda slaughtered (the sacrifice) before the (*'Eīd*) *Salāt* (prayer) whereupon the Prophet ﷺ said

٥٥٥٧ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثَنا شُعْبَةُ،

عَنْ سَلَمَةَ، عَنْ أَبي جُحَيْفَةَ، عَنِ البَرَاءِ قالَ: ذَبَحَ أَبُو بُرْدَةَ قَبْلَ الصَّلاةِ فَقالَ لَهُ النَّبِيُّ ﷺ: «أَبْدِلْها»، قالَ: لَيْسَ عِنْدي إِلَّا جَذَعَةٌ، قالَ شُعْبَةُ: وأَحْسِبُهُ قالَ: هِيَ خَيْرٌ مِنْ مُسِنَّةٍ. قالَ: «اجْعَلْها مَكانَها وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ». [راجع: ٩٥١]

وَقالَ حاتِمُ بنُ وَرْدَانَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ وَقالَ: عَناقٌ جَذَعَةٌ.

to him, "Slaughter another sacrifice instead of that." Abū Burda said, "I have nothing except a *Jadha'a* (kid)." (Shu'ba said: Perhaps Abū Burda also said that *Jadha'a* (kid) was better than an old sheep in his opinion.) The Prophet ﷺ said, "(Never mind) slaughter it to make up for the other one, but it will not be sufficient for anyone else after you."

(٩) بابٌ مَنْ ذَبَحَ الأَضَاحِيَّ بِيَدِهِ

(9) CHAPTER. Whoever slaughtered his sacrifice with his own hands.

٥٥٥٨ - حَدَّثَنا آدَمُ بنُ أَبي إِياسٍ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا قَتادَةُ، عَنْ أَنَسٍ قالَ: ضَحَّى النَّبِيُّ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ، فَرَأَيْتُهُ واضِعاً قَدَمَهُ عَلَى صِفاحِهِما يُسَمِّي وَيُكَبِّرُ فَذَبَحَهُما بِيَدِهِ. [راجع: ٥٥٥٣]

5558. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ slaughtered two rams, black and white in colour (as sacrifices), and I saw him putting his foot on their sides and mentioning Allāh's Name and *Takbīr (Allāhu Akbar)*. Then he slaughtered them with his own hands.

(١٠) بابٌ مَنْ ذَبَحَ ضَحِيَّةَ غَيْرِهِ،

وأَعانَ رَجُلٌ ابنَ عُمَرَ في بَدَنَتِهِ، وأَمَرَ أَبُو مُوسَى بَناتِهِ أَنْ يُضَحِّينَ بِأَيْدِيهِنَّ.

(10) CHAPTER. Whoever slaughtered the sacrifices on behalf of others. Some man helped Ibn 'Umar in slaughtering his camel. Abū Mūsā ordered his daughters to slaughter their sacrifices with their own hands.

٥٥٥٩ - حَدَّثَنا قُتَيْبَةُ: حَدَّثَنا سُفْيانُ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ بِسَرِفَ وأَنا أَبْكي، فَقالَ: «ما لَكِ؟ أَنَفِسْتِ؟» قُلْتُ: نَعَمْ، قالَ:

5559. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ entered upon me at Sarif while I was weeping (because I was afraid that I would not be able to perform the *Ḥajj*). He said, "What is wrong with you? Have you got your period?" I replied, "Yes." He said, "This is a thing Allāh has decreed for all the daughters of Adam, so do what all the pilgrims do but do not perform the *Ṭawāf*

around the Ka'bah." 'Āishah added : Allāh's Messenger ﷺ slaughtered some cows as sacrifices on behalf of his wives. (See H. 294)

«هٰذَا أَمْرٌ كَتَبَهُ اللهُ عَلَى بَنَاتِ آدَمَ، اقْضِي ما يَقْضِي الحَاجُّ غَيرَ أَنْ لا تَطُوفِي بالبَيْتِ». وضَحَّى رَسُولُ اللهِ ﷺ عَنْ نِسائِهِ بِالبَقَرِ. [راجع: ٢٩٤]

(11) CHAPTER. To slaughter the sacrifice after the (*'Eīd*) *Salāt* (prayer).

(١١) بابُ الذَّبْحِ بَعْدَ الصَّلاةِ

5560. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ : I heard the Prophet ﷺ delivering a *Khutba*, and he said (on the Day of *'Eīd-ul-Adhā*), "The first thing we will do on this day of ours is that we will offer the *'Eīd* prayer, then we will return and slaughter our sacrifices; and whoever does so, then indeed he has followed our legal way and whoever slaughtered his sacrifice [before the (*'Eīd*) (prayer)], what he offered was just meat that he persented to his family and that was not a sacrifice." Abū Burda got up and said, "O Allāh's Messenger! I slaughtered the sacrifice before the (*'Eīd*) *Salāt* (prayer) and I have got a *Jadha'a* (kid) which is better than an old sheep." The Prophet ﷺ said, "Slaughter it to make up for that, but it will not be sufficient for anybody else after you."

٥٥٦٠ - حدَّثنا حَجَّاجُ بنُ مِنْهالٍ: حدَّثَنا شُعْبَةُ قالَ: أخْبَرَنِي زُبَيْدٌ قالَ: سَمِعْتُ الشَّعْبِيَّ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ فَقالَ: «إنَّ أَوَّلَ ما نَبْدأُ بِهِ مِنْ يَوْمِنا هٰذا أنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ هٰذَا فَقَدْ أَصَابَ سُنَّتَنا. ومَنْ نَحَرَ فإنَّما هُوَ لَحْمٌ يُقَدِّمُهُ لأهْلِهِ لَيْسَ مِنَ النُّسُكِ في شَيْءٍ». فَقالَ أبو بُرْدَةَ: يا رَسُولَ اللهِ، ذَبَحْتُ قَبْلَ أنْ أُصَلِّيَ وَعِنْدِي جَذَعَةٌ خَيرٌ مِنْ مُسِنَّةٍ، فَقالَ: «اجْعَلْها مَكانَها ولَنْ تَجْزِيَ - أوْ تُوفِيَ - عَنْ أحَدٍ بَعْدَكَ». [راجع: ٩٥١]

(12) CHAPTER. Whoever slaughters his sacrifice before the *'Eīd* prayer should repeat it (slaughter another sacrifice).

(١٢) بابُ مَن ذَبَحَ قَبْلَ الصَّلاةِ أعادَ

5561. Narrated Anas رَضِيَ اللهُ عَنْهُ : The Prophet ﷺ said, "Whoever slaughtered the sacrifice before the *'Eīd* prayer, should repeat it (slaughter another one)." A man said "This is the day on which meat is desired." Then he mentioned the needs of his neighbours (for meat) and the Prophet ﷺ seemed to accept his excuse. The man said, "I have a *Jadha'a* which is to me better than

٥٥٦١ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا إسْماعِيلُ بنُ إبْراهِيمَ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أنَسٍ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ ذَبَحَ قَبْلَ الصَّلاةِ فَلْيُعِدْ». فَقالَ رَجُلٌ: هٰذَا يَوْمٌ يُشْتَهَى فِيهِ اللَّحْمُ - وَذَكَرَ هَنَةً مِنْ جِيرَانِهِ،

two sheep." The Prophet ﷺ allowed him (to slaughter it as a sacrifice). But I do not know whether this permission was general for all Muslims or not. The Prophet ﷺ then went towards two rams and slaughtered them, and the people went towards their sheep and slaughtered them.

فَكَأَنَّ النَّبِيَّ ﷺ عَذَرَهُ - وَعِنْدِي جَذَعَةٌ خَيْرٌ مِنْ شاتَيْنِ، فَرَخَّصَ لَهُ النَّبِيُّ ﷺ، فَلا أَدْرِي بَلَغَتِ الرُّخْصَةُ أَمْ لا، ثُمَّ انْكَفَأَ إلى كَبْشَيْنِ، يَعْنِي فَذَبَحَهُما، ثُم انْكَفأَ النَّاسُ إلى غُنَيْمَةٍ فَذَبَحُوها. [راجع: ٩٥٤]

5562. Narrated Jundab bin Sufyān Al-Bajalī: I witnessed the Prophet ﷺ on the Day of *Nahr*. He said, "Whoever slaughtered the sacrifice before offering the *'Eīd* prayer, should slaughter another sacrifice in its place; and whoever has not slaughtered their sacrifice should slaughter now (i.e. after the *'Eīd* prayer)."

٥٥٦٢ - حَدَّثَنا آدَمُ: حدَّثنا شُعْبَةُ: حدَّثَنا الأَسْوَدُ بنُ قَيْسٍ: سَمِعْتُ جُنْدَبَ ابنَ سُفْيانَ البَجَليَّ قالَ: شَهِدْتُ النَّبِيَّ ﷺ يَوْمَ النَّحْرِ قالَ: «مَنْ ذَبَحَ قَبْلَ أنْ يُصَلِّيَ فَلْيُعِدْ مَكانَها أُخْرَى، وَمَنْ لَمْ يَذْبَحْ فَلْيَذْبَحْ». [راجع: ٩٥٤]

5563. Narrated Al-Barā': One day Allāh's Messenger ﷺ offered the *'Eīd Ṣalāt* (prayer) and said, "Whoever offers our *Ṣalāt* (prayer) and faces our *Qiblah* should not slaughter the sacrifice till he finishes the *'Eīd* prayer." Abū Burda bin Niyār got up and said, "O Allāh's Messenger! I have already done it. The Prophet ﷺ said, "That is something you have done before its due time." Abū Burda said, "I have a *Jadha'a* (kid) which is better than two old sheep; shall I slaughter it?" The Prophet ﷺ said, "Yes, but it will not be sufficient for anyone after you."

٥٥٦٣ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثنا أبُو عَوانَةَ، عَنْ فِرَاسٍ، عَنْ عامِرٍ، عَنِ البَرَاءِ قالَ: صَلَّى رَسُولُ اللهِ ﷺ ذاتَ يَوْمٍ، فَقالَ: «مَنْ صَلَّى صَلاتَنا وَاسْتَقْبَلَ قِبْلَتَنا فَلا يَذْبَحْ حَتَّى يَنْصَرِفَ». فَقامَ أبو بُرْدَةَ بنُ نِيارٍ فَقالَ: يا رَسُولَ اللهِ، فَعَلْتُ، فَقالَ: «هُوَ شَيْءٌ عَجَّلْتَهُ». قالَ: فإنَّ عِنْدِي جَذَعَةً هِيَ خَيرٌ مِنْ مُسِنَّتَيْنِ، آذْبَحُها؟ قالَ: «نَعَمْ، ثُمَّ لا تَجزي عَنْ أحَدٍ بَعْدَكَ». قالَ عامِرٌ: هيَ خَيرُ نَسِيكَتَيْهِ. [راجع: ٩٥١]

(13) CHAPTER. To put one's foot on the side of the animal at the time of slaughtering.

(١٣) بابُ وَضعِ القَدَمِ عَلى صَفحِ الذَّبِيحَةِ

5564. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to offer as sacrifices, two horned rams, black and white in colour, and used to put his foot on their sides and slaughter them with his own hands.

٥٥٦٤ - حدَّثنا حَجَّاجُ بنُ مِنْهالٍ: حدَّثنا هَمَّامٌ، عَنْ قَتادَةَ: حدَّثنا أنَسٌ رَضِيَ اللهُ عَنْهُ: أن النَّبيَّ ﷺ كانَ يُضَحِّي بكَبْشَينِ أمْلَحينِ أقْرَنَينِ، ويَضَعُ رِجْلَهُ على صَفْحَتِهِما وَيَذْبَحُهُما بيَدِهِ. [راجع: ٥٥٥٣]

(14) CHAPTER. To say *Takbīr* (*Allāhu Akbar*) while slaughtering (a sacrifice).

(١٤) بابُ التَّكْبِيرِ عِنْدَ الذَّبْحِ

5565. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered as sacrifices, two horned rams black and white in colour. He slaughtered them with his own hands and mentioned Allāh's Name over them and said *Takbīr* and put his foot on their sides.

٥٥٦٥ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا أبو عَوَانَةَ، عَنْ قَتادَةَ، عَنْ أنَسٍ قالَ: ضَحَّى النَّبِيُّ ﷺ بكَبْشَينِ أمْلَحَينِ أقْرَنَينِ، ذَبحَهُما بيَدِهِ، وسَمَّى وكَبَّرَ، وَوَضَعَ رِجْلَهُ عَلَى صِفَاحِهِما. [راجع: ٥٥٥٣]

(15) CHAPTER. If someone sends his *Hady* to be slaughtered then nothing lawful is rendered unlawful for him.

(١٥) بابٌ: إذَا بَعَثَ بِهَدْيِهِ لِيُذْبَحَ لَمْ يَحْرُمْ عَلَيْهِ شَيْءٌ

5566. Narrated Masrūq that he came to 'Āishah رَضِيَ اللهُ عَنْها and said to her, "O Mother of the believers! There is a man who sends a *Hady* to Ka'bah and stays in his city and requests that his *Hady* camel be garlanded while he remains as a *Muhrim* from that day till the people finish their *Ihrām* (after completing all the ceremonies of *Hajj*)" (What do you say about it?) Masrūq added, I heard the clapping of her hands behind the curtain. She said. "I used to twist the garlands for *Al-Hady* of Allāh's Messenger ﷺ and he used to send his *Hady* to Ka'bah but he never used to regard as unlawful what was lawful for men to do with their wives till the people returned (from *Al-Hajj*)."

٥٥٦٦ - حدَّثَنا أحمَدُ بنُ مُحمَّدٍ: أخبرَنا عَبْدُ اللهِ: أخبرَنا إسْماعِيلُ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ: أنَّهُ أتَى عائِشَةَ فَقالَ لَهَا: يا أمَّ المُؤمِنِينَ، إنَّ رَجُلاً يَبْعَثُ بالهَدْيِ إلى الكَعْبَةِ ويَجْلِسُ في المِصْرِ فَيُوصِي أنْ تُقَلَّدَ بَدَنَتُهُ فَلا يَزَالُ مِنْ ذلكَ اليَومِ مُحْرِماً حتَّى يَحِلَّ النَّاسُ. قالَ: فَسَمِعْتُ تَصْفِيقَها مِنْ وَراءِ الحِجابِ، فَقالَتْ: لَقَدْ كُنْتُ أَفْتِلُ قَلائدَ هَدْيِ رَسُولِ اللهِ ﷺ فَيَبْعَثُ هَدْيَهُ إلى الكَعْبَةِ فَمَا يَحْرُمُ عَلَيْهِ مِمَّا

حَلَّ للرِّجال مِنْ أَهْلِهِ حتَّى يَرْجِعَ النَّاسُ. [راجع: ١٦٩٦]

(16) CHAPTER. What may be eaten of the meat of sacrifices and what may be taken as journey food.

(١٦) بابُ ما يُؤكَلُ مِنْ لُحوم الأضاحيِّ وما يُتزَوَّدُ مِنها

5567. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: During the lifetime of the Prophet ﷺ we used to take with us the meat of the sacrifices (of *'Eīd-ul-Adhā*) to Al-Madīna. (The narrator often said: The meat of *Al-Hady*).

٥٥٦٧ - حدَّثَنا عَليّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ: قالَ عَمْرٌو: أخبرَني عَطاء، سَمِعَ جابرَ بنَ عَبْدِ الله رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا نَتَزَوَّدُ لُحومَ الأضاحيِّ عَلى عَهْدِ النَّبيِّ ﷺ إلى المَدينَةِ. وَقالَ غيرَ مَرَّةٍ: لُحومَ الهَدْيِ. [راجع: ١٧١٩]

5568. Narrated Abū Sa'īd (Al-Khudrī) رَضِيَ الله عَنْهُ that once he was not present (at the time of *'Eīd-ul-Adhā*) and when he came, some meat was presented to him, and the people said (to him), "This is the meat of our sacrifices." He said, "Take it away: I shall not taste it." (In his narration) Abū Sa'īd added: I got up and went to my brother, Abū Qatāda (who was his maternal brother and was one of the warriors of the battle of Badr) and mentioned that to him. He said, "A new verdict was given in your absence (i.e., meat of sacrifices was allowed to be stored and eaten later on)."

٥٥٦٨ - حدَّثَنا إسماعيلُ قالَ: حدَّثَني سُلَيْمانُ، عَنْ يَحْيَى بنِ سَعيدٍ، عَنِ القاسِمِ: أنَّ ابنَ خَبَّابٍ أخْبَرَهُ أنَّهُ سَمِعَ أبا سَعيدٍ يُحَدِّثُ: أنَّهُ كانَ غائِباً فَقَدِمَ فَقُدِّمَ إلَيْهِ لَحْمٌ، قالُوا: هٰذا مِنْ لَحمِ ضَحايانا، فَقالَ: أخِّرُوهُ لا أذُوقُهُ، قالَ: ثُمَّ قُمْتُ فخَرَجْتُ حتَّى آتِيَ أخي أبا قَتادَةَ - وكانَ أخاهُ لأُمِّهِ وكانَ بَدْرِيّاً - فَذَكَرْتُ ذٰلكَ لَهُ فَقالَ: إنَّهُ قَدْ حَدَثَ بَعْدَكَ أمْرٌ. [راجع: ٣٩٩٧]

5569. Narrated Salama bin Al-Akwa': The Prophet ﷺ said, "Whoever has slaughtered a sacrifice should not keep anything of its meat after three days." When it was the next year the people said, "O Allāh's Messenger! Shall we do as we did last year?" He said, "Eat of it and feed of it to others and store of it, for in that year the people were having a hard time and I

٥٥٦٩ - حدَّثَنا أبو عاصِمٍ، عَنْ يَزيدَ بنِ أبي عُبَيْدٍ، عَنْ سَلَمَةَ بنِ الأكْوَعِ قالَ: قالَ النَّبيُّ ﷺ: «مَنْ ضَحَّى مِنْكُمْ فَلا يُصْبِحَنَّ بَعْدَ ثالِثَةٍ وَبَقِيَ في بَيْتِهِ مِنْهُ شَيْءٌ». فَلَمَّا كانَ العامُ المُقْبِلُ قالُوا: يا رَسُولَ اللهِ،

نَفْعَلُ كَمَا فَعَلْنا العامَ الماضِيَ؟ قالَ: «كُلُوا وأطْعِمُوا وَادَّخِرُوا، فإنَّ ذٰلكَ العامَ كانَ بالنَّاسِ جَهْدٌ فأرَدْتُ أنْ تُعِينُوا فِيها».

wanted you to help (the needy)."

٥٥٧٠ - حدَّثنا إسْماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثَنِي أخي، عَنْ سُلَيْمانَ، عَنْ يَحْيَى ابنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتِ: الضَّحِيَّةُ كُنَّا نُمَلِّحُ مِنْهُ، فَنَقْدَمُ بِهِ إلى النَّبيِّ ﷺ بالمَدينَةِ، فَقالَ: «لا تأكُلُوا إلَّا ثَلاثَةَ أيَّامٍ». وَلَيْسَتْ بعَزِيمَةٍ، وَلٰكِنْ أرادَ أنْ نُطْعِمَ مِنْهُ، وَاللهُ أعْلَمُ. [راجع: ٥٤٢٣]

5570. Narrated 'Āishah رَضِيَ اللهُ عَنها: We used to salt some of the meat of sacrifice and present it to the Prophet ﷺ at Al-Madīna. Once he said, "Do not eat (of that meat) for more than three days." That was not a final order, but (that year) he wanted us to feed of it to others, Allāh knows better.

٥٥٧١ - حدَّثنا حِبَّانُ بنُ مُوسَى: أخْبَرَنا عَبْدُ اللهِ قالَ: أخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَنِي أبو عُبَيْدٍ مَوْلَى ابنِ أزْهَرَ أنَّهُ شَهِدَ العِيدَ يَوْمَ الأضْحَى مَعَ عُمَرَ ابنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ، فَصَلَّى قَبْلَ الخُطْبَةِ ثُمَّ خَطَبَ النَّاسَ فَقالَ: يا أيُّها النَّاسُ، إنَّ رَسُولَ اللهِ ﷺ قَدْ نَهاكُمْ عَنْ صِيامِ هٰذَيْنِ العِيدَيْنِ، أمَّا أحَدُهُما فَيَوْمُ فِطْرِكُمْ مِنْ صِيامِكُمْ، وأمَّا الآخَرُ فَيَوْمٌ تأكُلُونَ مِنْ نُسُكِكُمْ. [راجع: ١٩٩٠]

5571. Narrated Abū 'Ubaid, the freed slave of Ibn Azhar that he witnessed the day of *'Eīd-ul-Aḍḥā* with 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ. 'Umar offered the *'Eīd* prayer before the *Khuṭba* and then delivered the *Khuṭba* before the people, saying, "O people! Allāh's Messenger ﷺ has forbidden you to observe *Saum* (fast) (on the first day of) each of these two *'Eīd*, for one of them is the day of breaking your *Saum* (fast), and the other is the one, on which you eat the meat of your sacrifices."

٥٥٧٢ - قالَ أبو عُبَيْدٍ: ثُمَّ شَهِدْتُ العِيدَ مَعَ عُثْمانَ بنِ عَفَّانَ، وَكانَ ذٰلكَ يَوْمَ الجُمُعَةِ، فَصَلَّى قَبْلَ

5572. Abū 'Ubaid said (in continuation of H. No. 5571): Then I witnessed the *'Eīd* with 'Uthmān bin 'Affān, and that was on a Friday. He offered the (*'Eīd*) *Ṣalāt* (prayer) before the *Khuṭba*, saying, "O people! Today

you have two *'Eīds* (festivals, i.e., Friday and *'Eīd*) together, so whoever of those who live at *Al-'Awālī* (suburbs) would like to wait for the *Jumu'ah* prayer, he may wait, and whoever would like to return (home) is granted my permission to do so."

5573. Then I witnessed (the *'Eīd*) with 'Alī bin Abī Ṭālib, and he too offered the *'Eīd* prayer before the *Khutba* and then delivered the *Khutba* before the people and said, "Allāh's Messenger ﷺ has forbidden you to eat the meat of your sacrifices for more than three days."

5574. Narrated Sālim: 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما said, "Allāh's Messenger ﷺ said, "Eat of the meat of sacrifices (of *'Eīd-ul-Adḥā*) for three days." When 'Abdullāh departed from Minā, he used to eat (bread with) oil, lest he should eat of the meat of *Hady* (which is regarded as unlawful after the three days of the *'Eīd*).

الخُطْبَةِ، ثُمَّ خَطَبَ فَقالَ: يا أَيُّها النَّاسُ، إِنَّ هٰذَا يَوْمٌ قَدِ اجْتَمَعَ لَكُمْ فِيهِ عِيدَانِ، فَمَنْ أَحَبَّ أَنْ يَنْتَظِرَ الجُمُعَةَ مِنْ أَهْلِ العَوَالِي فَلْيَنْتَظِرْ، وَمَنْ أَحَبَّ أَنْ يَرْجِعَ فَقَدْ أَذِنْتُ لَهُ.

٥٥٧٣ - قالَ أبو عُبَيْدٍ: ثُمَّ شَهِدْتُهُ مَعَ عَلِيِّ بنِ أبي طالِبٍ فَصَلَّى قَبْلَ الخُطْبَةِ، ثُمَّ خَطَبَ النَّاسَ فَقالَ: إِنَّ رَسُولَ اللهِ ﷺ نَهاكُمْ أَنْ تَأْكُلُوا لُحُومَ نُسُكِكُمْ فَوْقَ ثَلاثٍ.

وَعَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أبي عُبَيْدٍ نَحْوَهُ.

٥٥٧٤ - حَدَّثَني مُحَمَّدُ بنُ عبدِ الرَّحيمِ: أَخْبَرَنا يَعْقُوبُ بنُ إِبْرَاهِيمَ بنِ سَعْدٍ، عَنِ ابنِ أَخي ابنِ شِهابٍ، عَنْ عَمِّهِ ابنِ شِهابٍ، عَنْ سالِمٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: قالَ رَسُولُ اللهِ ﷺ: «كُلُوا مِنَ الأَضَاحِيِّ ثَلاثاً». وكانَ عَبدُ اللهِ يأكُلُ بالزَّيْتِ حِينَ يَنْفِرُ مِنْ مِنًى مِنْ أَجْلِ لُحُومِ الهَدْيِ.

74 – THE BOOK OF DRINKS

٧٤ - كتاب الأشربة

(1) CHAPTER. The Statement of Allāh تعالى: "Intoxicants (all kinds of alcoholic drinks), gambling, *Al-Anṣāb*[1] and *Al-Azlām* (arrows for seeking luck or decision) are an abomination of *Shaitān's* (satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful..." (V.5:90)

(١) وقَوْلِ اللهِ تَعالىٰ: ﴿إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ﴾ الآيـة [المائدة: ٩٠]

5575. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Whoever drinks alcoholic drinks in the world and does not repent from it (i.e. stops drinking alcoholic drinks, and begs Allāh to forgive him before his death), will be deprived of it in the Hereafter."

٥٥٧٥ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنْ نافِعٍ، عَنْ ابن عُمَرَ رَضِيَ اللهُ عَنْهُما أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ شَرِبَ الخَمْرَ في الدُّنيا ثُمَّ لَمْ يَتُبْ مِنْها حُرِمَها في الآخِرَةِ».

5576. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The night on which Allāh's Messenger ﷺ was taken for a night journey (*Al-Isra*), two cups, one containing wine and the other milk, were presented to him at Jerusalem. He looked at them and took the cup of milk. Jibrīl (Gabriel) said, "Praise be to Allāh who guided you to *Al-Fiṭrāh* (Islam and the right path); if you had taken (the cup of) wine, your nation would have gone astray."

٥٥٧٦ - حدَّثنا أبو اليَمانِ: أخْبرَني شُعَيْبٌ عَنِ الزُّهْرِيِّ، أخبرَني سَعيدُ بن المُسَيَّبِ أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ أُتِيَ لَيْلَةَ أُسْرِيَ بِهِ بإيلِياءَ بقَدَحينِ مِنْ خَمْرٍ وَلَبَنٍ، فنَظَرَ إلَيْهِما، ثُمَّ أخَذَ اللَّبَنَ، فَقالَ جِبْرِيلُ: الحَمْدُ للهِ الَّذي هَداكَ لِلْفِطْرَةِ، وَلَوْ أخَذْتَ الخَمْرَ غَوَتْ أُمَّتُكَ. [راجع: ٣٣٩٤]

تابَعَهُ مَعْمَرٌ، وابنُ الهادِ، وَعُثْمانُ بنُ عُمَرَ وَالزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ.

(1) (Chap. 1) *Anṣāb* is the plural of *'An-Nuṣub'* which were stone-altars at fixed places or graves, etc., where on sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints, etc., in order to honour them, or to expect some benefit from them.

5577. Narrated Anas رَضِيَ اللهُ عَنْهُ: I heard from Allāh's Messenger ﷺ a narration which none other than I will narrate to you. The Prophet ﷺ said, "From among the portents of the Hour are the following: (1) Ignorance (of religion) will prevail, (2) Religious knowledge will decrease, (3) Open illegal sexual intercourse will prevail, (4) alcoholic drinks will be drunk (in abundance), (5) men will decrease in number and women will increase in number so much so that for every fifty women there will be one man to look after them." [See H. No. 80, 81, Vol I]

٥٥٧٧ - حَدَّثَنَا مُسْلِمُ بنُ إبراهِيمَ: حدَّثَنا هِشامٌ: حدَّثَنا قَتادَةُ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ حَديثاً لا يُحَدِّثُكُم بِهِ غَيري، قالَ: «مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَظْهَرَ الجَهْلُ، وَيَقِلَّ العِلْمُ، وَيَظْهَرَ الزِّنا، وَتُشْرَبَ الخَمْرُ، وَيَقِلَّ الرِّجالُ، وَتَكْثُرَ النِّساءُ حَتَّى يَكُونَ لِخَمْسِينَ امْرأَةً قَيِّمُهُنَّ رَجُلٌ واحِدٌ». [راجع: ٨٠]

5578. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "An adulterer, at the time he is committing illegal sexual intercourse is not a believer; and a person, at the time of drinking an alcoholic drink is not a believer; and a thief, at the time of stealing, is not a believer."

Ibn Shihāb said: 'Abdul Mālik bin Abī Bakr bin 'Abdur-Raḥmān bin Al-Ḥārith bin Hishām told me that Abū Bakr used to narrate that narration to him on the authority of Abū Hurairah. He used to add that Abū Bakr used to mention, besides the above cases, "And he who robs (takes illegally something by force) while the people are looking at him, is not a believer at the time he is robbing (taking it)."

٥٥٧٨ - حَدَّثَنَا أَحمَدُ بنُ صَالِحٍ: حدَّثَنا ابنُ وَهْبٍ قالَ: أَخْبرَنِي يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: سَمِعْتُ أَبا سَلَمَةَ بنَ عَبْدِ الرَّحمٰنِ وَابنَ المُسَيَّبِ يَقُولانِ: قالَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: إنَّ النَّبيَّ ﷺ قالَ: «لا يَزْنِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلا يَشْرَبُ الخَمْرَ حِينَ يَشْرَبُها وَهُوَ مُؤْمِنٌ، وَلا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ».

قالَ ابنُ شِهابٍ: وأَخْبرَنِي عَبْدُ المَلِكِ بنُ أبي بَكْرِ بنِ عَبْدِ الرَّحمٰنِ بنِ الحَارِثِ بنِ هِشامٍ: أنَّ أبا بَكْرٍ كانَ يُحَدِّثُهُ عَنْ أبي هُرَيْرَةَ، ثُمَّ يَقُولُ: كانَ أبو بَكْرٍ يُلْحِقُ مَعَهُنَّ: «ولا يَنْتَهِبُ نُهْبَةً ذَاتَ شَرَفٍ، يَرْفَعُ النَّاسُ إلَيْهِ أَبْصَارَهُمْ فِيها، حِينَ يَنْتَهِبُها وَهُوَ مُؤْمِنٌ». [راجع: ٢٤٧٥]

(2) CHAPTER. Alcoholic drinks may be prepared from grapes and other things.

(٢) باب الخَمْرِ مِنَ العِنَبِ وغيره

5579. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: "Alcoholic drinks were prohibited (by Allāh) when there was nothing of it in Al-Madīna.

٥٥٧٩ - حدَّثَني الحَسَنُ بنُ صَبَّاحٍ: حدَّثنا مُحَمَّدُ بنُ سابِقٍ: حدَّثَنا مالكٌ هُوَ ابنُ مِغْوَلٍ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: لَقَدْ حُرِّمَتِ الخَمْرُ وما بالمَدِينَةِ مِنْها شَيْءٌ. [راجع: ٤٦١٦]

5580. Narrated Anas رَضِيَ اللهُ عَنْهُ: "Alcoholic drinks were prohibited at the time we could rarely find wine made from grapes in Al-Madīna, for most of our liquors were made from unripe and ripe dates.

٥٥٨٠ - حدَّثَنا أحمَدُ بنُ يُونُسَ: حدَّثَنا أبو شهاب عَبْدُ رَبِّهِ بنُ نافِعٍ، عَنْ يُونُسَ، عَنْ ثابِتٍ البُنانِيِّ، عَنْ أنَسٍ قالَ: حُرِّمَتْ عَلَيْنا الخَمْرُ حِينَ حُرِّمَتْ، وما نَجِدُ، يَعْنِي بالمَدِينَةِ، خَمْرَ الأعْنابِ إلَّا قَليلاً، وَعامَّةُ خَمْرِنا البُسْرُ والتَّمْرُ. [راجع: ٢٤٦٤]

5581. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar stood up on the pulpit and said, "Now then, prohibition of alcoholic drinks have been revealed, and these drinks are prepared from five things, i.e., grapes, dates, honey, wheat or barley. And an alcoholic drink is that, that disturbs the mind.

٥٥٨١ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ أبي حَيَّانَ: حدَّثَنا عامِرٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قامَ عُمَرُ عَلى المِنْبَرِ فَقالَ: أمَّا بَعْدُ، نَزَلَ تَحْرِيمُ الخَمْرِ وَهِيَ مِنْ خَمْسَةٍ: العِنَبِ، وَالتَّمْرِ، والعَسَلِ، والحِنْطَةِ، والشَّعِيرِ، والخَمْرُ ما خامَرَ العَقْلَ. [راجع: ٤٦١٩]

(3) CHAPTER. Prohibition of alcoholic drinks have been revealed and these drinks are prepared from unripe and ripe dates.

(٣) باب: نَزَلَ تَحْرِيمُ الخَمْرِ وَهِيَ مِنَ البُسْرِ والتَّمْرِ

5582. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: I was serving Abū 'Ubaida, Abū Ṭalḥa and Ubayy bin Ka'b with a drink prepared from ripe and unripe dates. Then somebody came to them and said, "Alcoholic drinks have

٥٥٨٢ - حدَّثَنا إسْماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثَني مالكُ بنُ أنَسٍ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ،

been prohibited." (On hearing that) Abū Ṭalḥa said, "Get up, O Anas, and pour (throw) it out!" So I poured (threw) it out.

عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ أَسْقِي أبا عُبَيْدَةَ وأَبَا طَلْحَةَ وأُبَيَّ بنَ كَعْبٍ مِنْ فَضِيخِ زَهْوٍ وتَمْرٍ، فَجاءَهُمْ آتٍ فَقالَ: إنَّ الخَمْرَ قَدْ حُرِّمَتْ، فَقالَ أبو طَلْحَةَ: قُمْ يا أَنَسُ، فَهَرِّقْهَا فَهَرَّقْتُها. [راجع: ٢٤٦٤]

5583. Narrated Anas رَضِيَ اللهُ عَنْهُ: While I was waiting on my uncles and serving them with (wine prepared from) dates – and I was the youngest of them – it was said, "Alcoholic drinks have been prohibited." So they said (to me), "Throw it away." So I threw it away.

٥٥٨٣ – حدَّثنا مُسَدَّدٌ: حدَّثنا مُعْتَمِرٌ، عَنْ أبيهِ قالَ: سَمِعْتُ أَنَساً قَالَ: كُنْتُ قائماً عَلَى الحَيِّ أَسْقِيهِمْ – عُمُومَتِي وأنا أَصْغَرُهُمْ – الفَضِيخَ، فَقِيلَ: حُرِّمَتِ الخَمْرُ، فقالُوا: أَكْفِئْها فكَفَأْتُها.

قُلْتُ لأنَسٍ: ما شَرَابُهُمْ؟ قالَ: رُطَبٌ وبُسْرٌ، فَقالَ أبو بَكْرِ بنُ أَنَسٍ: وكانَتْ خَمْرَهُمْ، فَلَمْ يُنْكِرْ أَنَسٌ. [راجع: ٢٤٦٤]

وَحَدَّثَنِي بَعْضُ أصحابي أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كانَتْ خَمْرَهُمْ يَوْمَئِذٍ.

5584. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Alcoholic drinks were prohibited. At that time these drinks used to be prepared from unripe and ripe dates.

٥٥٨٤ – حدَّثني مُحَمَّدُ بنُ أَبِي بَكْرٍ المُقَدَّمِيُّ: حدَّثنا يُوسُفُ أبو مَعْشَرٍ البَرَّاءُ قالَ: سَمِعْتُ سَعِيدَ بنَ عُبَيْدِ اللهِ قالَ: حَدَّثَنِي بَكْرُ بنُ عَبْدِ اللهِ أنَّ أَنَسَ بنَ مالكٍ حَدَّثَهُمْ: أنَّ الخَمْرَ حُرِّمَتْ، والخَمْرُ يَوْمَئِذٍ البُسْرُ والتَّمْرُ. [راجع: ٢٤٦٤]

(4) CHAPTER. The Alcoholic drinks prepared from honey is called *Al-Bit'*.

(٤) بابٌ: الخَمْرُ مِنَ العَسَلِ وَهُوَ البِتْعُ،

Narrated Ma'n: I asked Mālik bin Anas about *Al-Fuqqā'*.[1] He said, "If it does not intoxicate, then there is no harm in it."

Ibn Ad-Darāwardī said: We asked about it and they said, "It does not intoxicate; there is no harm in it."

وَقالَ مَعْنٌ: سألتُ مالِكَ بنَ أنَسٍ عَنِ الفُقَّاعِ فَقالَ: إذَا لَمْ يُسْكِرْ فَلا بأسَ بِهِ. وَقالَ ابنُ الدَّراوَرْدِيِّ: سألْنا عَنْهُ فَقالُوا: لا يُسْكِرُ، لا بأسَ بِهِ.

5585. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ was asked about *Al-Bit'*. He ﷺ said, "All drinks that intoxicate are unlawful (to drink.)"

٥٥٨٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحمٰنِ عَنْ عائشَةَ أنَّ رَسُولَ اللهِ ﷺ سُئِلَ عَنِ البِتْعِ فَقالَ: «كُلُّ شَرابٍ أسْكَرَ فَهُوَ حَرَامٌ». [راجع: ٢٤٢]

5586. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ was asked about *Al-Bit'*, a liquor prepared from honey which the Yemenites used to drink. Allāh's Messenger ﷺ said, "All drinks that intoxicate are unlawful (to drink)."

٥٥٨٦ - حدَّثَنا أبو اليَمَانِ: أخبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخبَرَني أبو سَلَمَةَ ابنُ عَبْدِ الرَّحمٰنِ أن عائشَةَ رَضِيَ اللهُ عَنها قالَتْ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ البِتْعِ - وَهُوَ شَرَابُ العَسَلِ - وكانَ أهْلُ اليَمَنِ يَشْرَبونَهُ، فَقالَ رَسُولُ اللهِ ﷺ: «كُلُّ شَرابٍ أسْكَرَ فَهُوَ حَرَامٌ». [راجع: ٢٤٢]

5587. Narrated Anas bin Mālik: Allāh's Messenger ﷺ said, "Neither make drinks in *Ad-Dubbā'* nor in *Al-Muzaffat*."[2]

Abū Hurairah used to add to them *Al-Ḥantam* and *An-Naqīr*.[2]

٥٥٨٧ - وَعَنِ الزُّهْرِيِّ قالَ: حدَّثَني أنَسٌ، أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا تَنْتَبِذُوا في الدُّبَّاءِ وَلا في المُزَفَّتِ».

(1) (Chap. 4) A drink prepared from honey or grapes. It is permissible to drink as long as it is fresh (not fermented).

(2) (H. 5587) *Ad-Dubbā', Al-Muzaffat, Al-Ḥantam* and *An-Naqīr* are four different containers in which wine used to be prepared. *Ad-Dubbā'* is the empty skin of gourd; *Al-Muzaffat* is a bowl coated with pitch; *Al-Ḥantam* is a kind of jar; and *An-Naqīr* is a piece of date-palm trunk, hollowed out in the shape of a bowl.

وكانَ أبو هُرَيْرَةَ يُلْحِقُ مَعَهُما الحَنْتَمَ والنَّقِيرَ.

(٥) **بابٌ ما جاءَ في أنَّ الخَمْرَ ما خامَرَ العَقْلَ مِنَ الشَّرابِ**

٥٥٨٨ - **حَدَّثَني** أحمَدُ بنُ أبي رَجاءٍ: حدَّثَنا يَحْيى، عَنْ أبي حَيَّانَ التَّيْميِّ، عَنِ الشَّعْبِيِّ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: خَطَبَ عُمَرُ عَلى مِنْبرِ رَسُولِ اللهِ ﷺ فَقالَ: إنَّهُ قَدْ نَزَلَ تَحْرِيمُ الخَمْرِ وَهِيَ مِنْ خَمْسَةِ أشْياءَ: العِنَبِ، والتَّمْرِ، والحِنْطَةِ، والشَّعِيرِ، والعَسَلِ. والخَمْرُ ما خامَرَ العَقْلَ. وثَلاثٌ وَدِدْتُ أنَّ رَسُولَ اللهِ ﷺ لم يُفارِقْنا حتَّى يَعْهَدَ إلَيْنا عَهْداً: الجَدُّ، والكَلالَةُ، وأبْوابٌ مِنْ أبْوابِ الرِّبا. قالَ: قُلْتُ: يا أبا عَمْرٍو، فَشَيْءٌ يُصْنَعُ بالسِّنْدِ مِنَ الأرُزِّ؟ قالَ: ذاكَ لَمْ يَكُنْ عَلى عَهْدِ النَّبيِّ ﷺ، أوْ قالَ: عَلى عَهْدِ عُمَرَ.

وَقالَ حَجَّاجٌ، عَنْ حَمَّادٍ، عَنْ أبي حَيَّانَ مكانَ العِنَبِ: الزَّبِيبَ.

[راجع: ٤٦١٩]

٥٥٨٩ - **حدَّثَنا** حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ اللهِ بن أبي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنِ ابنِ عُمَرَ، عَنْ عُمَرَ قالَ: الخَمْرُ تُصْنَعُ مِنْ خَمْسَةٍ: مِنَ الزَّبِيبِ، والتَّمْرِ،

(5) CHAPTER. What has been said (about the statement). Alcoholic drink is any drink that disturbs the mind.

5588. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar delivered a *Khutba* on the pulpit of Allāh's Messenger ﷺ, saying, "Alcoholic drinks were prohibited by Divine Order, and these drinks used to be prepared from five things, i.e., grapes, dates, wheat, barley and honey. Alcoholic drink is that, that disturbs the mind." 'Umar added, "I wish Allāh's Messenger ﷺ had not left us (died) before he had given us definite verdicts concerning three matters, i.e., how much a grandfather may inherit (of his grandson), the inhertance of *Al-Kalāla* (a person who has neither descendents nor ascendents as heirs) and the gates (various types) from the gates (types) of *Ribā*[1] (usury)."

5589. Narrated 'Umar: "Alcoholic drinks are prepared from five things, i.e., raisins, dates, wheat, barley and honey."

(1) (H. 5588) *Ribā*: See the glossary.

والحِنْطَةِ، والشَّعِيرِ، والعَسَلِ.

[راجع: ٤٦١٩]

(6) CHAPTER. What is said regarding the one who regards an alcoholic drink lawful to drink, and calls it by another name.

5590. Narrated Abū 'Āmir or Abū Mālik Al-Ash'arī that he heard the Prophet ﷺ saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And (from them) there will be some who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allāh will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection."

(٦) **باب** ما جاءَ فِيمَنْ يَسْتَحِلُّ الخَمْرَ وَيُسَمِّيهِ بغير اسْمِهِ

٥٥٩٠ - وقالَ هِشامُ بنُ عَمَّارٍ: حدَّثنا صَدَقَةُ بنُ خالِدٍ: حدَّثنا عَبْدُ الرَّحمٰنِ بنُ يَزِيدَ بنِ جابِرٍ: حدَّثنا عَطِيَّةُ ابنُ قَيْسٍ الكِلابيُّ: حدَّثنا عَبْدُ الرَّحمٰنِ ابنُ غَنْمٍ الأشْعَرِيُّ قالَ: حدَّثني أبو عامِرٍ - أوْ أبو مالكٍ - الأشْعَرِيّ، وَاللهِ ما كَذَبَني: سَمِعَ النَّبيَّ ﷺ يَقُولُ: «لَيَكُونَنَّ مِنْ أُمَّتي أقْوَامٌ يَسْتَحِلُّونَ الحِرَ، والحَرِيرَ، والخَمْرَ، والمَعازِفَ، ولَيَنْزِلَنَّ أقْوَامٌ إلى جَنْبِ عَلَمٍ، يَرُوحُ عَلَيْهِمْ بسارِحَةٍ لَهُمْ يأتِيهِمْ لِحَاجَةٍ فَيَقُولُونَ: ارْجِعْ إلَيْنا غَداً، فَيُبَيِّتُهُمُ اللهُ، وَيَضَعُ العَلَمَ، ويَمْسَخُ آخَرِينَ قِرَدَةً وخَنازِيرَ إلى يَوْمِ القِيامَةِ».

(7) CHAPTER. To prepare non-alcoholic drinks in bowls or *Taūr* (a bowl made of stone, copper or wood).

5591. Narrated Sahl: Abū Usaid As-Sā'idī came and invited Allāh's Messenger ﷺ on the occasion of his wedding. His wife who was the bride, was serving them. Do you know what drink she prepared for Allāh's Messenger ﷺ? She had soaked some dates in water in a *Taūr* overnight.

(٧) **بابُ** الانْتِباذِ في الأوْعِيَةِ والتَّوْرِ

٥٥٩١ - حدَّثنا قُتَيْبَةُ بنُ سعيدٍ: حدَّثنا يَعْقُوبُ بنُ عَبْدِ الرَّحمٰنِ، عَنْ أبي حازِمٍ قالَ: سَمِعْتُ سَهْلاً يَقُولُ: أتى أبو أُسَيْدٍ السَّاعِدِيُّ، فَدَعا رَسُولَ اللهِ ﷺ في عُرْسِهِ فَكانَتِ امْرَأتُهُ خادِمَهُم - وَهيَ العَرُوسُ - قالَ: أتَدْرُونَ وَمَا سَقَتْ رَسُولَ اللهِ

ﷺ؟ أنْقَعَتْ لَهُ تَمَرَاتٍ مِنَ اللَّيْلِ في تَوْرٍ. [راجع: ٥١٧٦]

(٨) **بابُ تَرخِيصِ النَّبِيِّ ﷺ في الأوْعِيَةِ والظُّرُوفِ بَعْدَ النَّهْي**

(8) CHAPTER. The Prophet ﷺ re-allowed the use of (certain kinds of) bowls and containers after he had forbidden their use.

٥٥٩٢ - **حدَّثنا** يُوسُفُ بْنُ مُوسَى: حدَّثنا مُحَمَّدُ بْنُ عَبْدِ اللهِ أبُو أحمَدَ الزُّبَيْرِيُّ: حدَّثنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ سالِمٍ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قَال: نَهَى رَسُولُ اللهِ ﷺ عَنِ الظُّرُوفِ فَقالتِ الأَنْصَارُ: إنَّهُ لا بُدَّ لَنا مِنْها، قالَ: «فَلا إذاً».

وَقالَ لِي خَلِيفَةُ: حدَّثني يَحْيَى بْنُ سَعِيدٍ: حدَّثنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ سالِمِ ابنِ أبي الجَعْدِ، عَنْ جابِرٍ بِهٰذَا.

5592. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade the use of (certain) containers, but the *Anṣār* said, "We cannot dispense with them." The Prophet ﷺ then said, "If so, then use them."

٥٥٩٣ - **حدَّثنا** عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ، عَنْ سُلَيْمانَ بْنِ أبي مُسْلِمٍ الأحْوَلِ، عَنْ مُجاهِدٍ، عَنْ أبي عِياضٍ العَنسِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا نَهى النَّبِيُّ ﷺ عَنِ الأسْقِيَةِ قِيلَ لِلنَّبِيِّ ﷺ: لَيْسَ كُلُّ النَّاسِ يَجِد سِقاءً، فَرَخَّصَ لَهُمْ في الجَرِّ غَيرِ المُزَفَّتِ.

حَدَّثَني عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثنا سُفْيانُ بِهٰذا وَقالَ فِيهِ: لَمَّا نَهى النَّبِيُّ ﷺ عَنِ الأوْعِيَةِ.

5593. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ forbade the use of certain containers (that were used for preparing alcoholic drinks), somebody said to the Prophet ﷺ, "But not all the people can find skins." So he allowed them to use clay jars not covered with pitch.

٥٥٩٤ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ سُفْيانَ: حدَّثَني سُلَيْمانُ،

5594. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade the use of *Ad-Dubbā'* and *Al-Muzaffat*[1].

(1) (H. 5594) See the footnote of H. 5587.

عَنْ إبراهِيمَ التَّيْميِّ، عَنِ الحارِثِ بنِ سُوَيْدٍ، عَنْ عَليٍّ رَضِيَ اللهُ عَنْهُ قَالَ: نَهى النَّبيُّ ﷺ عَنِ الدُّبَّاءِ والمُزَفَّتِ.

حَدَّثني عُثْمَانُ: حدَّثنا جَرِيرٌ، عَنِ الأَعْمَشِ بِهٰذَا.

5595. Narrated Ibrāhīm: I asked Al-Aswad, "Did you ask 'Āishah, (Mother of the believers), about the containers in which it is disliked to prepare (non-alcoholic) drinks?" He said, "Yes, I said to her, 'O Mother of the believers! What containers did the Prophet ﷺ forbade to use for preparing (non-alcoholic) drinks?' She said, 'The Prophet ﷺ forbade us (his family), to prepare (non-alcoholic) drinks in *Ad-Dubbā'* and *Al-Muzaffat*.' I asked, 'Didn't you mention *Al-Jar* and *Al-Ḥantam*?' She said, 'I tell what I have heard; shall I tell you what I have not heard'?"

٥٥٩٥ - **حدَّثني** عُثْمانُ: حدَّثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إبراهِيمَ: قُلْتُ للأَسْوَدِ: هَلْ سأَلْتَ عائِشَةَ أُمَّ المُؤْمِنِينَ عَمَّا يُكْرَهُ أنْ يُنْتَبَذَ فِيهِ؟ فَقالَ: نَعَمْ، قُلْتُ: يا أُمَّ المُؤْمِنِينَ، عَمَّ نَهى النَّبيُّ ﷺ أنْ يُنْتَبَذَ فِيهِ؟ قالَتْ: نَهانا في ذٰلِكَ أهْلَ البَيْتِ أنْ نَنْتَبِذَ في الدُّبَّاءِ، والمُزَفَّتِ. قُلْتُ: أَمَا ذَكَرْتِ الجَرَّ والحَنْتَمَ؟ قالَتْ: إنَّما أُحَدِّثُكَ ما سَمِعْتُ، أَفَنُحَدِّثُ ما لَمْ أسمَعْ؟.

5596. Narrated Ash-Shaibānī: I heard 'Abdullāh bin Abī 'Aufā رَضِيَ اللهُ عَنْهُما saying, "The Prophet ﷺ forbade the use of green jars." I said, "Shall we drink out of white jars?" He said, "No."

٥٥٩٦ - **حدَّثنا** مُوسَى بنُ إسْماعِيلَ: حدَّثنا عَبْدُ الوَاحِدِ: حدَّثنا الشَّيْبانِيُّ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ أَبِي أَوْفَى رَضِيَ اللهُ عَنْهُما قالَ: نَهى النَّبيُّ ﷺ عَنِ الجَرِّ الأخْضَرِ، قُلْتُ: أَنَشْرَبُ في الأَبْيَضِ؟ قالَ: «لَا».

(9) CHAPTER. (One can drink) date-syrup as long as it does not intoxicate (not fermented).

(٩) بابٌ نَقِيعِ التَّمْرِ ما لَمْ يُسْكِرْ

5597. Narrated Sahl bin Sa'd: Abū Usaid As-Sā'idī invited the Prophet ﷺ to his wedding banquet. At that time his wife was serving them, and she was the bride. She said, "Do you know what (kind of syrup) I soaked (made) for Allāh's Messenger ﷺ ? I

٥٥٩٧ - **حدَّثنا** يَحْيَى بنُ بُكَيْرٍ: حدَّثنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمٰنِ القارِيُّ، عَنْ أبي حازِمٍ قالَ: سَمِعْتُ سَهْلَ بنَ سَعْدٍ أنَّ أَبَا أُسَيْدٍ

soaked some dates in water in a *Taūr* (bowl) overnight."

السَّاعِديَّ دَعا النَّبيَّ ﷺ لِعُرْسِهِ، فَكانَتِ امْرأَتُهُ خادِمَهُمْ يَوْمَئِذٍ، وَهيَ العَرُوسُ، فَقالَتْ: هل تَدْرُونَ ما أَنْقَعْتُ لِرَسُولِ اللهِ ﷺ؟ أَنْقَعْتُ لَهُ تَمَراتٍ مِنَ اللَّيْلِ في تَوْرٍ. [راجع: ٥١٧٦]

(10) CHAPTER. ***Al-Bādhaq*** **(a kind of alcoholic drink).**[1]

And whoever forbade all kinds of (alcoholic) drinks which caused intoxication.

'Umar, Abū 'Ubaida and Mu'ādh gave the verdict that *Aṭ-Ṭilā'* was permissible to drink if its amount decreased to one-third by cooking.

Al-Barā' and Abī Juḥaifa drink it when its amount diminished by half by cooking.

Ibn 'Abbās said: Drink the fruit juice as long as it is fresh.

'Umar said: I perceived the smell of some drink from 'Ubaidullāh, so I am going to ask him about it. If it was intoxicant, I will give him the legal lashing.

(١٠) بابُ البَاذَقِ،

وَمَنْ نَهَى عَنْ كُلِّ مُسْكِرٍ مِنَ الأَشْرِبَةِ. وَرأى عُمَرُ، وأبو عُبَيْدَةَ، وَمُعاذٌ شُرْبَ الطِّلَاءِ عَلى الثُّلُثِ، وشَرِبَ البَرَاءُ، وأبو جُحَيْفَةَ عَلى النِّصْفِ. وَقالَ ابنُ عَبَّاسٍ: اشْرَبِ العَصِيرَ ما دَامَ طَرِيّاً. وَقالَ عُمَرُ: وَجَدْتُ مِنْ عُبَيْدِ اللهِ رِيحَ شَرَابٍ، وأنا سائِلٌ عَنْهُ، فإنْ كانَ يُسْكِرُ جَلَدْتُهُ.

5598. Narrated Abū Al-Juwairiya: I asked Ibn 'Abbās about *Al-Bādhaq*. He said, "Muḥammad ﷺ prohibited alcoholic drinks before it was called *Al-Bādhaq* (by saying), 'Any drink that intoxicates is unlawful.' I said, 'What about good lawful drinks?' He said, 'Apart from what is lawful and good, all other things are unlawful and not good (unclean *Al-Khabīth*).' "

٥٥٩٨ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: أَخبَرَنا سُفْيانُ، عَنْ أَبي الجُوَيْرِيَةِ قالَ: سأَلْتُ ابنَ عَبَّاسٍ عَنِ البَاذَقِ فَقالَ: سَبَقَ مُحَمَّدٌ ﷺ البَاذَقَ: «فَمَا أَسْكَرَ فَهُوَ حَرَامٌ». قالَ: الشَّرَابُ الحَلالُ الطَّيِّبُ. قالَ: لَيسَ بَعْدَ الحَلالِ الطَّيِّبِ إلَّا الحَرَامُ الخَبِيثُ.

5599. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ used to like sweet edible things and honey.

٥٥٩٩ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدِ ابنِ أبي شَيْبَةَ: حدَّثَنا أبو

(1) (Chap. 10) *Al-Bādhaq* which is also called *Aṭ-Ṭilā'*. It is a drink which is prepared from the syrup of grapes which is cooked so that it becomes as thick as the grease used for treating camels.

أُسامَةَ: حدَّثنا هِشامُ ابنُ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ يُحِبُّ الحَلْواءَ والعَسَلَ. [راجع: ٤٩١٢]

(11) CHAPTER. Whoever considers that the unripe-date drink and the ripe-date drink should not be mixed with each other if it is an intoxicant, and that two kinds of cooked food should not be put in one dish.

(١١) بابٌ مَنْ رَأى أنْ لا يَخْلِطَ البُسْرَ والتَّمْرَ إذَا كانَ مُسْكِراً، وأنْ لا يَجْعَلَ إدَامَينِ في إدَامٍ

5600. Narrated Anas رَضِيَ اللهُ عَنْهُ: While I was serving Abū Ṭalḥa, Abū Dujāna and Abū Suhail bin Al-Baiḍā' with a drink made from a mixture of unripe and ripe dates, alcoholic drinks, were made unlawful, whereupon I threw it away, and I was their butler and the youngest of them, and we used to consider that drink as an alcoholic drink in those days.

٥٦٠٠ - **حدَّثنا** مُسْلِمٌ: حدَّثنا هِشامٌ: حدَّثنا قَتادَةُ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: إنِّي لأسقِي أبا طَلْحَةَ وأبا دُجانَةَ وسُهَيْلَ بنَ البَيْضاءِ خَلِيطَ بُسْرٍ وتَمْرٍ إذْ حُرِّمَتِ الخَمْرُ فَقَذَفْتُها وأنا ساقِيهِمْ وأصْغَرُهُمْ، وإنَّا نَعُدُّها يَوْمَئِذٍ الخَمْرَ.

وَقالَ عَمْرُو بنُ الحارِثِ: حدَّثنا قَتادَةُ: سَمِعَ أَنَساً. [راجع: ٢٤٦٤]

5601. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade the drinking of alcoholic drinks prepared from raisins, dates, unripe dates and fresh ripe dates.

٥٦٠١ - **حدَّثنا** أبو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ، أخْبرَني عَطاءٌ أنَّهُ سَمِعَ جابِراً رَضِيَ اللهُ عَنْهُ يَقُولُ: نَهَى النَّبِيُّ ﷺ عَنِ الزَّبِيبِ، والتَّمْرِ، والبُسْرِ، والرُّطَبِ.

5602. Narrated Abū Qatāda: The Prophet ﷺ forbade the mixing of ripe and unripe dates and also the mixing of dates and raisins (for preparing a syrup) but the syrup of each kind of fruit should be prepared separately. (One may drink such drinks as long as it is fresh).

٥٦٠٢ - **حدَّثنا** مُسْلِمٌ: حدَّثنا هِشامٌ: أخبرَنا يَحْيَى بنُ أبي كَثِيرٍ، عَنْ عَبْدِ اللهِ بنِ أبي قَتادَةَ، عَنْ أبِيهِ قالَ: نَهَى النَّبِيُّ ﷺ أنْ يُجْمَعَ بَيْنَ التَّمْرِ والزَّهْوِ، والتَّمْرِ والزَّبِيبِ، وَلْيُنْبَذْ كُلُّ وَاحِدٍ مِنْهُما عَلى حِدَةٍ.

(12) CHAPTER. The drink of milk. And the Statement of Allāh عزَّ وَجلَّ:
"We give you to drink of that which is in their bellies, from between excretions and blood, pure milk palatable to the drinkers..." (V.16:66)

(١٢) بابُ شُرْبِ اللَّبنِ، وَقَوْلِ اللهِ عَزَّ وَجلَّ: يُخْرِجُ ﴿مِنۢ بَيۡنِ فَرۡثٖ وَدَمٖ لَّبَنًا خَالِصٗا سَآئِغٗا لِّلشَّٰرِبِينَ﴾ [النحل: ٦٦]

5603. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was presented a bowl of milk and a bowl of wine on the night he was taken on a journey (*Al-Isra*).

٥٦٠٣ - حدَّثنا عَبْدَانُ: أخْبرَنا عَبْدُ اللهِ: أخبرَنا يُونُس، عَنِ الزُّهْرِيّ، عَنْ سَعِيدِ ابنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أُتِيَ رَسُولُ اللهِ ﷺ لَيْلَةَ أُسْرِيَ بِهِ بقَدَحِ لَبنٍ وَقَدَحِ خَمْرٍ. [راجع: ٣٣٩٤]

5604. Narrated Umm Al-Faḍl: The people doubted whether Allāh's Messenger ﷺ was observing *Saum* (fast) on the day of 'Arafāt or not. So I sent a cup containing milk to him and he drank it.

٥٦٠٤ - حدَّثنا الحُمَيْدِيُّ: سَمِعَ سُفْيانَ: أخبرَنا سالِمٌ أبو النَّضْرِ: أنَّهُ سَمِعَ عُمَيْراً مَوْلى أُمِّ الفَضْلِ يُحَدِّثُ عَنْ أُمِّ الفَضْلِ قالَتْ: شَكَّ النَّاسُ في صِيَامِ رَسُولِ اللهِ ﷺ يَوْمَ عَرَفَةَ فأرْسَلْتُ إلَيْهِ بإناءٍ فِيهِ لَبنٌ، فَشَرِبَ. فَكانَ سُفْيانُ رُبَّما قالَ: شَكَّ النَّاسُ في صِيامِ رَسُولِ اللهِ ﷺ يَوْمَ عَرَفَةَ، فأرْسَلَتْ إلَيْهِ أُمُّ الفَضْلِ، فإذَا وُقِفَ عَلَيْهِ، قالَ: هُوَ عَنْ أُمِّ الفَضْلِ. [راجع: ١٦٥٨]

5605. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Abū Ḥumaid brought a cup of milk from (a place called) An-Naqī'. Allāh's Messenger ﷺ said to him, "Will you not cover it, even by placing a stick across it?"

٥٦٠٥ - حدَّثنا قُتَيْبَةُ: حدَّثنا جَرِيرٌ، عَنِ الأعمَشِ، عَنْ أبي صَالِحٍ وأبي سُفْيانَ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: جاءَ أبو حُمَيْدٍ بقَدَحٍ مِنْ لَبنٍ مِنَ النَّقِيعِ، فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «ألَّا خَمَّرْتَهُ وَلَوْ أنْ تَعْرِضَ عَلَيه عُوداً». [انظر: ٥٦٠٦]

5606. Narrted Jābir رَضِيَ اللهُ عَنْهُ: Abū Ḥumaid, (an *Anṣārī* man), came from An-Naqī' carrying a cup of milk to the Prophet ﷺ. The Prophet ﷺ said, "Will you not cover it even by placing a stick across it?"

٥٦٠٦ - حدَّثني عُمَرُ بنُ حَفْصٍ: حدَّثنا أَبي: حدَّثنا الأعمَشُ قالَ: سَمِعْتُ أبا صَالحٍ يَذْكُرُ، أُرَاهُ عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: جاءَ أبو حُمَيْدٍ، رَجُلٌ مِنَ الأنْصارِ مِنَ النَّقيعِ بإناءٍ مِنْ لَبنٍ إلى النَّبيِّ ﷺ، فَقالَ النَّبيُّ ﷺ: «أَلَّا خَمَّرْتَهُ وَلَوْ أنْ تَعْرِضَ عَلَيهِ عُوداً؟».

وحدَّثني أبو سُفْيانَ، عَنْ جابِرٍ، عَنِ النَّبيِّ ﷺ بهٰذَا. [راجع: ٥٦٠٥]

5607. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ came from Makkah with Abū Bakr. Abū Bakr said, "We passed by a shepherd, and at that time Allāh's Messenger ﷺ was thirsty. I milked a little milk in a bowl and Allāh's Messenger ﷺ drank till I was pleased.

Surāqa bin Ju'shum came to us riding a horse (chasing us). The Prophet ﷺ invoked evil upon him, whereupon Surāqa requested him not to invoke evil upon him, in which case he would go back. The Prophet ﷺ agreed.

[See Vol.5, H. No.3905 and 3906]

٥٦٠٧ - حدَّثني مَحْمُودٌ: أخبرَنا النَّضْرُ: أخبرَنا شُعْبَةُ، عَنْ أبي إسْحاقَ قالَ: سَمِعْتُ البَرَاءَ رَضِيَ اللهُ عَنْهُ قالَ: قَدِمَ النَّبيُّ ﷺ مِنْ مَكَّةَ وأبو بَكْرٍ مَعَهُ، قالَ أبو بَكْرٍ: مَرَرْنا بِراعٍ، وَقَدْ عَطِشَ رَسُولُ اللهِ ﷺ، قالَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ: فَحَلَبْتُ كُثْبَةً مِنْ لَبنٍ في قَدَحٍ، فَشَرِبَ حتَّى رَضِيتُ، وأتانا سُرَاقَةُ بنُ جُعْشُمٍ عَلى فَرَسٍ، فدَعا عَلَيْهِ، فَطلَبَ إلَيْهِ سُرَاقَةُ أنْ لا يَدْعُوَ عَلَيْهِ وأنْ يَرْجِعَ، فَفَعَلَ النَّبيُّ ﷺ. [راجع: ٢٤٣٩]

5608. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The best object of charity is a she-camel which has (newly) given birth and gives plenty of milk, or a she-goat which gives plenty of milk, and is given to somebody to utilize its milk by milking one bowl in the morning and one in the evening."

٥٦٠٨ - حدَّثنا أبو اليَمانِ: أخْبرَنا شُعَيْبٌ: حدَّثنا أبو الزِّناد، عَنْ عَبْدِ الرَّحمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «نِعْمَ الصَّدَقَةُ اللِّقْحَةُ الصَّفِيُّ مِنْحَةً،

والشَّاةُ الصَّفِيُّ مِنْحَةً تَغْدُو بإناءٍ وَتَرُوحُ بآخَرَ». [راجع: ٢٦٢٩]

٥٦٠٩ - حدَّثنا أبُو عاصِمٍ: عَنِ الأوْزاعِيِّ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عبدِ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ شَرِبَ لَبَناً فَمَضْمَضَ وَقالَ: «إنَّ لَهُ دَسَماً». [راجع: ٢١١]

5609. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ drank milk and then rinsed his mouth and said, "It contains fat."

٥٦١٠ - وَقالَ إبراهِيمُ بنُ طَهْمانَ، عَنْ شُعْبَةَ، عَنْ قَتادَةَ، عَنْ أنَسِ بنِ مالِكٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «رُفِعْتُ إلى السِّدْرَةِ فإذا أرْبَعَةُ أنهارٍ: نَهَرانِ ظاهِرانِ ونَهَرانِ باطِنانِ. فأمَّا الظَّاهِرانِ: فَالنِّيلُ والفُراتُ، وأمَّا البَاطِنانِ فَنَهَرانِ في الجَنَّةِ. فأُتِيتُ بثَلاثَةِ أقْداحٍ: قَدَحٌ فِيهِ لَبَنٌ، وقَدَحٌ فِيهِ عَسَلٌ، وَقَدَحٌ فِيهِ خَمْرٌ، فأخَذْتُ الَّذي فِيهِ اللَّبَنُ فَشَرِبْتُ، فَقِيلَ لِي: أصَبْتَ الفِطْرَةَ أنْتَ وأُمَّتُكَ».

وقالَ هِشامٌ وسَعيدٌ وهَمَّامٌ، عَنْ قَتادَةَ، عَنْ أنَسِ بنِ مَالِكٍ، عَنْ مَالِكِ بنِ صَعْصَعَةَ عَنِ النَّبيِّ ﷺ في الأَنهارِ نَحْوَهُ، ولَمْ يَذْكُرُوا ثَلاثَةَ أقْداحٍ [راجع: ٣٥٧٠].

5610. The Prophet ﷺ added: I was raised to the Lote Tree and saw four rivers, two of which were coming out and two going in. Those which were coming out were the Nile and the Euphrates, and those which were going in were two rivers in Paradise. Then I was given three bowls, one containing milk, another containing honey, and a third containing wine. I took the bowl containing milk and drank it. It was said to me, "You and your followers will remain on the right path (Islām)."

(١٣) بابُ اسْتِعْذَابِ المَاءِ

(13) CHAPTER. To seek fresh water.

٥٦١١ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ إسحاقَ بنِ

5611. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Abū Ṭalḥa had the largest number of date-palms from amongst the *Anṣār* of Al-Madīna.

The dearest of his property to him was Bairuḥā garden which was facing the (Prophet's) Mosque. Allāh's Messenger ﷺ used to enter it and drink of its good fresh water. When the Holy Verse: "By no means shall you attain *Al-Birr* (piety, righteousness – it means here Allāh's Reward, i.e., Paradise) unless you spend (in Allāh's Cause) of that which you love". (V.3:92) was revealed, Abū Ṭalḥa got up and said, "O Allāh's Messenger! Allāh says: 'By no means shall you attain *Al-Birr* (piety, righteousness – it means here Allāh's Reward, i.e., Paradise) unless you spend of that which you love? And the most dear property to me is the Bairuḥā garden and I want to give it in charity in Allāh's Cause, seeking to be rewarded by Allāh for that. So you can spend it, O Allāh's Messenger, wherever Allāh instructs you." Allāh's Messenger ﷺ said, "Good! That is a perishable (or profitable) wealth." ('Abdullāh) is in doubt as to which word was used.) He said, "I have heard what you have said, but in my opinion you'd better give it to your kith and kin." On that Abū Ṭalḥa said, "I will do so, O Allāh's Messenger!" Abū Ṭalḥa distributed that garden among his kith and kin and cousins.

عَبْدِ اللهِ: أَنَّهُ سَمِعَ أَنَسَ بنَ مَالِكٍ يَقُولُ: كانَ أبو طَلْحَةَ أكثرَ أَنْصَارِيٍّ بالمَدِينَةِ مَالاً مِنْ نَخْلٍ، وكانَ أَحَبَّ مالِهِ إِلَيْهِ بَيْرُحاءُ، وكانَتْ مُسْتَقْبِلَ المَسْجِدِ. وكانَ رَسُولُ اللهِ ﷺ يَدْخُلُها، وَيَشْرَبُ مِنْ ماءٍ فِيها طَيِّبٍ. قَالَ أَنَسٌ: فَلَمَّا نَزَلَتْ ﴿لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ﴾ [آل عمران: ٩٢] قامَ أبو طَلْحَةَ فَقالَ: يا رَسُولَ اللهِ، إِنَّ اللهَ يَقُولُ: ﴿لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ﴾ وإِنَّ أَحَبَّ مَالِي إِلَيَّ بَيْرُحاءُ، وإِنَّها صَدَقَةٌ للهِ، أَرْجُو بِرَّها وذُخْرَها عِنْدَ اللهِ، فَضَعْها يا رَسُولَ اللهِ حَيْثُ أَرَاكَ اللهُ. فَقالَ رَسُولُ اللهِ ﷺ: «بَخٍ، ذٰلِكَ مالٌ رَايِحٌ - أَوْ رَابِحٌ، شَكَّ عَبْدُ اللهِ - وَقَدْ سَمِعْتُ ما قُلْتَ وَإِنِّي أَرَى أَنْ تَجْعَلَها فِي الأَقْرَبِينَ»، فَقالَ أبو طَلْحَةَ: أَفْعَلُ يا رَسُولَ اللهِ، فَقَسَمَها أبو طَلْحَةَ في أَقارِبِهِ، وفي بَنِي عَمِّهِ.

وَقالَ إِسْماعِيلُ ويَحْيَى بنُ يَحْيَى: «رَايِحٌ». [راجع: ١٤٦١]

(14) CHAPTER. The drinking of milk (mixed) with water.

(١٤) بابُ شُرْبِ اللَّبَنِ بالمَاءِ

5612. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: I saw Allāh's Messenger ﷺ drinking milk. He came to my house and I milked a sheep and then mixed the milk with water from the well for Allāh's Messenger ﷺ. He took the bowl and drank while on his left there was sitting

٥٦١٢ - حدَّثَنا عَبْدَانُ: أَخبرَنا عَبْدُ اللهِ: أَخبرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أَخبرَنِي أَنَسُ بنُ مالكٍ رَضِيَ اللهُ عَنْهُ: أَنَّهُ رأى رَسُولَ اللهِ ﷺ

Abū Bakr, and on his right there was a bedouin. He then gave the remaining milk to the bedouin and said, "The right! The right (first)."

شَرِبَ لَبَناً، وأتَى دَارَهُ، فَحَلَبْتُ شاةً، فَشُبْتُ لِرَسُولِ اللهِ ﷺ مِنَ البِئْرِ، فَتَنَاوَلَ القَدَحَ فَشَرِبَ، وَعَنْ يَسارِهِ أبو بَكْرٍ، وعَنْ يَمِينِهِ أعْرَابِيٌّ، فأعْطَى الأعْرَابِيَّ فَضْلَهُ، ثُمَّ قَالَ: «الأَيمَنَ فَالأيمَنَ». [راجع: ٢٣٥٢]

5613. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ and one of his Companions entered upon an *Anṣārī* man and the Prophet ﷺ said to him, "If you have water kept overnight in a water-skin, (give us), otherwise we will drink water by putting our mouth in it (a basin)." The man was watering his garden then. He said, "O Allāh's Messenger! I have water kept overnight; let us go to the shade." So he took them both there and poured water into a bowl and milked a domestic goat of his in it. Allāh's Messenger ﷺ drank, and then the man who had come along with him, drank. [See H.No.5621].

٥٦١٣ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا أبو عامِرٍ: حدَّثنا فُلَيْحُ بنُ سُلَيْمانَ، عَنْ سَعِيدِ بنِ الحارِثِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبيَّ ﷺ دَخَلَ عَلى رَجُلٍ مِنَ الأنْصارِ وَمَعَهُ صَاحِبٌ لَهُ، فَقالَ لَهُ النَّبِيُّ ﷺ: «إنْ كانَ عِنْدَكَ ماءٌ باتَ هٰذِهِ اللَّيْلَةَ في شَنَّةٍ وإلَّا كَرَعْنا». قالَ: والرَّجُلُ يُحَوِّلُ الماءَ في حائِطِهِ. قالَ: فَقالَ الرَّجُلُ: يا رَسُولَ اللهِ، عِنْدِي ماءٌ بائِتٌ، فانْطَلِقْ إلى العَرِيشِ، قالَ: فانْطَلَقَ بِهِما، فَسَكَبَ في قَدَحٍ، ثُمَّ حَلَبَ عَلَيْهِ مِنْ داجِنٍ لَهُ، قالَ: فَشَرِبَ رَسُولُ اللهِ ﷺ، ثُمَّ شَرِبَ الرَّجُلُ الَّذي جاءَ مَعَهُ. [انظر: ٥٦٢١]

(15) CHAPTER. The drinking of sweet edible things (syrups etc.) and honey.

(١٥) بابُ شَرَابِ الحَلْوَاءِ والعَسَلِ،

Az-Zuhrī said: The drinking of human urine because of great necessity is unlawful, for it is a foul thing. Allāh says:

"Lawful for you are *Aṭ-Ṭayyibāt*..." (V.5:4)

Ibn Mas'ūd said (about wine): Allāh does

وَقالَ الزُّهْرِيُّ: لا يَحِلُّ شُرْبُ بَوْلِ النَّاسِ لِشِدَّةٍ تَنْزِلُ، لأنَّهُ رِجْسٌ. قالَ اللهُ تَعالَىٰ: ﴿أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ﴾ [المائدة: ٥] وَقالَ ابنُ مَسْعُود في

not cure your diseases with what he has made unlawful.

السَّكَرِ: إنَّ اللهَ لَمْ يَجْعَلْ شِفاءَكُمْ فِيما حَرَّمَ عَلَيْكُمْ.

5614. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ used to like sweet edible things (syrup, etc.) and honey.

٥٦١٤ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا أبو أُسامَةَ قالَ: أخْبَرَني هِشامٌ، عَنْ أبِيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنها قالَتْ: كانَ النَّبِيُّ ﷺ يُعْجِبُهُ الحَلْوَاءُ والعَسَلُ [راجع: ٤٩١٢].

(16) CHAPTER. To drink while standing.

(١٦) بابُ الشُّرْبِ قائماً

5615. Narrated An- Nazzāl: 'Alī رَضِيَ اللهُ عَنهُ came to the gate of courtyard (of the mosque) and drank (water) while he was standing and said, "Some people dislike to drink while standing, but I saw the Prophet ﷺ doing (drinking water) as you have seen me doing now."

٥٦١٥ - حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا مِسْعَرٌ، عَنْ عَبْدِ المَلِكِ بنِ مَيْسَرَةَ، عَنِ النَّزَّالِ قالَ: أتَى عليٌّ رَضِيَ اللهُ عَنْهُ عَلى بابِ الرَّحَبَةِ بماءٍ فَشَرِبَ قائماً فَقالَ: إنَّ ناساً يَكْرَهُ أحَدُهُمْ أنْ يَشْرَبَ وَهُوَ قائمٌ، وإنِّي رأيْتُ النَّبِيَّ ﷺ فَعَلَ كَما رأيْتُمُونِي فَعَلْتُ. [انظر: ٥٦١٦]

5616. Narrated An-Nazzāl bin Sabra: 'Alī رَضِيَ اللهُ عَنهُ offered the *Zuhr* prayer and then sat down in the wide courtyard (of the mosque) of Kūfa in order to deal with the affairs of the people till the '*Asr* prayer became due. Then water was brought to him and he drank of it, washed his face, hands, head and feet. Then he stood up and drank the remaining water while he was standing, and said, "Some people dislike to drink water while standing although the Prophet ﷺ did as I have just done."

٥٦١٦ - حدَّثَنا آدمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا عَبْدُ المَلِكِ بنُ مَيْسَرَةَ: سَمِعْتُ النَّزَّالَ ابنَ سَبْرَةَ يُحَدِّثُ عَنْ عَلِيّ رَضِيَ اللهُ عَنْهُ أنَّهُ صَلَّى الظُّهْرَ، ثُمَّ قَعَدَ في حَوائِجِ النَّاسِ في رَحَبَةِ الكُوفَةِ حتَّى حَضَرَتْ صَلاةُ العَصْرِ، ثُمَّ أُتِيَ بِماءٍ فَشَرِبَ وَغَسَلَ وَجْهَه وَيَدَيْهِ - وَذَكَرَ رَأْسَهُ وَرِجْلَيْهِ - ثُمَّ قامَ فَشَرِبَ فَضْلَهُ وَهُوَ قائمٌ، ثُمَّ قالَ: إنَّ ناساً يَكْرَهُونَ الشُّرْبَ قائماً وإنَّ النَّبِيَّ ﷺ صَنَعَ مِثْلَ ما صَنَعْتُ. [راجع: ٥٦١٥]

5617. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ drank Zamzam (water) while standing.

٥٦١٧ - حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا سُفْيانُ، عَنْ عاصِمٍ الأحْوَلِ، عَنِ الشَّعْبِيِّ، عَنِ ابنِ عَبَّاسٍ قالَ: شَرِبَ النَّبِيُّ ﷺ قائماً مِنْ زَمْزَمَ. [راجع: ١٦٣٧]

(17) CHAPTER. Whoever drank while he was on the back of his camel.

(١٧) بابٌ مَنْ شَرِبَ وَهُوَ وَاقِفٌ عَلى بَعِيرِهِ

5618. Narrated Umm Al-Faḍl, daughter of Al-Ḥārith, that she sent a bowl of milk to the Prophet ﷺ while he was standing (at 'Arafāt) in the afternoon of the day of 'Arafāt. He took it in his hands and drank it. Narrated Abū An-Naḍr: The Prophet ﷺ was on the back of his camel.

٥٦١٨ - حدَّثَنا مالكُ بنُ إسْماعِيلَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ أبي سَلَمَةَ: أخْبرَنا أبو النَّضْرِ، عَنْ عُمَيْرٍ مَوْلى ابنِ عَبَّاسٍ، عنْ أُمِّ الفَضْلِ بِنْتِ الحارِثِ أنَّها أرْسَلَتْ إلى النَّبِيِّ ﷺ بِقَدَحِ لَبَنٍ، وَهُوَ وَاقِفٌ عَشِيَّةَ عَرَفَةَ، فأخَذَ بيَدِهِ فَشَرِبَهُ. [راجع: ١٦٥٨]

زَادَ مالكٌ عَنْ أبي النَّضْرِ: عَلى بَعِيرِهِ.

(18) CHAPTER. The one on the right should drink first.

(١٨) بابٌ: الأيمَنَ فَالأيمَنَ، في الشُّرْبِ

5619. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Milk mixed with water was brought to Allāh's Messenger ﷺ while a bedouin was on his right and Abū Bakr was on his left. He drank (of it) and then gave (it) to the bedouin and said, "The right". "The right (first)."

٥٦١٩ - حدَّثَنا إسْماعِيلُ قَالَ: حدَّثَني مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ أُتِيَ بلَبَنٍ قَدْ شِيبَ بِمَاءٍ، وَعَنْ يَمِينِهِ أعْرابِيٌّ، وَعَنْ شِمالِهِ أبو بَكْرٍ، فَشَرِبَ، ثُمَّ أعْطَى الأعْرَابِيَّ، وَقالَ: «الأيمَنَ فَالأيمَنَ». [راجع: ٢٣٥٢]

(19) CHAPTER. Should one ask the permission of the one sitting on one's right so as to give the drink to an elder person first?

(١٩) بابٌ: هَلْ يَسْتأذِنُ الرَّجُلُ مَنْ عَنْ يَمِينِه في الشُّرْبِ لِيُعْطِيَ الأكبَرَ؟

5620. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was offered something to drink. He drank of it while on his right was a boy and on his left were some elderly people. He said to the boy, "May I give these (elderly) people first?" The boy said, "By Allāh, O Allāh's Messenger! I will not give up my share from you to somebody else." On that Allāh's Messenger ﷺ placed the cup in the hand of that boy.

٥٦٢٠ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي حَازِمِ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ أُتِيَ بِشَرَابٍ فَشَرِبَ مِنْهُ وَعَنْ يَمِينِهِ غُلَامٌ وَعَنْ يَسَارِهِ الأَشْيَاخُ، فَقَالَ لِلْغُلَامِ: «أَتَأْذَنُ لِي أَنْ أُعْطِيَ هٰؤُلَاءِ؟» فَقَالَ الغُلَامُ: وَاللهِ يَا رَسُولَ اللهِ، لَا أُوثِرُ بِنَصِيبِي مِنْكَ أَحَداً. قَالَ: فَتَلَّهُ رَسُولُ اللهِ ﷺ فِي يَدِهِ. [راجع: ٢٣٥١]

(20) CHAPTER. To drink water from a basin by putting one's mouth in it.

(٢٠) بَابُ الكَرْعِ فِي الحَوْضِ

5621. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ and one of his Companions entered upon an *Anṣārī* man. The Prophet ﷺ and his Companion greeted (the man) and he replied, "O Allāh's Messenger! Let my father and mother be sacrificed for you! It is hot," while he was watering his garden. The Prophet ﷺ asked him, "If you have water kept overnight in a water-skin, (give us), or else we will sip by putting our mouths in the basin." The man was watering the garden. The man said, "O Allāh's Messenger! I have water kept overnight in a water-skin." He went to the shade and poured some water into a bowl and milked some milk from a domestic goat in it. The Prophet ﷺ drank and then gave the bowl to the man who had come along with him to drink.

٥٦٢١ - حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ الحَارِثِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى رَجُلٍ مِنَ الأَنْصَارِ وَمَعَهُ صَاحِبٌ لَهُ، فَسَلَّمَ النَّبِيُّ ﷺ وَصَاحِبُهُ، فَرَدَّ الرَّجُلُ فَقَالَ: يَا رَسُولَ اللهِ، بِأَبِي أَنْتَ وَأُمِّي، وَهِيَ سَاعَةٌ حَارَّةٌ، وَهُوَ يُحَوِّلُ فِي حَائِطٍ لَهُ، يَعْنِي المَاءَ، فَقَالَ النَّبِيُّ ﷺ: «إِنْ كَانَ عِنْدَكَ مَاءٌ بَاتَ فِي شَنَّةٍ وَإِلَّا كَرَعْنَا»، وَالرَّجُلُ يُحَوِّلُ المَاءَ فِي حَائِطٍ، فَقَالَ الرَّجُلُ: يَا رَسُولَ اللهِ، عِنْدِي مَاءٌ بَاتَ فِي شَنَّةٍ، فَانْطَلَقَ إِلَى العَرِيشِ فَسَكَبَ فِي قَدَحٍ مَاءً ثُمَّ حَلَبَ عَلَيْهِ مِنْ دَاجِنٍ لَهُ فَشَرِبَ النَّبِيُّ ﷺ، ثُمَّ أَعَادَ

فَشَرِبَ الرَّجُلُ الَّذي جاءَ مَعَهُ.

[راجع: ٥٦١٣]

(21) CHAPTER. The younger should serve the older.

(٢١) بابٌ خِدْمَةِ الصِّغارِ الكِبارَ

5622. Narrated Anas رَضِيَ اللهُ عَنْهُ: I was waiting on my uncles, serving them with an alcoholic drink prepared from dates, and I was the youngest of them. (Suddenly) it was said that alcoholic drinks had been prohibited. So they said (to me), "Throw it away." And I threw it away. The sub-narrator said: I asked Anas what their drink was (made from). He replied, "(From) ripe dates and unripe dates."

٥٦٢٢ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا مُعْتَمِرٌ، عَنْ أبيهِ قالَ: سَمِعْتُ أنساً رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ قائماً على الحَيِّ أسْقِيهِمْ - عُمُومَتي وأنا أصْغَرُهُمْ - الفَضِيخَ. فَقِيلَ: حُرِّمَتِ الخَمْرُ، فَقالُوا: اكْفِئْها، فَكَفَأْنا، قُلْتُ لأنَسٍ: ما شَرَابُهُمْ؟ قالَ: رُطَبٌ وبُسْرٌ، فَقالَ أبُو بَكْرِ بنُ أنَسٍ: وكانَتْ خَمْرَهُمْ، فَلَمْ يُنْكِرْ أنَسٌ.

[راجع: ٢٤٦٤]

وَحدَّثَني بَعْضُ أصْحابي أنَّهُ سَمِعَ أنَساً يَقُولُ: كانَتْ خَمْرَهُمْ يَوْمَئِذٍ.

(22) CHAPTER. Covering the containers.

(٢٢) بابٌ تَغْطِيَةِ الإناءِ

5623. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "When night falls (or when it is evening), stop your children from going out, for the devils spread out at that time. But when an hour of the night has passed, release them and close the doors and mention Allāh's Name, for Satan does not open a closed door. Tie the mouth of your water-skin and mention Allāh's Name; cover your containers and utensils and mention Allāh's Name. Cover them even by placing something across it, and extinguish your lamps."

٥٦٢٣ - حدَّثَنا إسحاقُ بنُ مَنْصُورٍ: أخبرَنا رَوْحُ بنُ عُبادَةَ: أخْبرَنا ابنُ جُرَيْجٍ قالَ: أخْبرني عَطاءٌ أنَّهُ سَمِعَ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «إذَا كانَ جُنْحُ اللَّيْلِ - أوْ أمْسَيْتُمْ - فَكُفُّوا صِبْيانَكُمْ، فإنَّ الشَّياطِينَ تَنْتَشِرُ حِينَئِذٍ، فإذَا ذَهَبَ ساعَةٌ مِنَ اللَّيْلِ فَحُلُّوهُمْ، وَأغْلِقُوا الأبْوابَ، وَاذْكُرُوا اسْمَ اللهِ، فإنَّ الشَّيْطانَ لا يَفْتَحُ باباً مُغْلَقاً. وَأوْكُوا قِرَبَكُمْ وَاذْكُرُوا اسْمَ

الله، وَخَمِّروا آنِيَتَكُمْ وَاذْكُروا اسْمَ الله، وَلَوْ أنْ تَعْرُضُوا عَلَيْها شَيْئاً، وأطْفِئُوا مَصَابِيحَكُمْ». [راجع: ٣٢٨٠]

5624. Narrated Jābir رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "Extinguish the lamps when you go to bed; close your doors; tie the mouths of your water-skins, and cover the food and drinks." I think he added, "... even with a stick you place across the container."

٥٦٢٤ - حدَّثنا مُوسَى بنُ إسْماعِيلَ: حدَّثنا هَمَّامٌ، عَنْ عَطاءٍ، عَنْ جابِرٍ: أنَّ رَسُولَ الله ﷺ قالَ: «أطْفِئُوا المَصَابِيحَ إذَا رَقَدْتُمْ، وَغَلِّقُوا الأبْوَابَ، وأوْكُوا الأسْقِيَةَ، وخَمِّرُوا الطَّعَامَ والشَّرَابَ - وأحْسِبُهُ قالَ:- وَلَوْ بِعُودٍ تَعْرُضُهُ عَلَيْهِ». [راجع: ٣٢٨٠]

(23) CHAPTER. The bending of the mouths of the water-skins for the sake of drinking from them.

(٢٣) بابُ اخْتِنَاثِ الأسْقِيَةِ

5625. Narrated Abū Sa'īd Al-Khudrī رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ forbade the bending of the mouths of water-skins for the sake of drinking from them.

٥٦٢٥ - حدَّثنا آدَمُ: حدَّثنا ابنُ أبي ذِئْبٍ، عَنِ الزُّهْرِيّ، عَنْ عُبَيْدِ الله بنِ عَبْدِ الله ابن عُتْبَةَ عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ الله عَنْهُ قالَ: نَهَى رَسُولُ الله ﷺ عَنِ اخْتِنَاثِ الأسْقِيَةِ. يَعْنِي أنْ تُكْسَرَ أفْوَاهُها فَيُشْرَبَ مِنْها. [انظر: ٥٦٢٦]

5626. Narrated Abū Sa'īd Al-Khudrī رَضِيَ الله عَنْهُ: I heard Allāh's Messenger ﷺ forbidding the drinking of water by bending the mouths of water-skins, i.e., drinking from the mouths directly.

٥٦٢٦ - حدَّثنا مُحَمَّدُ بنُ مُقاتِلٍ: أخْبرَنا عَبْدُ الله: أخْبرَنا يُونُس، عَنِ الزُّهْرِيّ قالَ: حدَّثَني عُبَيْدُ الله بنُ عَبْد الله، أنَّهُ سَمِعَ أبا سَعِيدٍ الخُدْريّ يَقُولُ: سَمِعْتُ رَسُولَ الله ﷺ يَنْهَى عَنِ اخْتِناثِ الأسْقِيَةِ.

قالَ عَبْدُ الله: قالَ مَعْمَرٌ أوْ غَيرُهُ: هُوَ الشُّرْبُ مِنْ أفْوَاهِها. [راجع: ٥٦٢٥]

(24) CHAPTER. To drink water from the mouth of a water-skin.

(٢٤) **بابُ** الشُّرْبِ مِنْ فَمِ السِّقَاءِ

5627. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade drinking (directly) from the mouth of a water-skin or other leather containers, and forbade preventing one's neighbour from fixing a peg in (the wall of) one's house.

٥٦٢٧ - **حدَّثنا** عَليّ بنُ عَبْدِ اللهِ: حدَّثنا سُفيانُ: حدَّثنا أيُّوبُ: قالَ لَنا عِكرمَةُ: ألا أُخْبِرُكُمْ بأشْياءَ قِصارٍ حدَّثَنا بها أبو هُرَيْرَةَ؟ نَهَى رَسُولُ اللهِ ﷺ عَنِ الشُّرْبِ مِنْ فَمِ القِرْبَةِ أو السِّقاءِ، وأنْ يَمْنَعَ جارَهُ أنْ يَغْرِزَ خَشَبَهُ في دَارِهِ. [راجع: ٢٤٦٣]

5628. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade the drinking of water (directly) from the mouth of a water-skin.

٥٦٢٨ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا إسْماعِيلُ: أخْبرَنا أيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: نَهَى النَّبيُّ ﷺ أنْ يُشْرَبَ مِنْ فِي السِّقاءِ. [راجع: ٢٤٦٣]

5629. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ forbade the drinking of water (direct) from the mouth of a water-skin.

٥٦٢٩ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: نَهَى النَّبيُّ ﷺ عَنِ الشُّرْبِ مِنْ في السِّقاءِ.

(25) CHAPTER. It is forbidden to breathe in the vessel (while drinking water).

(٢٥) **بابُ** النَّهْيِ عَنِ التَّنَفُّسِ في الإناءِ

5630. Narrated Abū Qatāda: Allāh's Messenger ﷺ said, "When you drink (water), do not breathe in the vessel; and when you urinate, do not touch your penis with your right hand; and when you cleanse yourself after defecation, do not use your right hand."

٥٦٣٠ - **حدَّثنا** أبُو نُعَيْمٍ: حدَّثنا شَيْبانُ، عَنْ يَحْيَى، عَنْ عَبْدِ اللهِ بن أبي قَتَادَةَ، عَنْ أبيهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذَا شَرِبَ أحَدُكُمْ فَلا يَتَنَفَّسْ في الإناءِ، وإذَا بالَ أحَدُكُمْ فَلا يَمْسَحْ ذَكَرَهُ بِيَمِينِهِ، وإذَا تَمَسَّحَ أحَدُكُمْ فَلا يَتَمَسَّحْ بِيَمِينِهِ». [راجع: ١٥٣]

(26) CHAPTER. Breathing twice or thrice while drinking.

(٢٦) **بابُ الشُّرْبِ بنَفَسَين أوْ ثَلاثَةٍ**

5631. Narrated Thumāma bin 'Abdullāh: Anas used to breathe twice or thrice (while drinking) in a vessel and used to say that the Prophet ﷺ used to take three breaths while drinking.

٥٦٣١ - حدَّثَنا أبو عاصِم وأبو نُعَيْمٍ قالا: حدَّثَنا عَزْرَةُ بنُ ثابِتٍ قالَ: أخْبَرَني ثُمامَةُ بنُ عَبْدِ الله قالَ: كانَ أنَسٌ يَتَنَفَّسُ في الإناءِ مَرَّتَينِ أوْ ثَلاثاً. وزَعَمَ أنَّ النَّبيَّ ﷺ كانَ يَتَنَفَّسُ ثَلاثاً.

(27) CHAPTER. To drink in gold utensils.

(٢٧) **بابُ الشُّرْبِ في آنِيَةِ الذَّهَبِ**

5632. Narrated Ibn Abī Lailā: While Ḥudhaifa was at Madā'in, he asked for water. The chief of the village brought him a silver vessel. Ḥudhaifa threw it away and said, "I have thrown it away because I told him not to use it, but he has not stopped using it. The Prophet ﷺ forbade us to wear clothes of silk or *Dībāj*, and to drink in gold or silver utensils, and said, 'These things are for them (disbelievers) in this world and for you (Muslims) in the Hereafter.'"

٥٦٣٢ - حدَّثَنا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنِ ابنِ أبي لَيْلَى قالَ: كانَ حُذَيْفَةُ بالمَدائِنِ فاسْتَسْقَى، فأتاهُ دُهْقانٌ بقَدَحِ فِضَّةٍ فَرَماهُ بِهِ، فَقالَ: إنِّي لَمْ أرْمِهِ إلَّا أنِّي نَهَيْتُهُ فَلَمْ يَنْتَهِ، وإنَّ النَّبيَّ ﷺ نَهانا عَنِ الحَرِيرِ والدِّيباجِ، وَالشُّرْبِ في آنِيَةِ الذَّهَبِ والفِضَّةِ، وَقالَ: «هُنَّ لَهُمْ في الدُّنْيا، وَهُنَّ لَكُمْ في الآخِرَةِ». [راجع: ٥٤٢٦]

(28) CHAPTER. Silver utensils.

(٢٨) **بابُ آنِيَةِ الفِضَّةِ**

5633. Narrated Ḥudhaifa: The Prophet ﷺ said, "Do not drink in gold or silver utensils, and do not wear clothes of silk or *Dībāj*, for these things are for them (disbelievers) in this world and for you (Muslims) in the Hereafter."

٥٦٣٣ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا ابنُ أبي عَدِيٍّ، عَنِ ابنِ عَوْنٍ، عَنْ مُجاهِدٍ، عَنِ ابنِ أبي لَيْلَى قالَ: خَرَجْنا مَعَ حُذَيْفَةَ وذَكَرَ النَّبيَّ ﷺ قالَ: «لا تَشْرَبُوا في آنِيَةِ الذَّهَبِ والفِضَّةِ، وَلا تَلْبَسُوا الحَرِيرَ والدِّيباجَ، فإنَّها لَهُمْ في الدُّنْيا وَلَكُمْ في الآخِرَةِ». [راجع: ٥٤٢٦]

5634. Narrated Umm Salama, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ said, "He who drinks in silver utensils is only filling his abdomen with Hell-fire."

٥٦٣٤ - حدَّثنا إسْماعِيل قال: حدَّثني مالكُ بنُ أنسٍ، عَنْ نافِعٍ، عَنْ زَيْدِ بنِ عَبْدِ اللهِ بنِ عُمَرَ، عَنْ عَبْدِ اللهِ ابنِ عَبْدِ الرَّحمٰنِ بن أبي بَكْرٍ الصِّدّيقِ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبيِّ ﷺ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «الَّذي يَشْرَبُ في إناءِ الفِضَّةِ إنَّما يُجَرْجِرُ في بَطْنِهِ نارَ جَهَنَّمَ».

5635. Narrated Al-Barā' bin 'Āzib: Allāh's Messenger ﷺ ordered us to do seven things and forbade us from seven. He ordered us to visit the sick, to follow funeral processions, (to say) to a sneezer (May Allāh bestow His Mercy on you, if he says, Praise be to Allāh), to accept invitations, propagate *As-Salām* [(greeting) i.e. to greet one another], to help the oppressed and to help others to fulfil their oaths. He forbade us to wear gold rings, to drink in silver (utensils), to use *Mayāthir* (silken carpets placed on saddles), to wear *Al-Qissiy* (a kind of silken cloth), to wear silk, *Dībāj* or *Istabraq* (two kinds of silk).

٥٦٣٥ - حدَّثنا مُوسَى بنُ إسْماعِيلَ: حدَّثنا أبو عَوانَةَ، عَنِ الأشْعَثِ بنِ سُلَيْمٍ، عَنْ مُعاوِيَةَ بنِ سُوَيْدِ ابنِ مُقَرِّنٍ عَنِ البَراءِ بنِ عازِبٍ قالَ: أمَرَنا رَسُولُ اللهِ ﷺ بِسَبْعٍ ونَهانا عَنْ سَبْعٍ: أمَرَنا بِعِيادَةِ المَرِيضِ، واتِّباعِ الجَنازَةِ وتَشْمِيتِ العاطِسِ، وإجابَةِ الدَّاعِي، وإفْشاءِ السَّلامِ، ونَصْرِ المَظْلُومِ، وإبْرارِ المُقْسِمِ. ونَهانا عَنْ خَواتِيمِ الذَّهَبِ، وَعَنِ الشُّرْبِ في الفِضَّةِ - أوْ قالَ: في آنِيَةِ الفِضَّةِ - وَعَنِ المَياثِرِ، والقَسِّيِّ، وعَنْ لُبْسِ الحَرِيرِ والدِّيباجِ والإِستَبْرَقِ. [راجع: ١٢٣٩]

(29) CHAPTER. To drink in wooden utensils.

(٢٩) بابُ الشُّرْبِ في الأقْداحِ

5636. Narrated Umm Al-Faḍl that the people were in doubt whether the Prophet ﷺ was observing *Saum* (fast) on the day of 'Arafāt or not, so a (wooden) drinking vessel full of milk was sent to him, and he drank it.

٥٦٣٦ - حدَّثني عَمْرُو بنُ عَبَّاسٍ: حدَّثنا عَبْدُ الرَّحمٰنِ: حدَّثنا سُفْيانُ، عَنْ سالِمٍ أبي النَّضْرِ، عَنْ عُمَيْرٍ مَوْلى أُمِّ الفَضْلِ، عَنْ أُمِّ

الفَضْلِ: أَنَّهُمْ شَكُّوا فِي صَوْمِ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ، فَبُعِثَ إِلَيْهِ بِقَدَحٍ مِنْ لَبَنٍ فَشَرِبَهُ. [راجع: ١٦٥٨]

(30) CHAPTER. To drink (water) in the (wooden) drinking bowl of the Prophet ﷺ and his other utensils.

Abū Burda said: 'Abdullāh bin Salām said to me, "Shall I make you drink in the bowl in which the Prophet ﷺ drank?"

(٣٠) بابُ الشُّرْبِ مِنْ قَدَحِ النَّبِيِّ ﷺ وآنِيَتِهِ،

وَقالَ أَبُو بُرْدَةَ: قالَ لِي عَبْدُ اللهِ بْنُ سَلامٍ: أَلا أَسْقِيكَ فِي قَدَحٍ شَرِبَ النَّبِيُّ ﷺ فِيهِ؟

5637. Narrated Sahl bin S'ad رَضِيَ اللهُ عَنْهُ: An Arab lady was mentioned to the Prophet ﷺ so he asked Abū Usaid As-Sā'idī to send for her, and he sent for her and she came and stayed in the castle of Banī Sā'ida. The Prophet ﷺ came out and went to her and entered upon her. Behold, it was a lady sitting with a drooping head. When the Prophet ﷺ spoke to her, she said, "I seek refuge with Allāh from you." He said, "I grant you refuge from me." They said to her, "Do you know who he is?" She said, "No." They said, "He is Allāh's Messenger ﷺ who has come to demand your hand in marriage." She said, "I am very unlucky to lose this chance." Then the Prophet ﷺ and his Companions went towards the shed of Banī Sā'ida and sat there. Then he said, "Give us water, O Sahl!" So I took out this drinking bowl and gave them water in it. The sub-narrator added: Sahl took out for us that very drinking bowl and we all drank from it. Later on 'Umar bin 'Abdul 'Azīz requested Sahl to give it to him as a present, and he gave it to him as a present.

٥٦٣٧ - حَدَّثَنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنا أَبُو غَسَّانَ قالَ: حَدَّثَنِي أَبُو حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قالَ: ذُكِرَ لِلنَّبِيِّ ﷺ امْرَأَةٌ مِنَ العَرَبِ فَأَمَرَ أَبا أُسَيْدٍ السَّاعِدِيَّ أَنْ يُرْسِلَ إِلَيْها، فَأَرْسَلَ إِلَيْها فَقَدِمَتْ، فَنَزَلَتْ فِي أُجُمِ بَنِي ساعِدَةَ، فَخَرَجَ النَّبِيُّ ﷺ حَتَّى جاءَها، فَدَخَلَ عَلَيْها فَإِذا امْرَأَةٌ مُنَكِّسَةٌ رَأْسَها، فَلَمَّا كَلَّمَها النَّبِيُّ ﷺ قالَتْ: أَعُوذُ بِاللهِ مِنْكَ، فَقالَ: «قَدْ أَعَذْتُكِ مِنِّي». فَقالُوا لَها: أَتَدْرِينَ مَنْ هٰذا؟ قالَتْ: لا، قالُوا: هٰذا رَسُولُ اللهِ ﷺ جاءَ لِيَخْطُبَكِ، قالَتْ: كُنْتُ أَنا أَشْقَى مِنْ ذٰلِكَ، فَأَقْبَلَ النَّبِيُّ ﷺ يَوْمَئِذٍ حَتَّى جَلَسَ فِي سَقِيفَةِ بَنِي ساعِدَةَ هُوَ وَأَصْحابُهُ، ثُمَّ قالَ: «اسْقِنا يا سَهْلُ». فَأَخْرَجْتُ لَهُمْ هٰذا القَدَحَ فَأَسْقَيْتُهُمْ فِيهِ. فَأَخْرَجَ لَنا سَهْلٌ ذٰلِكَ القَدَحَ فَشَرِبْنا مِنْهُ، قالَ: ثُمَّ

اسْتَوْهَبَهُ عُمَرُ بنُ عَبْدِ العَزِيزِ بَعْدَ ذٰلِكَ فَوَهَبَهُ لَهُ. [راجع: ٥٢٥٦]

٥٦٣٨ - حدَّثَنا الحَسَنُ بنُ مُدْرِكٍ قالَ: حدَّثَنا يَحْيَى بنُ حمَّادٍ: أخبرَنا أبو عَوانَةَ عَنْ عاصِمٍ الأحْوَلِ قالَ: رأيْتُ قَدَحَ النَّبيِّ ﷺ عِنْدَ أنَسِ بنِ مالكٍ، وكانَ قَدِ انْصَدَعَ فسَلْسَلَهُ بفِضَّةٍ، قالَ: وَهُوَ قَدَحٌ جَيِّدٌ عَرِيضٌ مِنْ نُضَارٍ، قالَ: قالَ أنَسٌ: لَقَدْ سَقَيْتُ رَسُولَ اللهِ ﷺ في هٰذا القَدَحِ أكثَرَ مِنْ كَذا وكَذا. [راجع: ٣١٠٩]

قالَ: وَقالَ ابنُ سِيرِينَ: إنَّهُ كانَ فِيهِ حَلْقَةٌ مِنْ حَدِيدٍ، فأرادَ أنَسٌ أنْ يَجعَلَ مَكانَها حَلْقَةً مِنْ ذَهَبٍ أوْ فِضَّةٍ، فَقالَ لَهُ أبو طَلْحَةَ: لا تُغَيِّرَنَّ شَيْئاً صَنَعَهُ رَسُولُ اللهِ ﷺ، فتَرَكَهُ.

5638. Narrated 'Āṣim Al-Aḥwal: I saw the drinking bowl of the Prophet ﷺ with Anas bin Mālik, and it had been broken, and he had mended it with silver plates. That drinking bowl was quite wide and made of *Nuḍār* wood. Anas said, "I gave water to the Prophet ﷺ in that bowl more than so-and-so (for a long period)." Ibn Sīrīn said: Around that bowl there was an iron ring, and Anas wanted to replace it with a silver or gold ring, but Abū Ṭalḥa said to him, "Do not change a thing that Allāh's Messenger ﷺ has made." So Anas left it as it was.

(٣١) بابُ شُرْبِ البَرَكَةِ والمَاءِ المُبارَكِ

(31) CHAPTER. To drink blessed water; and the blessed water.

٥٦٣٩ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا جَرِيرٌ، عَنِ الأعمَشِ قالَ: حدَّثَني سالِمُ بنُ أبي الجَعْدِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما هٰذا الحَدِيثَ، قالَ: قَدْ رأيْتُني مَعَ النَّبيِّ ﷺ وَقَدْ حَضَرَتِ العَصْرُ، وَلَيْسَ مَعَنا ماءٌ غَيرُ فَضْلَةٍ، فجُعِلَ في إناءٍ، فأُتِيَ النَّبيُّ ﷺ بِهِ فأدْخَلَ يَدَهُ فِيهِ وَفَرَّجَ أصابِعَهُ، ثُمَّ قالَ: «حَيَّ عَلَى أهْلِ الوُضوءِ، البَرَكَةُ مِنَ اللهِ»،

5639. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I was with the Prophet ﷺ and the time for the *'Aṣr* prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet ﷺ. He put his hand into it and spread out his fingers and then said, "Come along! Hurry up! All those who want to perform ablution. The blessing is from Allāh." I saw the water gushing out from his fingers. So the people performed the ablution and drank, and I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was a blessing. The subnarrator said: I asked Jābir, "How many persons were you then?" He

فَلَقَدْ رأَيْتُ المَاءَ يَتَفَجَّرُ مِنْ بَيْنِ أَصَابِعِهِ، فَتَوَضَّأَ النَّاسُ وَشَرِبُوا، فجَعَلْتُ لا آلو ما جَعَلْتُ في بَطْنِي مِنْهُ فعَلِمْتُ أنَّهُ بركَةٌ. قُلْتُ لجابرٍ: كَمْ كُنْتُمْ يَوْمَئِذٍ؟ قالَ: أَلْفٌ وأرْبَعُمائَةٍ.

تابَعَهُ عَمْرُو بنُ دِينارٍ عَن جابرٍ. وَقالَ حُصَينٌ وعَمْرُو بنُ مُرَّةَ، عَنْ سالمٍ، عَنْ جابرٍ: خَمْسَ عَشْرَةَ مائَةٍ. وَتابَعَهُ سَعيدُ بنُ المُسَيَّبِ عَنْ جابرٍ

[راجع: ٣٥٧٦].

replied, "We were one thousand and four hundred men." Sālim said: Jābir said, "1500." (See H. 3576)

75 – THE BOOK OF PATIENTS

٧٥ - كتاب المرضى

(1) CHAPTER. The saying that sickness is expiation for sins.

And the Statement of Allāh:

"Whoever works evil will have the recompense thereof." (V.4:123)

(١) بابُ ما جاءَ في كَفَّارَةِ المَرَضِ،

وَقَوْلِ اللهِ تَعالىٰ: ﴿مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ﴾ [النساء: ١٢٣].

5640. Narrated 'Āishah رَضِيَ الله عَنها, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ said, "No calamity befalls a Muslim but that Allāh expiates some of his sins because of it, even though it were the prick he receives from a thorn."

٥٦٤٠ - حدَّثَنا أبو اليَمانِ الحكَمُ ابنُ نافِعٍ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَني عُرْوَةُ بنُ الزُّبيرِ، أنَّ عائشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبيِّ ﷺ قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «ما مِنْ مُصِيبَةٍ تُصِيبُ المُسْلِمَ إلَّا كَفَّرَ اللهُ بِها عَنْهُ حتَّى الشَّوْكَةِ يُشاكُها».

5641, 5642. Narrated Abū Sa'īd Al-Khudrī and Abū Hurairah: The Prophet ﷺ said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allāh expiates some of his sins for that".

٥٦٤١، ٥٦٤٢ - حدَّثَني عَبْدُ اللهِ ابنُ مُحَمَّدٍ: حدَّثَنا عَبْدُ المَلِكِ بنُ عَمْرٍو: حدَّثَنا زُهَيرُ بنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بنِ عمرِو بنِ حَلْحَلَةَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ، وَعَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «ما يُصِيبُ المُسْلِمَ مِنْ نَصَبٍ وَلا وَصَبٍ وَلا هَمٍّ وَلا حَزَنٍ، وَلا أذًى، وَلا غَمٍّ، حتَّى الشَّوْكَةِ يُشاكُها، إلَّا كَفَّرَ اللهُ بِها مِنْ خَطاياهُ».

5643. Narrated Ka'b: The Prophet ﷺ said, "The example of a believer is that of a fresh tender plant, which the wind bends it sometimes and some other time it makes it straight. And the example of a hypocrite is

٥٦٤٣ - حدَّثَني مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ سُفْيانَ، عَنْ سَعْدٍ، عَنْ عَبْدِ اللهِ بنِ كَعْبٍ، عَنْ أبِيهِ عَنِ النَّبيِّ

ﷺ قالَ: «مَثَلُ المُؤْمِنِ كالخامَةِ مِنَ الزَّرْعِ، تُفَيِّئُها الرِّيحُ مَرَّةً، وَتَعْدِلُها مَرَّةً. وَمَثَلُ المُنافِقِ كالأَرْزَةِ لا تَزالُ حتَّى يكُونَ انجعافُها مَرَّةً واحدَةً».

وَقالَ زَكَرِيَّا: حدَّثني سَعْدٌ: حدَّثنا ابنُ كَعْبٍ، عَنْ أَبِيهِ كَعْبٍ، عَنِ النَّبِيِّ ﷺ.

that of a pine tree which keeps straight till once it is uprooted suddenly".

٥٦٤٤ - حدَّثنا إِبْراهِيمُ بنُ المُنْذِرِ قالَ: حَدَّثَني مُحَمَّدُ بنُ فُلَيْحٍ قالَ: حدَّثَني أبي، عَنْ هِلالِ بنِ عَلِيٍّ مِنْ بَني عامِرِ بنِ لُؤَيٍّ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَثَلُ المُؤمِنِ كَمَثَلِ الخامَةِ مِنَ الزَّرْعِ مِنْ حَيْثُ أَتَتْها الرِّيحُ كَفأَتْها، فإذَا اعْتَدَلَتْ تَكَفَّأُ بالبَلاءِ. والفاجِرُ كالأَرْزَةِ صَمَّاءَ مُعْتَدِلَةً حتَّى يَقْصِمَها اللهُ إذَا شاءَ». [انظر: ٧٤٦٦]

5644. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The example of a believer is that of a fresh tender plant; from whatever direction the wind comes, it bends it, but when the wind becomes quiet, it becomes straight again. Similarly, a believer is afflicted with calamities (but he remains patient till Allāh removes his difficulties). And *Al-Fājir* (an impious wicked evildoer) is like a pine tree which keeps hard and straight till Allāh cuts (breaks) it down when He wishes." (See *Ḥadīth* No.7466, Vol. 9.)

٥٦٤٥ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالكٌ، عَنْ مُحَمَّدِ بنِ عَبْدِ اللهِ بنِ عَبْدِ الرَّحمٰنِ بنِ أبي صَعْصَعَةَ قالَ: سَمِعْتُ سَعيدَ بنَ يَسارٍ أبا الحُبابِ يَقُولُ: سَمِعْتُ أبا هُرَيْرَةَ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ يُرِدِ اللهُ بِهِ خَيراً يُصِبْ مِنْهُ».

5645. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If Allāh wants to do good to somebody, He afflicts him with trials."

(٢) بابُ شِدَّةِ المَرَضِ

(2) CHAPTER. The severity of disease.

٥٦٤٦ - حدَّثنا قَبِيصَةُ: حدَّثنا سُفْيانُ، عَنِ الأعمَشِ. وَحدَّثني بِشْرُ

5646. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I never saw anybody suffering so severely from sickness as Allāh's Messenger ﷺ.

بنُ مُحَمَّدٍ: أخبرَنا عَبْدُ اللهِ: أخبرَنا شُعْبَةُ، عَنِ الأعمَشِ، عَنْ أبي وَائلٍ، عَنْ مَسْرُوقٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما رأيْتُ أحداً أشَدَّ عَلَيْهِ الوَجَعُ مِنْ رَسُولِ اللهِ ﷺ.

٥٦٤٧ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنِ الأعمَشِ، عَنْ إبْرَاهِيمَ التَّيميِّ، عَنِ الحارِثِ بنِ سُوَيْدٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: أتَيْتُ النَّبيَّ ﷺ في مَرَضِهِ وَهُوَ يُوعَكُ وَعْكاً شَدِيداً فَقُلْتُ: إنَّكَ لَتُوعَكُ وَعْكاً شَدِيداً، قُلْتُ: إنَّ ذَاكَ بأنَّ لَكَ أجْرَيْنِ، قالَ: «أجَلْ، ما مِنْ مُسْلِمٍ يُصِيبُهُ أذًى إلَّا حاتَّ اللهُ عَنْهُ خَطَاياهُ كَمَا تَحاتُّ وَرَقُ الشَّجَرِ». [انظر: ٥٦٤٨، ٥٦٦٠، ٥٦٦١، ٥٦٦٧]

5647. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: I visited the Prophet ﷺ during his ailments and he was suffering from a high fever. I said, "You have a high fever. Is it because you will have a double reward for it?" He said, "Yes, for no Muslim is afflicted with any harm but that Allāh will remove his sins as the leaves of a tree fall down."

(٣) بابٌ: أشَدُّ النَّاسِ بَلاءً الأنْبِياءُ، ثُمَّ الأمْثَلُ فالأمْثَلُ

(3) CHAPTER. The people most prone to trials are Prophets, and then the most pious people, and then the less pious and so on.

٥٦٤٨ - حدَّثَنا عَبْدَانُ، عَنْ أبي حَمْزَةَ، عَنِ الأعمَشِ، عَنْ إبْرَاهِيمَ التَّيميِّ، عَنِ الحارِثِ بنِ سُوَيْدٍ، عَنْ عَبْدِ اللهِ قالَ: دَخَلْتُ عَلى رَسُولِ اللهِ ﷺ وَهُوَ يُوعَكُ فَقُلْتُ: يا رَسُولَ اللهِ، إنَّكَ تُوعَكُ وَعْكاً شَدِيداً. قالَ: «أجَلْ، إنّي أوعَكُ كَمَا يُوعَكُ رَجُلانِ مِنكُمْ»، قُلْتُ: ذٰلكَ بأنَّ لَكَ أجْرَيْنِ، قالَ: «أجَلْ، ذٰلكَ كَذٰلكَ،

5648. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: I visited Allāh's Messenger ﷺ while he was suffering from a high fever. I said, "O Allāh's Messenger! You have a high fever." He said, "Yes, I have as much fever as two men of you." I said, "Is it because you will have a double reward?" He said, "Yes, it is so. No Muslim is afflicted with any harm, even if it were the prick of a thorn, but that Allāh expiates his sins because of that, as a tree sheds its leaves."

ما مِنْ مُسْلِمٍ يُصِيبُهُ أذًى، شَوْكَةٌ فَمَا فَوْقَها، إلَّا كَفَّرَ اللهُ بِها سَيِّئاتِهِ، كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَها». [راجع: ٥٦٤٧]

(4) CHAPTER. It is compulsory to visit the sick.

(٤) بابٌ وُجُوبِ عِيادَةِ المَرِيضِ

5649. Narrated Abū Mūsā Al-Ash'arī: The Prophet ﷺ said, "Feed the hungry, visit the sick, and set free the captives."

٥٦٤٩ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا أبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ أبي وَائِلٍ، عَنْ أبي مُوسَى الأشْعَرِيِّ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أطْعِمُوا الجَائِعَ، وعُودُوا المَرِيضَ، وفُكُّوا العَانِيَ». [راجع: ٣٠٤٦]

5650. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ ordered us to do seven things and forbade us to do seven other things. He forbade us to wear gold rings, silk, *Dībāj, Istabraq, Qissiy,* and *Maithara*;[1] and ordered us to accompany funeral processions, visit the sick and greet everybody.

(See *Hadīth* No. 5175)

٥٦٥٠ - حدَّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ قالَ: أخبرَني أشْعَثُ بنُ سُلَيْمٍ قالَ: سَمِعْتُ مُعاوِيَةَ بنَ سُوَيْدِ بنِ مُقَرِّنٍ، عَنِ البَرَاءِ بنِ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: أمَرَنا رَسُولُ اللهِ ﷺ بِسَبْعٍ ونَهانا عَنْ سَبْعٍ: نَهانا عَنْ خاتَمِ الذَّهَبِ، وَلُبْسِ الحَرِيرِ، والدِّيباجِ والإسْتَبْرَقِ، وعَنِ القَسِّيِّ، والمِيثَرَةِ. وأمَرَنا أنْ نَتْبَعَ الجَنائِزَ، ونَعُودَ المَرِيضَ، ونُفْشِيَ السَّلامَ. [راجع: ١٢٣٩]

(5) CHAPTER. To visit an unconscious person.

(٥) بابٌ عِيادَةِ المُغْمَى عَلَيْهِ

5651. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Once I fell ill. The Prophet ﷺ and Abū Bakr came walking to pay me a visit and found me unconscious. The Prophet ﷺ

٥٦٥١ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا سُفْيانُ، عَنِ ابنِ المُنْكَدِرِ: سَمِعَ جابرَ ابنَ عَبْدِ اللهِ

(1) (H. 5650) *Dībāj, Istabraq* and *Qissiy* are different kinds of silk: *Maithara* is a kind of cushion.

performed ablution and then poured the remaining water on me, and I came to my senses to see the Prophet ﷺ. I said, "O Allāh's Messenger! What shall I do with my property? How shall I dispose of (distribute) my property?" He did not reply till the Verse of Inheritance was revealed.

رَضِيَ اللهُ عَنْهُما يَقُولُ: مَرِضْتُ مَرَضاً فأتاني النَّبِيُّ ﷺ يَعُودُني وأبو بَكْرٍ وَهُما ماشِيانِ. فَوَجَدَاني أُغْمِيَ عَلَيَّ، فَتَوَضَّأَ النَّبِيُّ ﷺ ثُمَّ صَبَّ وَضُوءَهُ عَلَيَّ، فأفَقْتُ، فإذَا النَّبيّ ﷺ فَقُلْتُ: يا رَسُولَ اللهِ، كَيْفَ أصْنَعُ في مالي؟ كَيْفَ أقْضِي في مالي؟ فَلَمْ يُجِبْني بشَيْءٍ حتَّى نَزَلَتْ آيَةُ المِيرَاثِ. [راجع: ١٩٤]

(6) CHAPTER. The superiority of a person who is suffering from epilepsy.

(٦) بابُ فَضْلِ مَنْ يُصْرَعُ مِنَ الرِّيحِ

5652. Narrated 'Aṭā bin Abī Rabāḥ: Ibn 'Abbās said to me, "Shall I show you a woman of the people of Paradise?" I said, "Yes." He said, "This black lady came to the Prophet ﷺ and said, 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allāh for me.' The Prophet ﷺ said (to her), 'If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allāh to cure you.' She said, 'I will remain patient,' and added, 'but I become uncovered, so please invoke Allāh for me that I may not become uncovered.' So he invoked Allāh for her."

Narrated 'Aṭā that he had seen Umm Zufar, the tall black lady, holding the curtain of the Ka'bah.

٥٦٥٢ - حَدَّثَنَا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ عِمْرَانَ أبي بَكْرٍ قالَ: حدَّثَني عَطاءُ بنُ أبي رَباحٍ قالَ: قالَ لي ابنُ عَبَّاسٍ: ألا أُرِيكَ امْرأَةً مِنْ أهْلِ الجَنَّةِ؟ قُلْتُ: بَلى، قالَ: هٰذِهِ المَرأةُ السَّوْدَاءُ، أتَتِ النَّبِيَّ ﷺ قَالَتْ: إنِّي أُصْرَعُ، وإنِّي أتَكَشَّفُ، فادْعُ اللهَ لي. قالَ: «إنْ شِئْتِ صَبرْتِ وَلَكِ الجَنَّةُ، وإنْ شِئْتِ دَعَوْتُ اللهَ أنْ يُعافِيَكِ»، فقالَتْ: أصْبِرُ، فَقالَتْ: إنِّي أتَكَشَّفُ، فادْعُ اللهَ لِي أنْ لا أتَكَشَّفَ، فَدَعا لَها.

حدَّثَنا مُحَمَّدٌ: أخبرَنا مَخْلَدٌ، عَنِ ابنِ جُرَيْجٍ: أخْبرَني عَطاءٌ: أنَّهُ رأى أُمَّ زُفَرَ، تِلكَ المَرْأَةَ الطَّوِيلَةَ السَّوْدَاءَ، عَلى سِتْرِ الكَعْبَةِ.

(7) CHAPTER. The superiority of a person who has lost his sight.

(٧) بابُ فَضْلِ مَنْ ذَهَبَ بَصَرُهُ

5653. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "Allāh said, 'If I deprive my slave of his two beloved things (i.e., his eyes) and he remains patient, I will let him enter Paradise in compensation for them'."

٥٦٥٣ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا اللَّيْثُ قالَ: حدَّثَني ابنُ الهَادِ، عَنْ عَمْرٍو مَوْلى المُطَّلِبِ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «إنَّ اللهَ قالَ: إذَا ابْتَلَيْتُ عَبْدي بِحَبِيبَتَيْهِ فَصبَرَ عَوَّضْتُهُ مِنْهُما الجَنَّةَ»، يُرِيدُ عَيْنَيْهِ.

تابَعَهُ أشْعَثُ بنُ جابِرٍ، وأبو ظِلالٍ ابْنُ هِلالٍ، عَنْ أنَسٍ عَنِ النَّبيِّ ﷺ.

(8) CHAPTER. The visiting of sick men by women.

Umm Ad-Dardā' visited an *Anṣārī* man who was sick in the mosque.

(٨) **بابٌ عِيادَةِ النِّساءِ الرِّجالَ،**

وَعادَتْ أُمُّ الدَّرْداءِ رَجُلاً مِنْ أهْلِ المَسْجِدِ مِنَ الأنْصارِ.

5654. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When Allāh's Messenger ﷺ emigrated to Al-Madīna, Abū Bakr and Bilāl رَضِيَ اللهُ عَنْهُما became ill (got a fever). I entered upon them and asked, "O my father! How are you? O Bilāl! How are you?" Whenever the fever of Abū Bakr got worse, he would recite the following poetic verses: 'Everybody is staying alive among his people, yet death is nearer to him than his shoe laces." And whenever the fever deserted Bilāl, he would recite (two poetic lines): 'Would that I could stay overnight in a valley wherein I would be surrounded by *Idhkhir* and *Jalīl* (two kinds of good smelling grass). Would that one day I could drink of the water of Majanna and would that Shāma and Ṭafīl (two mountains at Makkah) would appear to me'. Then I came and informed Allāh's Messenger ﷺ about that, whereupon he said, "O Allāh! Make us love Al-Madīna as much or more than we love Makkah. O Allāh! Make it healthy and bless its *Mudd* and *Ṣā'* for us, and take away its fever and put it in

٥٦٥٤ - حَدَّثَنَا قُتَيْبَةُ، عَنْ مالكٍ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائشَةَ أنَّها قالَتْ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ المَدِينَةَ وُعِكَ أبُو بَكْرٍ وَبِلالٌ رَضِيَ اللهُ عَنْهُما، قالَتْ: فَدَخَلْتُ عَلَيْهِما، فَقُلْتُ: يا أبَتِ، كَيْفَ تَجِدُكَ؟ وَيا بِلالُ كَيْفَ تَجِدُكَ؟ قالَتْ: وكانَ أبو بَكْرٍ إذَا أخَذَتْهُ الحُمَّى يَقُولُ:

كُلُّ امْرِئٍ مُصَبَّحٌ فِي أهْلِهِ
والمَوْتُ أدْنى مِنْ شِراكِ نَعْلِهِ

وكانَ بِلالٌ إذَا أقْلَعَتْ عَنْهُ يَقُولُ:

ألا لَيْتَ شِعْرِي هَلْ أبِيتَنَّ لَيْلَةً
بِوَادٍ وحَوْلي إذْخِرٌ وجَلِيلُ؟
وهَلْ أرِدَنْ يَوْماً مِياهَ مَجَنَّةٍ
وَهَلْ تَبْدُوَنْ لي شامَةٌ وطَفِيلُ؟

Al-Juhfa." (See H. 1889)

قالَتْ عائشَةُ: فَجِئْتُ إلى رَسُولِ اللهِ ﷺ فَأَخْبَرْتُهُ، فقال: «اللَّهُمَّ حَبِّبْ إلَيْنا المَدِينَةَ كَحُبِّنا مَكَّةَ أوْ أَشَدَّ. اللَّهُمَّ وصَحِّحْها، وَبارِكْ لَنا في مُدِّها وَصاعِها، وانْقُلْ حُمَّاها فاجْعَلْها بالجُحْفَةِ». [راجع: ١٨٨٩]

(9) CHAPTER. To visit sick children.

(٩) بابُ عِيادَةِ الصِّبْيانِ

5655. Narrated Abū 'Uthmān: Usāma bin Zaid رَضِيَ اللهُ عَنْهُما said that while he, Sa'd and Ubayy bin Ka'b were with the Prophet ﷺ, a daughter of the Prophet ﷺ sent a message to him, saying, "My daughter is dying; please come to us." The Prophet ﷺ sent her his greetings and added, "It is for Allāh what He takes, and what He gives; and everything before His Sight has a limited period. So she should hope for Allāh's reward and remain patient." She again sent a message, beseeching him, by Allāh, to come. So the Prophet ﷺ got up, and so did we (and went there). The child was placed on his lap while his breath was irregular. Tears flowed from the eyes of the Prophet ﷺ. Sa'd said to him, "What is this, O Allāh's Messenger?" He said, "This is mercy which Allāh has embedded in the hearts of whomever He wished of His slaves. And Allāh does not bestow His Mercy, except on those among His slaves who are merciful (to others)." (See *Hadīth* No. 1284, Vol. 2)

٥٦٥٥ - حدَّثنا حَجَّاجُ بنُ مِنْهالٍ: حدَّثنا شُعْبَةُ قالَ: أخبرَني عاصِمٌ قالَ: سَمِعْتُ أبا عُثْمانَ، عَنْ أُسامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما: أنَّ ابْنَةً للنَّبِيِّ ﷺ أرْسَلَتْ إلَيْهِ وَهُوَ مَعَ النَّبِيِّ ﷺ وَسَعْدٌ وأُبَيٌّ بْنُ كَعْبٍ - نَحْسِبُ - أنَّ ابْنَتِي قَدْ حُضِرَتْ فاشْهَدْنا، فأرْسَلَ إلَيْها السَّلامَ، وَيَقُولُ: «إنَّ للهِ ما أخَذَ وَما أعْطَى، وكُلُّ شَيْءٍ عِنْدَهُ مُسَمًّى، فَلْتَحْتَسِبْ وَلْتَصْبِرْ». فأرْسَلَتْ تُقْسِمُ عَلَيْهِ، فَقامَ النَّبِيُّ ﷺ وَقُمْنا، فَرُفِعَ الصَّبِيُّ في حَجْرِ النبيِّ ﷺ وَنَفْسُهُ تَقَعْقَعُ، فَفاضَتْ عَيْنا النَّبِيِّ ﷺ، فَقالَ لَهُ سَعْدٌ: ما هٰذَا يا رَسُولَ اللهِ؟ قالَ: «هٰذِهِ رَحْمَةٌ وَضَعَها اللهُ في قُلُوبِ مَنْ شاءَ مِنْ عِبادِهِ. ولا يَرْحَمُ اللهُ مِنْ عِبادِهِ إلَّا الرُّحَماءَ». [راجع: ١٢٨٤]

(10) CHAPTER. To visit a (sick) bedouin.

(١٠) بابُ عِيادَةِ الأعْرابِ

5656. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ went to visit a sick bedouin. Whenever the Prophet ﷺ went to a patient,

٥٦٥٦ - حدَّثنا مُعَلَّى بنُ أسَدٍ: حَدَّثَنا عَبْدُ العَزِيزِ بنُ مُخْتارٍ: حدَّثنا

he used to say to him, "No harm will befall on you, if Allāh will, it will be an expiation (for your sins)." So he said that to the bedouin who said, "You say an expiation? No, it is but a fever that is boiling or harassing an old man and will lead him to his grave without his will." The Prophet ﷺ said, "Then, yes, it is so." (See H. 3616)

(11) CHAPTER. To visit a (sick) *Mushrik*[1].

5657. Narrated Anas رَضِيَ اللهُ عَنْهُ: A Jewish boy used to serve the Prophet ﷺ and became ill. The Prophet ﷺ went to pay him a visit and said to him, "Embrace Islām," and he did embrace Islām.

Al-Musaiyab said: When Abū Ṭālib was on his deathbed, the Prophet ﷺ visited him.

(12) CHAPTER. If one visited a patient and when the time of the *Ṣalāt* (prayer) became due, he led the people present there, in a congregational *Ṣalāt* (prayer).

5658. Narrated 'Āishah رَضِيَ اللهُ عَنْها: During the ailment of the Prophet ﷺ some people came to visit him. He led them in *Ṣalāt* (prayer) while sitting, but they offered *Ṣalāt* (prayer) standing, so he waved to them to sit down. When he had finished the *Ṣalāt* (prayer), he said, "An *Imām* is to be

خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ دَخَلَ عَلى أعْرَابِيٍّ يَعُودُهُ، قالَ: وكانَ النَّبِيُّ ﷺ إذَا دَخَلَ عَلى مَرِيضٍ يَعُودُهُ قالَ لَهُ: «لا بأسَ، طَهُورٌ إنْ شاءَ اللهُ تَعالى»، قالَ: قُلْتَ: طَهُورٌ؟ كَلَّا، بَلْ هِيَ حُمَّى تَفُورُ - أو تَثُورُ - عَلى شَيْخٍ كَبِيرٍ، تُزِيرُهُ القُبُورَ. فَقالَ النَّبِيُّ ﷺ: «فَنَعَمْ إذاً». [راجع: ٣٦١٦]

(١١) بابُ عِيادَةِ المُشْرِكِ

٥٦٥٧ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ ثابِتٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ أنَّ غُلاماً لِيَهُودَ كانَ يَخْدُمُ النَّبِيَّ ﷺ فَمَرِضَ، فأتاهُ النَّبِيُّ ﷺ يَعُودُهُ فَقالَ: «أسْلِمْ» فأسْلَمَ. [راجع: ١٣٥٦]

وَقالَ سَعِيدُ بنُ المُسَيَّبِ، عَنْ أبِيهِ: لَمَّا حُضِرَ أبو طالِبٍ جاءَهُ النَّبِيُّ ﷺ.

(١٢) بابٌ: إذَا عادَ مَرِيضاً، فَحَضَرَتِ الصَّلاةُ فَصَلَّى بِهِمْ جَماعَةً

٥٦٥٨ - حدَّثَني مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيَى: حدَّثَنا هِشامٌ قالَ: أخْبَرَنِي أبِي، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهِ ناسٌ يَعُودُونَهُ في مَرَضِهِ، فَصَلَّى بِهِمْ

(1) (Chap 11) *Al-Mushrikūn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ).

جالِساً فَجَعَلُوا يُصَلُّونَ قِياماً، فأشارَ إلَيْهِمْ: اجْلِسُوا، فَلَمَّا فَرَغَ قالَ: «إنَّ الإمامَ لِيُؤْتَمَّ بِهِ، فإذَا رَكَعَ فارْكَعُوا، وَإذَا رَفَعَ فارْفَعُوا، وإنْ صَلَّى جالِساً فَصَلُّوا جُلُوساً». [راجع: ٦٨٨]

قالَ أبو عَبْدِ اللهِ: قالَ الحُمَيْدِيُّ: هٰذَا الحَدِيثُ مَنْسُوخٌ؛ لأنَّ النَّبِيَّ ﷺ آخِرَ ما صَلَّى صَلَّى قاعِداً والنَّاسُ خَلْفَهُ قِيامٌ.

followed, so when he bows, you should bow, and when he raises his head, you should raise yours, and if he offers *Ṣalāt* (prayer) sitting, you should pray sitting."

Abū 'Abdullāh said: Al-Ḥumaidī said, "(The order of) this narration has been abrogated by the last action of the Prophet ﷺ, as he led the *Ṣalāt* (prayer) sitting, while the people offered *Ṣalāt* (prayer) standing behind him."

(١٣) بابٌ وَضْعِ اليَدِ عَلى المَرِيضِ

(13) CHAPTER. Placing the hand on the patient.

٥٦٥٩ - حدَّثَنَا المَكِّيُّ بنُ إبراهيمَ: أخْبرَنا الجُعَيْدُ، عَنْ عائشَةَ بِنْتِ سَعْدٍ: أنَّ أباها قالَ: تَشَكَّيتُ بِمَكَّةَ شَكْوىً شَديدَةً، فَجاءَني النَّبِيُّ ﷺ يَعُودُني، فَقُلْتُ: يا نَبِيَّ اللهِ، إنِّي أتْرُكُ مالاً، وإنِّي لَمْ أتْرُكْ إلَّا ابْنَةً وَاحِدَةً. فأُوصِي بثُلُثَي مالي وأتْرُكُ الثُّلُثَ؟ فَقالَ: «لا»، قُلْتُ: فأُوصِي بالنِّصْفِ وأتْرُكُ النِّصْفَ؟ قالَ: «لا»، قُلْتُ: فأُوصِي بالثُّلُثِ وأتْرُكُ لَها الثُّلُثَينِ؟ قالَ: «الثُّلُثُ، والثُّلُثُ كَثيرٌ». ثُمَّ وَضَعَ يَدَهُ عَلى جَبْهَتِهِ، ثُمَّ مَسَحَ يَدَهُ عَلى وَجْهِي وَبَطْنِي ثُمَّ قالَ: «اللَّهُمَّ اشْفِ سَعْداً وأتمِمْ لَهُ هِجْرَتَهُ». فَمَا زِلْتُ أجِدُ بَرْدَهُ عَلى كَبِدي - فِيما يُخالُ إليَّ - حتَّى السَّاعَةِ.

5659. Narrated Sa'd: I became seriously ill at Makkah and the Prophet ﷺ came to visit me. I said, "O Allāh's Messenger! I shall leave behind me a good fortune, but my heir is my only daughter, shall I bequeath two-third of my property to be spent in charity and leave one-third (for my heir)?" He said, "No." I said, "Shall I bequeath half and leave half?" He said, "No". I said, "Shall I bequeath one-third and leave two-third?" He said, "One-third is alright, though even one-third is too much." Then he placed his hand on his forehead and passed it over my face and abdomen and said, "O Allāh! Cure Sa'd and complete his emigration."[1] I feel as if I have been feeling the coldness of his hand on my liver ever since.

(1) (H. 5659) To complete his emigration means to let him return to Al-Madīna and die there rather than in Makkah whence he had emigrated.

5660. Narrated 'Abdullāh bin Mas'ūd: I visited Allāh's Messenger ﷺ while he was suffering from a high fever. I touched him with my hand and said, "O Allāh's Messenger! You have a high fever." Allāh's Messenger ﷺ said, "Yes, I have as much fever as two men of you have." I said, "Is it because you will get a double reward?" Allāh's Messenger ﷺ said, "Yes, no Muslim is afflicted with harm because of sickness or some other inconvenience, but that Allāh will remove his sins for him as a tree sheds its leaves."

٥٦٦٠ - حدَّثَنَا قُتَيْبَةُ قالَ: حدَّثَنا جَرِيرٌ، عَنِ الأعمَشِ، عَنْ إبْرَاهيم التَّيْمِيِّ، عَنِ الحارِثِ بنِ سُوَيْدٍ قالَ: قالَ عَبْدُ اللهِ بنُ مَسْعُودٍ: دَخَلْتُ على رَسُولِ اللهِ ﷺ وَهُوَ يُوعَكُ وَعْكاً شَدِيْداً فَمَسِسْتُهُ بِيَدِي فَقُلْتُ: يا رَسُولَ اللهِ، إنَّكَ لَتُوعَكُ وعْكاً شَدِيداً، فَقالَ رَسُولُ اللهِ ﷺ: «أجَلْ، إنِّي أُوعَكُ كَمَا يُوعَكُ رجُلانِ مِنْكُمْ». فَقُلْتُ: ذٰلكَ أنَّ لكَ أجْرَيْنِ، فَقالَ رَسُولُ اللهِ ﷺ: «أجَلْ»، ثُمَّ قالَ رَسُولُ اللهِ ﷺ: «ما مِنْ مُسْلِمٍ يُصِيبُهُ أذًى مِنْ مَرَضٍ فَمَا سِوَاهُ إلَّا حَطَّ اللهُ سَيِّئاتِهِ، كمَا تَحُطُّ الشَّجَرَةُ وَرَقَها». [راجع: ٥٦٤٧]

(14) CHAPTER. What (a visitor) should say to a patient and what should be the answer of the patient.

(١٤) بابُ ما يُقالُ لِلْمَرِيضِ وَما يُجِيبُ

5661. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: I visited the Prophet ﷺ during his illness and touched him while he was having a fever. I said to him,"You have a high fever; is it because you will get a double reward?" He said, "Yes. No Muslim is afflicted with any harm, but that his sins will be removed (annulled) as the leaves of a tree fall down."

٥٦٦١ - حدَّثَنَا قَبِيصَةُ قالَ: حدَّثَنا سُفْيانُ، عَنِ الأعمَشِ، عَنْ إبْرَاهِيمَ التَّيْمِيِّ، عَنِ الحارِثِ بنِ سُوَيْدٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: أتَيْتُ النَّبِيَّ ﷺ في مَرَضِهِ، فَمَسِسْتُهُ وَهُوَ يُوعَكُ وعْكاً شَدِيداً فَقُلْتُ: إنَّكَ لَتُوعَكُ وَعْكاً شَدِيداً، وَذٰلكَ أنَّ لَكَ أجْرَيْنِ، قالَ: «أجَلْ، وَما مِنْ مُسْلِمٍ يُصِيبُهُ أذًى إلا حاتَّتْ عنْهُ خَطاياهُ كَمَا تَحاتُّ وَرقُ الشَّجَرِ». [راجع: ٥٦٤٧]

5662. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ entered upon a sick to pay him a visit, and said to him, "No harm will befall on you, if Allāh will (your sickness will be) an expiation for your sins." The man said, "No, it is but a fever that is boiling within an old man and will lead him to his grave." On that, the Prophet ﷺ said, "Then yes, it is so."

٥٦٦٢ - حدثنا إسحاق: حدثنا خالد بن عبد الله، عن خالد، عن عكرمة، عن ابن عباس رضي الله عنهما: أن رسول الله ﷺ دخل على رجل يعوده فقال ﷺ: «لا بأس طهور، إن شاء الله»، فقال: كلا بل هي حمى، تفور على شيخ كبير، حتى تزيره القبور. فقال النبي ﷺ: «فنعم إذاً». [راجع: ٣٦١٦]

(15) CHAPTER. To visit a patient riding, walking or sitting with another person on a donkey.

(١٥) باب عيادة المريض راكباً، وماشياً، وردفاً على الحمار

5663. Narrated Usāma bin Zaid: The Prophet ﷺ rode a donkey having a saddle with a *Fadakiya* velvet covering. He mounted me behind him and went to visit Sa'd bin 'Ubāda, and that was before the battle of Badr. The Prophet ﷺ proceeded till he passed by a gathering in which 'Abdullāh bin Ubayy bin Salūl was present, and that had been before 'Abdullāh embraced Islām. The gathering comprised of Muslims, polytheists, i.e., idolaters and Jews. 'Abdullāh bin Rawāḥa was also present in that gathering. When dust raised by the donkey covered the gathering, 'Abdullāh bin Ubayy covered his nose with his upper garment and said, "Do not trouble us with dust." The Prophet ﷺ greeted them, stopped and dismounted. Then he invited them to Allāh (i.e., to embrace Islām) and recited to them some verses of the Qur'ān. On that, 'Abdullāh bin Ubayy said, "O man! There is nothing better than what you say if it is true. Do not trouble us with it in our gathering, but return to your mount (or residence), and if somebody comes to you, relate (your tales) to him." On that 'Abdullāh bin Rawāḥa said, "Yes. O

٥٦٦٣ - حدثني يحيى بن بكير: حدثنا الليث، عن عقيل، عن ابن شهاب، عن عروة: أن أسامة بن زيد أخبره، أن النبي ﷺ ركب على حمار، على إكاف على قطيفة فدكية، وأردف أسامة وراءه، يعود سعد بن عبادة قبل وقعة بدر، فسار حتى مر بمجلس فيه عبد الله بن أبي ابن سلول، وذلك قبل أن يسلم عبد الله، وفي المجلس أخلاط من المسلمين والمشركين عبدة الأوثان واليهود. وفي المجلس عبد الله بن رواحة، فلما غشيت المجلس عجاجة الدابة، خمر عبد الله بن أبي أنفه بردائه، قال: لا تغبروا علينا، فسلم النبي ﷺ ووقف، ونزل فدعاهم إلى الله فقرأ عليهم القرآن. فقال له عبد الله

Allāh's Messenger! Bring your teachings to our gathering, for we love that." So the Muslims, *Al-Mushrikūn* and the Jews started abusing each other till they were about to fight. The Prophet ﷺ kept on quietening them till they became calm. Thereupon the Prophet ﷺ mounted his animal and proceeded till he entered upon Sa'd bin 'Ubāda. He said to him "O Sa'd! Have you not heard what Abū Ḥubāb (i.e., 'Abdullāh bin Ubayy) said?" Sa'd said, "O Allāh's Messenger! Excuse and forgive him, for Allāh has given you what He has given you. The people of this town (Al-Madīna) decided unanimously to crown him and make him their chief by placing a turban on his head, but when that was prevented by the Truth which Allāh had given you, he ('Abdullāh bin Ubayy) was grieved out of jealousy, and that was the reason which caused him to behave in the way you have seen." (See H. 4566)

5664. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ came to visit me (while I was sick) and he was riding neither a mule, nor a horse.

(16) CHAPTER. It is permissible for a patient to say: "I am sick," or "Oh, my head!" or "My ailment has been aggravated."

بنُ أُبيّ: يا أيُّها المَرْءُ، إنَّهُ لا أحْسَنَ مِمَّا تَقُولُ إنْ كانَ حَقاً، فلا تُؤْذِنا بِهِ في مَجالِسِنا وَارْجِعْ إلى رَحْلِكَ، فَمَنْ جاءَكَ مِنّا فاقْصُصْ عَلَيْهِ. قالَ ابنُ رَوَاحَةَ: بَلى يا رَسُولَ اللهِ، فاغْشَنا بِهِ في مَجَالِسِنا، فإنَّا نُحِبُّ ذٰلكَ. فاسْتَبَّ المُسْلِمُونَ والمُشْرِكُونَ واليَهُودُ حتَّى كادُوا يَتَثاوَرُونَ، فَلَمْ يَزَلِ النَّبِيُّ ﷺ يُخَفِّضُهُمْ حتَّى سَكَنُوا، فَرَكِبَ النَّبِيُّ ﷺ دابَّتَهُ حتَّى دَخَلَ عَلى سَعْدِ بنِ عُبادَةَ فَقالَ لَهُ: «أيْ سَعْدُ، أَلَمْ تَسْمَعْ ما قالَ أبو حُبابٍ؟» يُرِيدُ عَبْدَ اللهِ بنَ أُبيّ، قالَ سَعْدٌ: يا رَسُولَ اللهِ، اعْفُ عَنْهُ وَاصْفَحْ. فَلَقَدْ أعْطاكَ اللهُ ما أعْطاكَ، وَلَقَدِ اجْتَمَعَ أهْلُ هٰذِهِ البُحَيْرَةِ عَلى أنْ يُتَوِّجُوهُ فَيُعَصِّبُوه، فَلَمَّا رُدَّ ذٰلك بالحَقِّ الَّذي أعْطاكَ اللهُ شَرِقَ بذٰلكَ، فَذٰلكَ الَّذي فَعَلَ بِهِ ما رأيْتَ. [راجع: ٢٩٨٧]

٥٦٦٤ - **حدَّثنا** عَمْرُو بنُ عَبَّاسٍ: حدَّثَنا عَبْدُ الرَّحمٰنِ: حدَّثَنا سُفْيانُ، عَنْ مُحَمَّدٍ هُوَ ابنُ المُنْكَدِرِ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: جاءَني النَّبيُّ ﷺ يَعُودُني، لَيْسَ براكِبِ بَغْلٍ وَلا بِرْذَوْنٍ. [راجع: ١٩٤]

(١٦) بابُ مَا رُخِّصَ لِلْمَرِيضِ أَنْ يَقولَ: إنّي وَجِعٌ، أوْ وَا رأساه، أوِ اشْتَدَّ بِي الوَجَعُ،

And the saying of Ayyub (Job) عليهِ السَّلامُ, "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy." (V.21:83)

وَقَوْلِ أَيُّوبَ عليهِ السَّلامُ: ﴿أَنِّي مَسَّنِيَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ﴾ [الأنبياء: ٨٣].

5665. Narrated Ka'b bin 'Ujra رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ passed by me while I was kindling a fire under a (cooking) pot. He said, "Do the lice of your head trouble you?" I said, "Yes." So he called a barber to shave my head and ordered me to make expiation for that."[1] (See H. 1814)

٥٦٦٥ - حدَّثَنا قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنِ ابنِ أبي نَجِيحٍ وأيُّوبَ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحمٰنِ بنِ أبي لَيْلَى، عَنْ كَعْبِ بنِ عُجْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: مَرَّ بِيَ النَّبيُّ ﷺ وأنا أُوقِدُ تَحْتَ القِدْرِ فقالَ: «أَيُؤْذِيكَ هَوَامُّ رأسِكَ؟» قُلْتُ: نَعَمْ، فَدَعا الحَلَّاقَ فحَلَقَهُ، ثُمَّ أمَرَنِي بالفِدَاءِ.

[راجع: ١٨١٤]

5666. Narrated Al-Qāsim bin Muḥammad: 'Āishah, (complaining of headache) said, "Oh, my head"! Allāh's Messenger ﷺ said, "I wish that had happened while I was still living, for then I would ask Allāh's forgiveness for you and invoke Allāh for you."[2] 'Āishah said, "*Wa thuklayāh*![3] By Allāh, I think you want me to die; and if this should happen, you would spend the last part of the day sleeping with one of your wives!" The Prophet ﷺ said, "Nay, I should say, 'Oh my head!' I felt like sending for Abū Bakr and his son, and appoint him as my successor lest some people claimed something or some others wished something, but then I said (to myself), Allāh would not allow it to be otherwise, and the Muslims would prevent it to be otherwise".

٥٦٦٦ - حدَّثَنا يَحْيَى بنُ يَحْيَى أبو زَكَرِيَّا: أخْبَرَنا سُلَيْمانُ بنُ بِلالٍ، عَنْ يَحْيَى بنِ سَعيدٍ قالَ: سَمِعْتُ القاسِمَ بنَ مُحَمَّدٍ قالَ: قالَتْ عائشَةُ: وَا رأساه، فَقالَ رَسُولُ اللهِ ﷺ: «ذاكِ لَوْ كانَ وأنا حَيٌّ فأسْتَغْفِرَ لَكِ وأدْعُوَ لكِ»، فَقالَتْ عائشَةُ: وَا ثُكْلَيَاهْ، وَاللهِ إنِّي لأظُنُّكَ تُحِبُّ مَوْتِي، وَلَوْ كانَ ذٰلِكَ، لَظَلِلْتَ آخِرَ يَوْمِكَ مُعَرِّساً بِبَعْضِ أزْوَاجِكَ. فَقالَ النَّبيُّ ﷺ: «بَلْ أنا وَا رأساهْ، لَقَدْ هَمَمْتُ - أوْ أرَدْتُ - أنْ أُرْسِلَ إلى أبي بَكْرٍ وَابْنِهِ فَأَعْهَدَ، أنْ يَقُولَ

(1) (H. 5665) Ka'b was in a state of *Iḥrām*.
(2) (H. 5666) The Prophet ﷺ wished that he would survive her so that he might invoke Allāh for her.
(3) (H. 5666) An exclamation, meaning: "Alas I have lost my son!" The literal meaning is not meant here; it only expresses the distress and discomfort of the speaker.

القائِلُونَ أَوْ يَتَمَنَّى المُتَمَنُّونَ، ثُمَّ قُلْتُ: يَأبى اللهُ وَيَدْفَعُ المُؤمِنُونَ، أَوْ يَدْفَعُ اللهُ ويَأبى المُؤمِنُونَ». [انظر: ٧٢١٧]

٥٦٦٧ - حدَّثنا مُوسَى: حدَّثَنا عَبْدُ العَزِيزِ بنُ مُسْلِمٍ: حدَّثَنا سُلَيْمانُ، عنْ إبراهِيمَ التَّيْميِّ، عَنِ الحارِثِ بنِ سُوَيْدٍ، عَنِ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: دَخَلْتُ عَلى النَّبيِّ ﷺ وَهُوَ يُوعَكُ، فَمَسِسْتُهُ فَقُلْتُ: إنَّكَ لَتُوعَكُ وَعْكاً شَدِيداً. قالَ: «أجَلْ، كَما يُوعَكُ رَجُلانِ مِنْكُمْ». قالَ: لَكَ أجْرانِ؟ قالَ: «نَعَمْ، ما مِنْ مُسْلِمٍ يُصِيبُهُ أذًى مَرَضٌ فَما سِواهُ إلَّا حَطَّ اللهُ سَيِّئاتِهِ كَما تَحُطُّ الشَّجَرَةُ وَرَقَها». [راجع: ٥٦٤٧]

5667. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: I visited the Prophet ﷺ while he was having a high fever. I touched him and said, "You have a very high fever." He said, "Yes as much fever as two men of you may have." I said, "You will have a double reward?" He said, "Yes. No Muslim is afflicted with hurt caused by disease or some other inconvenience, but that Allāh will remove his sins as a tree sheds its leaves."

٥٦٦٨ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ ابنِ أبي سَلَمَةَ: أخْبَرَنا الزُّهْرِيُّ، عنْ عامِرِ بنِ سَعْدٍ، عَنْ أبِيهِ قالَ: جاءَنا رَسُولُ اللهِ ﷺ يَعُودُني مِنْ وَجَعٍ اشْتَدَّ بي زَمَنَ حَجَّةِ الوَداعِ، فَقُلْتُ: بَلَغَ بي مِنَ الوَجَعِ ما تَرَى، وأنا ذُو مالٍ وَلا يَرِثُني إلَّا ابْنَةٌ لي، أفأتَصَدَّقُ بِثُلُثَيْ مالي؟ قالَ: «لا»، قُلْتُ: بالشَّطْرِ؟ قالَ: «لا»، قُلْتُ: الثُّلُثُ؟ قالَ: «الثُّلُثُ كَثِيرٌ، أنْ تَدَعَ وَرَثَتَكَ أغْنِياءَ خَيرٌ مِنْ أنْ تَذَرَهُمْ عالَةً

5668. Narrated Sa'd: Allāh's Messenger ﷺ came to visit me during my ailment which had been aggravated during *Ḥajjat-al-Wadā'*. I said to him, "You see how sick I am. I have much property but have no heir except my only daughter. May I give two-third of my property in charity?" He said, "No." I said, "Half of it?" He said, "No." I said, "One-third?" He said, "One-third is too much, for to leave your heirs rich is better than to leave them poor, begging of others. Nothing you spend seeking Allāh's Pleasure but you shall get a reward for it, even for what you put in the mouth of your wife."

يَتَكَفَّفُونَ النَّاسَ، وَلَنْ تُنْفِقَ نَفَقَةً تَبْتَغي بِها وَجْهَ اللهِ، إلَّا أُجِرْتَ عَلَيْها، حتَّى ما تَجْعَلُ في فِي امْرأتِكَ».

(17) CHAPTER. The saying of the patient: "Get up from me!"

(١٧) **بابٌ** قَوْلِ المَرِيضِ: قُومُوا عنِّي

5669. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When Allāh's Messenger ﷺ was on his deathbed and in the house there were some people among whom was 'Umar bin Al-Khaṭṭāb, the Prophet ﷺ said, "Come, let me write for you a statement after which you will not go astray." 'Umar said, "The Prophet ﷺ is seriously ill and you have the Qur'ān; so the Book of Allāh is enough for us." The people present in the house differed and quarrelled. Some said, "Go near so that the Prophet ﷺ may write for you a statement after which you will not go astray," while the others said as 'Umar said. When they caused a hue and cry before the Prophet ﷺ, Allāh's Messenger ﷺ said, "Get up (leave me alone)."

Narrated 'Ubaidullāh: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما used to say, "It was very unfortunate that Allāh's Messenger ﷺ was prevented from writing that statement for them because of their disagreement and noise." (See H.114)

٥٦٦٩ - **حدَّثَنا** إبراهيمُ بنُ مُوسَى: حدَّثَنا هِشامٌ، عَنْ مَعْمَرٍ ح، وحدَّثَنا عَبْدُ اللهِ ابنُ مُحَمَّدٍ، حدَّثَنا عَبْدُ الرَّزَّاقِ: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بن عبدِ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا حُضِرَ رَسُولُ اللهِ ﷺ وفي البَيْتِ رِجالٌ، فِيهِمْ عُمَرُ بنُ الخَطَّابِ، قالَ النَّبِيُّ ﷺ: «هَلُمَّ أكْتُبْ لَكُمْ كِتاباً لا تَضِلُّوا بَعْدَهُ». فَقالَ عُمَرُ: إنَّ النَّبِيَّ ﷺ قَدْ غَلَبَ عَلَيْهِ الوَجَعُ، وَعِنْدَكُمُ القُرآنُ، حَسْبُنا كِتابُ اللهِ. فَاخْتَلَفَ أهلُ البَيْتِ فاخْتَصَمُوا، مِنْهُمْ مَنْ يَقُولُ: قَرِّبُوا يَكْتُبْ لَكُمُ النَّبِيُّ ﷺ كِتاباً لَنْ تَضِلُّوا بَعْدَهُ، وَمِنْهُمْ مَنْ يَقُولُ ما قالَ عُمَرُ، فَلَمَّا أكْثَرُوا اللَّغْوَ والاخْتِلافَ عِنْدَ النَّبِيِّ ﷺ: قالَ رَسُولُ اللهِ ﷺ: «قُومُوا».

قالَ عُبَيْدُ اللهِ: وَكَانَ ابنُ عَبَّاسٍ يَقُولُ: إنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ ما حالَ بَينَ رَسُولِ اللهِ ﷺ وَبَينَ أنْ يَكْتُبَ لَهُمْ ذٰلكَ الكِتابَ، مِنِ اخْتِلافِهِمْ وَلَغَطِهِمْ. [راجع: ١١٤]

(18) CHAPTER. Whoever took the sick boy (to someone) to invoke Allāh for him.

(١٨) بابٌ مَنْ ذَهَبَ بالصَّبِيِّ المَرِيضِ لِيُدْعَى لَهُ

5670. Narrated As-Sā'ib: My aunt took me to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! My nephew is ill." The Prophet ﷺ touched my head with his hand and invoked Allāh to bless me. He then performed ablution and I drank of the remaining water of his ablution and then stood behind his back and saw *"Khatam An-Nubuwwa"* (The Seal of Prophethood) between his shoulders like a button of *Al-Hajala* (a button of a small tent, which some said: egg of a partridge). (See H. 190)

٥٦٧٠ - حدَّثنا إبْراهِيمُ بنُ حَمْزَةَ: حدَّثنا حاتمٌ هُوَ ابنُ إسْماعِيلَ، عَنِ الجُعَيْدِ قال: سَمِعْتُ السَّائبَ يقُولُ: ذَهَبَتْ بِي خالَتِي إلى رسُولِ اللهِ ﷺ فقالَتْ: يا رَسُولَ اللهِ، إنَّ ابنَ أُخْتِي وَجِعٌ، فمَسَحَ رأسِي ودَعا لي بالبَرَكَةِ. ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ، وقُمْتُ خَلْفَ ظَهْرِهِ، فَنَظَرْتُ إلى خاتَمِ النُّبُوَّةِ بَينَ كَتِفَيْهِ، مِثْلَ زِرِّ الحَجَلَةِ. [راجع: ١٩٠]

(19) CHAPTER. The patient's wish for death.

(١٩) بابُ تَمَنِّي المَرِيض المَوْتَ

5671. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say:

O Allāh! Keep me alive as long as life is better for me, and let me die if death is better for me'."

٥٦٧١ - حدَّثنا آدَمُ: حدَّثنا شُعْبَةُ: حدَّثنا ثابتٌ البُنانِيُّ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: قالَ النَّبيُّ ﷺ: «لا يَتَمَنَّيَنَّ أحَدُكُمُ المَوْتَ مِنْ ضُرٍّ أصابَهُ، فإنْ كانَ لا بُدَّ فاعِلاً فَلْيَقُلْ: اللَّهُمَّ أحْيِني ما كانَتِ الحَياةُ خَيراً لي، وتَوَفَّنِي إذا كانَتِ الوَفاةُ خَيراً لي». [انظر: ٦٣٥١، ٧٢٣٣]

5672. Narrated Qais bin Abu Ḥāzim: We went to pay a visit to Khabbāb (who was sick) and he had been branded (cauterized) at seven places in his body. He said, "Our companions who died (during the lifetime of the Prophet ﷺ) left (this world) without having their rewards reduced through enjoying the pleasures of this life, but we have got (so much) wealth that we find no

٥٦٧٢ - حدَّثنا آدَمُ: حدَّثنا شُعْبَةُ، عَنْ إسْماعِيلَ بنِ أبي خالِدٍ، عَنْ قَيْسِ ابنِ أبي حازِمٍ قالَ: دَخَلْنا عَلى خَبَّابٍ نَعُودُه، وَقَدِ اكْتَوَى سَبْعَ كَيَّاتٍ. فَقالَ: إنَّ أصحَابَنا الَّذِينَ سَلَفُوا مَضَوْا ولَمْ تَنْقُصْهُمُ الدُّنْيا، وَإنَّا أصَبْنا ما لا نَجِدُ

لَهُ مَوْضِعاً إِلَّا التُّرَابَ، وَلَوْلا أَنَّ النَّبِيَّ ﷺ نهانا أَنْ نَدْعُوَ بالمَوْتِ لَدَعَوْتُ بِهِ. ثُمَّ أَتَيْنَاهُ مَرَّةً أُخْرَى وَهُوَ يَبْنِي حائطاً له فقال: إِنَّ المُسْلِمَ لَيُؤْجَرُ في كُلِّ شَيْءٍ يُنْفِقُهُ إِلَّا في شَيْءٍ يَجْعَلُهُ في هٰذَا التُّرَابِ. [انظر: ٦٣٤٩، ٦٣٥٠، ٦٤٣٠، ٦٤٣١، ٧٢٣٤]

way to spend it except on the construction of buildings. Had the Prophet ﷺ not forbidden us to wish for death, I would have wished for it." We visited him for the second time while he was building a wall. He said, "A Muslim is rewarded (in the Hereafter) for whatever he spends except for something that he spends on building."(1)

٥٦٧٣ - حدَّثَنا أبو اليَمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخبرَني أَبُو عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ: أَنَّ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَنْ يُدْخِلَ أَحَداً عَمَلُهُ الجَنَّةَ»، قالُوا: وَلا أَنْتَ يا رَسُولَ اللهِ؟ قالَ: «وَلا أنا إِلَّا أَنْ يَتَغَمَّدَنِيَ اللهُ بِفَضْلٍ وَرَحْمَةٍ، فَسَدِّدُوا، وَقارِبُوا، وَلا يَتَمَنَّى أَحَدُكُمُ المَوْتَ، إِمَّا مُحْسِناً فَلَعَلَّهُ أَنْ يَزْدادَ خَيراً، وإِمَّا مُسِيئاً فَلَعَلَّهُ أَنْ يَسْتَعْتِبَ». [راجع: ٣٩]

5673. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "The good deeds of any person will not make him enter Paradise." (i.e., None can enter Paradise through his good deeds). They (the Prophet's Companions) said, "Not even you, O Allāh's Messenger?" He said, "Not even I, unless Allāh bestows His Favour and Mercy on me." So be moderate in your religious deeds and do the deeds that are within your ability; and none of you should wish for death, for if he is a gooddoer, he may increase his good deeds, and if he is an evildoer, he may repent to Allāh."

٥٦٧٤ - حدَّثَنا عَبْدُ اللهِ بنُ أبي شَيْبَةَ قالَ: حدَّثَنا أبو أُسامَةَ، عَنْ هِشامٍ، عَنْ عَبَّادِ بنِ عَبْدِ اللهِ بنِ الزُّبَيْرِ قالَ: سَمِعْتُ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: سَمِعْتُ النَّبِيَّ ﷺ وَهُوَ مُسْتَنِدٌ إِلَيَّ يَقُولُ: «اللَّهُمَّ اغْفِرْ لي، وَارْحَمْني، وألْحِقْني بالرَّفِيقِ الأعلى». [راجع: ٤٤٤٠]

5674. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I heard the Prophet ﷺ, who was resting against me, saying, "O Allāh! Forgive (excuse) me and bestow Your Mercy on me and let me join with the highest companions (in Paradise)." See Qur'ān (V.4 :69)

(1) (H. 5672) If he spends too much needlessly.

(20) CHAPTER. The invocation for the patient by the one who pays a visit to him.

And Sa‘d said: The Prophet ﷺ (came to visit me) and said, “O Allāh! (Please) cure Sa‘d.”

5675. Narrated ‘Āishah رَضِيَ اللهُ عَنها: Whenever Allāh’s Messenger ﷺ paid a visit to a patient, or a patient was brought to him, he used to invoke Allāh, saying, “Take away the disease, O Lord of the people! Cure him as You are the One Who cures. There is no cure but Yours, a cure that leaves no disease.”

(٢٠) بابُ دُعاءِ العائِدِ للمَرِيضِ

وَقالَتْ عائشَةُ بِنْتُ سَعْدٍ، عَنْ أبيها: قالَ النَّبِيُّ ﷺ «اللَّهُمَّ اشْفِ سَعْداً».

٥٦٧٥ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا أبو عَوانَةَ، عَنْ مَنْصُورٍ، عَنْ إبراهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أنَّ رَسُولَ اللهِ ﷺ كانَ إذَا أتى مَرِيضاً، أوْ أُتِيَ بِهِ إليه، قالَ عليهِ الصَّلاةُ والسَّلامُ: «أذْهِبِ الباسَ، رَبَّ النَّاسِ، اشْفِ وأنتَ الشَّافِي، لا شِفاء إلا شِفاؤُكَ، شِفاءً لا يُغادِرُ سَقَماً».

وقالَ عَمْرُو بنُ أبي قَيْسٍ وَإبرَاهِيمُ بنُ طَهْمانَ، عَنْ مَنْصُورٍ، عَنْ إبراهِيمَ وأبي الضُّحَى: إذَا أُتِيَ المَرِيضَ.

وَقالَ جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أبي الضُّحَى وَحْدَهُ. وَقالَ: إذَا أَتَى مَرِيضاً. [انظر: ٥٧٤٣، ٥٧٤٤، ٥٧٥٠]

(21) CHAPTER. The performing of ablution by a person who pays a visit to a patient.

5676. Narrated Jābir bin ‘Abdullāh رَضِيَ اللهُ عَنهُما: The Prophet ﷺ came to me while I was ill. He performed ablution and threw the remaining water on me (or said, “Pour it on him”). When I came to my senses I said, “O Allāh’s Messenger! I have no son or father to be my heir, so how will be my inheritance?” Then the Verse of Inheritance was revealed.

(٢١) بابُ وُضُوءِ العائِدِ للمَرِيضِ

٥٦٧٦ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدِ ابنِ المُنْكَدِرِ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وأنا مَرِيضٌ فَتَوَضَّأَ وصَبَّ عَلَيَّ، أوْ قالَ: «صُبُّوا عليهِ»، فَعقَلْتُ فَقُلْتُ: يا

رَسُولَ اللهِ، لا يَرِثُني إلَّا كَلالَةٌ، فَكَيْفَ المِيرَاثُ؟ فَنزَلَتْ آيَةُ الفَرَائِضِ. [راجع: ١٩٤]

(٢٢) بابُ مَنْ دَعا بِرَفْعِ الوَباءِ والحُمَّى

(22) CHAPTER. Whoever invoked Allāh to remove epidemics and fever.

٥٦٧٧ - حدَّثَنا إسْماعِيلُ: حدَّثَني مالكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها أنَّها قالَتْ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ وُعِكَ أبو بَكْرٍ وَبِلالٌ، قالَتْ: فدَخَلْتُ عَلَيْهِما فَقُلْتُ: يا أبتِ، كَيْفَ تَجِدُكَ؟ وَيا بِلالُ، كَيْفَ تَجِدُكَ؟ قالَتْ: وكانَ أبو بَكْرٍ إذَا أخَذَتْهُ الحُمَّى يَقُولُ:

كلُّ امْرِئٍ مُصَبَّحٌ في أهْلِهِ والمَوْتُ
أدْنى مِنْ شِرَاكِ نَعْلِهِ

وكانَ بِلالٌ إذَا أُقْلِعَ عَنْهُ يَرْفَعُ عَقِيرَتَهُ فَيَقُولُ:

ألا لَيْتَ شِعْرِي هَلْ أبِيتَنَّ لَيْلَةً
بِوَادٍ وحَوْلي إذْخِرٌ وجَلِيلُ
وهَلْ أرِدَنْ يَوْماً مِياهَ مَجَنَّةٍ
وَهَلْ يَبْدُوَنْ لي شامَةٌ وطَفِيلُ

قالَ: قالَتْ عائشَةُ: فجِئْتُ رَسُولَ اللهِ ﷺ فأخْبَرْتُهُ، فَقالَ: «اللَّهُمَّ حَبِّبْ إلَيْنا المَدِينَةَ كحُبِّنا مَكَّةَ أوْ أشَدَّ، وصحِّحْها، وَبارِكْ لَنَا في صَاعِها وَمُدِّها، وَانقُلْ حُمَّاها فاجْعَلْها بالجُحْفَةِ». [راجع: ١٨٨٩]

5677. Narrated 'Āishah رَضِيَ الله عَنْها: When Allāh's Messenger ﷺ emigrated to Al-Madīna, Abū Bakr and Bilāl became ill (had a fever). I entered upon them and said, "O my father! How are you? O Bilāl! How are you?" Whenever the fever of Abū Bakr got worse he used to say, "Everybody is staying alive with his people, yet death is nearer to him than his shoe laces." And whenever fever deserted Bilāl, he would recite (two poetic verses): "Would that I could stay overnight in a valley wherein I would be surrounded by *Idhkhir* and *Jalīl* (two kinds of good smelling grass). Would that one day I could drink of the water of Majanna, and would that Shāma and Ṭafīl (two mountains at Makkah) would appear to me!" I went to Allāh's Messenger ﷺ and informed him about that. He said, "O Allāh! Make us love Al-Madīna as much or more than we love Makkah, and make it healthy, and bless its *Ṣā'* and its *Mudd*, and take away its fever and put it in Al-Juḥfa." (See *Hadīth* No. 5654).

76 – THE BOOK OF MEDICINE

٧٦ - كتاب الطب

(1) CHAPTER. There is no disease that Allāh has sent down except that He also has sent down its treatment.

5678. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is no disease that Allāh has sent down except that He also has sent down its treatment."

(١) بابٌ ما أنْزَلَ اللهُ دَاءً إلَّا أنْزَلَ لَهُ شِفاءً

٥٦٧٨ - حَدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا أبو أحمَدَ الزُّبَيرِيُّ: حدَّثنا عُمَرُ بنُ سَعيدِ ابنِ أبي حُسَينٍ قالَ: حدَّثنا عَطاءُ ابنُ أبي رَباحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبيِّ ﷺ قالَ: «ما أنْزَلَ اللهُ دَاءً إلَّا أنْزَلَ لَه شِفاءً».

(2) CHAPTER. May a man treat a woman or a woman treat a man?

5679. Narrated Rubai' bint Mu'awwidh bin 'Afra: We used to go for military expeditions along with Allāh's Messenger ﷺ and provide the people with water, serve them and bring the dead and the wounded back to Al-Madīna.

(٢) بابٌ: هَلْ يُدَاوِي الرَّجُلُ المَرأةَ والمَرأةُ الرَّجُلَ؟

٥٦٧٩ - حَدَّثَنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا بِشْرُ بنُ المُفَضَّلِ، عَنْ خالِدِ بنِ ذَكْوانَ، عَنْ رُبَيِّعَ بِنْتِ مُعَوِّذِ بنِ عَفْرَاءَ قالَتْ: كُنَّا نَغْزُو مَعَ رَسُولِ اللهِ ﷺ نَسْقِي القَوْمَ ونَخْدُمُهُمْ، وَنَرُدُّ القَتْلَى والجَرْحَى إلى المَدِينةِ. [راجع: ٢٨٨٢]

(3) CHAPTER. There is cure in three things.

5680. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: (The Prophet ﷺ said) "Healing is in three things: A gulp of honey, cupping, and branding with fire, (cauterizing). But I forbid my followers to use (cauterization) branding with fire."

(٣) بابٌ: الشِّفاءُ في ثَلاثٍ

٥٦٨٠ - حدَّثَني الحُسَينُ: حدَّثَنا أحمَدُ بنُ مَنيعٍ: حدَّثَنا مَرْوانُ بنُ شُجاعٍ: حدَّثَنا سالِمٌ الأفْطَسُ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، قالَ: «الشِّفاءُ في ثَلاثٍ: شَرْبَةِ عَسَلٍ، وشَرْطَةِ مِحْجَمٍ، وكَيَّةِ نارٍ، وأنهَى أُمَّتِي عَنِ الكَيِّ». رَفَعَ الحَدِيثَ.

وَرَوَاهُ القُمِّيُّ، عَنْ لَيْثٍ، عَنْ مُجاهِدٍ، عَنِ ابنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ في العَسَلِ والحَجْمِ. [انظر: ٥٦٨١]

5681. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Healing is in three things: cupping, a gulp of honey or cauterization, (branding with fire) but I forbid my followers to use cauterization (branding with fire)."

٥٦٨١ - حدَّثني مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: أخْبَرَنا سُرَيْجُ بنُ يُونُسَ أبو الحارِثِ: حدَّثَنا مَرْوَانُ بنُ شُجاعٍ، عَنْ سالِمٍ الأفْطَسِ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «الشِّفاءُ في ثَلاثَةٍ: في شَرْطَةِ مِحْجَمٍ، أوْ شَرْبَةِ عَسَلٍ، أوْ كَيَّةٍ بِنارٍ. وأنهَى أُمَّتِي عَنِ الكَيِّ». [راجع: ٥٦٨٠]

(4) CHAPTER. Treatment with honey, And the Statement of Allāh تعالى: "Wherein is healing for men." (V.16:69)

(٤) بابُ الدَّوَاءِ بالعَسَلِ، وَقَوْلِ اللهِ تَعالَى: ﴿فِيهِ شِفَآءٌ لِّلنَّاسِ﴾ [النحل: ٦٩]

5682. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to like *Al-Halwa* (sweet edible things) and honey.

٥٦٨٢ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا أبو أُسامَةَ: أخْبرَنِي هِشامٌ، عَنْ أبِيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ يُعْجِبُهُ الحَلْوَاءُ والعَسَلُ. [راجع: ٤٩١٢]

5683. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I heard the Prophet ﷺ saying, "If there is any healing in your medicines, then it is in cupping, a gulp of honey or branding with fire (cauterization), (one of three) according to that suits the ailment, but I don't like to be (cauterized) branded with fire."

٥٦٨٣ - حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا عَبْدُ الرَّحمٰنِ بنُ الغَسِيلِ، عَنْ عاصِمِ بنِ عُمَرَ بنِ قَتادَةَ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إنْ كانَ في شَيْءٍ مِنْ أدْوِيَتِكُمْ - أوْ يَكُونُ في شَيْءٍ مِنْ أدْوِيَتِكُمْ - خَيرٌ فَفِي شَرْطَةِ

مِحْجَمٍ، أَوْ شَرْبَةِ عَسَلٍ، أَوْ لَذْعَةٍ بِنارٍ تُوَافِقُ الدَّاءَ، وَما أُحِبُّ أَنْ أَكْتَوِيَ». [انظر: ٥٦٩٧، ٥٧٠٢، ٥٧٠٤]

5684. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and said, "My brother has some abdominal trouble." The Prophet ﷺ said to him "Let him drink honey." The man came for the second time and the Prophet ﷺ said to him, "Let him drink honey." He came for the third time and the Prophet ﷺ said, "Let him drink honey." He returned again and said, "I have done that." The Prophet ﷺ then said, "Allāh has said the truth, but your brother's abdomen has told a lie. Let him drink honey." So he made him drink honey and he was cured.

٥٦٨٤ - حدَّثنا عَيَّاشُ بنُ الوَلِيدِ: حدَّثنا عَبْدُ الأعْلى: حدَّثنا سَعيدٌ، عَنْ قَتادَةَ، عَنْ أبي المُتَوَكِّلِ، عَنْ أبي سَعيدٍ: أنَّ رَجُلاً أتَى النَّبِيَّ ﷺ فَقالَ: أَخي يَشْتَكي بَطْنَهُ، فَقالَ: «اسْقِهِ عَسَلاً». ثُمَّ أتاهُ الثَّانِيَةَ، فَقالَ: «اسْقِهِ عَسَلاً»، ثُمَّ أتاهُ الثَّالِثَةَ فقالَ: «اسْقِهِ عَسَلاً». ثُمَّ أتاهُ فَقالَ: فَعَلْتُ، فَقالَ: «صَدَقَ اللهُ، وكَذَبَ بَطْنُ أخِيكَ، اسْقِهِ عَسَلاً»، فَسَقاهُ فَبرأ.

[انظر: ٥٧١٦]

(5) CHAPTER. To treat with the milk of camels.

(٥) بابُ الدَّواءِ بألْبانِ الإبِلِ

5685. Narrated Anas رَضِيَ اللهُ عَنْهُ: Some people were sick and they said, "O Allāh's Messenger! Give us shelter and food". So when they became healthy they said, "The weather of Al-Madīna is not suitable for us." So he sent them to Al-Ḥarra with some she-camels of his and said, "Drink of their milk." But when they became healthy, they killed the shepherd of the Prophet ﷺ and drove away his camels. The Prophet ﷺ sent some people in their pursuit. Then he got their hands and feet cut and their eyes were branded with heated pieces of iron. I saw one of them licking the earth with his tongue till he died. (See H. 233)

٥٦٨٥ - حدَّثنا مُسْلِمُ بنُ إبراهِيمَ: حدَّثنا سَلَّامُ بنُ مِسْكِينٍ: حدَّثَنا ثابِتٌ، عَنْ أنَسٍ: أنَّ ناساً كانَ بِهِمْ سَقَمٌ، قالُوا: يا رَسُولَ اللهِ، آوِنا وأطْعِمْنا. فَلَمَّا صَحُّوا قالُوا: إنَّ المَدِينَةَ وَخِمَةٌ، فأنْزَلَهُمُ الحَرَّةَ في ذَوْدٍ لَهُ. فَقالَ: «اشْرَبُوا مِنْ ألْبانِها»، فَلَمَّا صَحُّوا قَتَلُوا راعِيَ النَّبِيِّ ﷺ واسْتاقُوا ذَوْدَهُ، فَبَعَثَ في آثارِهِمْ فَقَطَعَ أيْدِيَهُمْ وأرْجُلَهُمْ وسَمَرَ أعْيُنَهُمْ. فَرأيْتُ الرَّجُلَ مِنْهُمْ يَكْدِمُ الأرْضَ بِلِسانِهِ حَتَّى يَمُوتَ. [راجع: ٢٣٣]

قالَ سَلَّامٌ: فَبَلَغَني أنَّ الحَجَّاجَ قالَ لأنَسٍ: حدِّثْني بأشَدِّ عُقوبَةٍ عاقَبَهُ النَّبِيُّ ﷺ، فحَدَّثَهُ بهذا، فَبَلَغَ الحَسَنَ فَقالَ: وَدِدْتُ أنَّهُ لَمْ يُحَدِّثْهُ.

(6) CHAPTER. To treat with the urine of camels.

(٦) بابُ الدَّواءِ بأبْوالِ الإبِلِ

5686. Narrated Anas رَضِيَ اللهُ عَنْهُ: The climate of Al-Madīna did not suit some people, so the Prophet ﷺ ordered them to proceed along with his shepherd, i.e. his camels, and drink their milk and urine (as a medicine). So they proceeded along with the shepherd (and the camels) and drank their (camel's) milk and urine, till their bodies became healthy. Then they killed the shepherd and drove away the camels. When the news reached the Prophet ﷺ, he sent some people in their pursuit. When they were brought, he cut their hands and feet and their eyes were branded with heated pieces of iron

٥٦٨٦ - **حدَّثَنا** مُوسَى بنُ إسْماعِيلَ: حدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: أنَّ ناساً اجْتَوَوْا في المَدِينَةِ، فأمَرَهُمُ النَّبِيُّ ﷺ أنْ يَلْحَقُوا براعِيهِ، يَعْني الإبِلَ، فيَشْرَبُوا مِنْ ألْبانِها وأبْوالِها، فَلَحِقُوا براعِيهِ، فَشَرِبُوا مِنْ ألْبانِها وأبْوالِها حتَّى صَلَحَتْ أبْدانُهُمْ، فَقَتَلُوا الرَّاعِيَ وَساقُوا الإبِلَ، فَبَلَغَ النَّبِيَّ ﷺ فَبَعَثَ في طَلَبِهِمْ فَجِيءَ بِهِمْ فَقَطَعَ أيْدِيَهُمْ وأرْجُلَهُمْ وسَمَرَ أعْيُنَهُمْ.

قالَ قَتادَةُ: فَحَدَّثَني مُحَمَّدُ بنُ سِيرِينَ: أنَّ ذٰلكَ كانَ قَبْلَ أنْ تَنْزِلَ الحُدُودُ. [راجع: ٢٣٣]

(7) CHAPTER. (To treat with) black cumin (Nigella seeds).

(٧) بابُ الحَبَّةِ السَّوْداءِ

5687. Narrated Khālid bin Sa'd: We went out and Ghālib bin Abjar was accompanying us. He fell ill on the way and when we arrived at Al-Madīna, he was still sick. Ibn Abu 'Atīq came to visit him and said to us, "Treat him with black cumin. Take five or seven seeds and crush them (mix the powder with oil) and drop the resulting mixture into both nostrils, for 'Āishah رَضِيَ اللهُ عَنها has narrated to me

٥٦٨٧ - **حدَّثَني** عَبْدُ اللهِ بنُ أبي شَيْبَةَ: حدَّثَنا عُبَيْدُ اللهِ: حدَّثَنا إسْرَائِيلُ، عَنْ مَنْصُورٍ، عَنْ خالِدِ بنِ سَعْدٍ قالَ: خَرَجْنا وَمَعَنا غالِبُ بنُ أبجَرَ فَمَرِضَ في الطَّرِيقِ، فَقَدِمْنا المَدِينَةَ وَهُوَ مَرِيضٌ، فَعادَهُ ابنُ أبي

عَتِيقٍ فَقالَ لَنَا: عَلَيْكُمْ بِهٰذِهِ الحُبَيْبَةِ السُّوَيْدَاءِ، فَخُذُوا مِنْها خَمْساً أَوْ سَبْعاً فاسحَقُوها، ثُمَّ اقْطُرُوها في أَنْفِهِ بِقَطَرَاتِ زَيْتٍ في هٰذَا الجانِبِ وفي هٰذَا الجانِبِ، فإنَّ عائشَةَ رَضِيَ اللهُ عَنْها حدَّثَتْنِي أَنَّها سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ: «إنَّ هٰذِهِ الحَبَّةَ السَّوْدَاءَ شِفاءٌ مِنْ كُلِّ دَاءٍ، إلَّا مِنَ السَّامِ»، قُلْتُ: ومَا السَّامُ؟ قالَ: المَوْتُ.

that she heard the Prophet ﷺ saying, 'This black cumin is healing for all diseases except *As-Sām*.' 'Āishah asked, 'What is *As-Sām*?' He ﷺ said, 'Death'."

٥٦٨٨ - حدَّثَنَا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قال: أَخْبرَنِي أبو سَلَمَةَ وسَعِيدُ ابنُ المُسَيَّبِ أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَخْبرَهُما أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «في الحَبَّةِ السَّوْدَاءِ شِفاءٌ مِنْ كُلِّ دَاءٍ إلَّا السَّامَ».

قالَ ابنُ شِهابٍ: والسَّامُ: المَوتُ. والحَبَّةُ السَّوْدَاءُ: الشُّونيز.

5688. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "There is healing in black cumin for all diseases except death."

(٨) بابُ التَّلْبِينَةِ للمَرِيضِ

(8) CHAPTER. *At-Talbīna* (a kind of porridge prepared from milk, honey and white flour, etc.) for the patient.

٥٦٨٩ - حدَّثَنا حِبَّانُ بنُ مُوسَى: أخْبرَنا عَبْدُ اللهِ: أخبرنا يُونُسُ بنُ يَزِيدَ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها أَنَّها كانَتْ تَأْمُرُ بالتَّلْبِينِ للمَرِيضِ وللمَحْزُونِ عَلى الهالِكِ، وكانَتْ تَقُولُ: إنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ

5689. Narrated 'Urwa: 'Āishah رَضِيَ اللهُ عَنْها used to recommend *At-Talbīna* for the sick and for such a person as grieved over a dead person. She used to say, "I heard Allāh's Messenger ﷺ saying, '*At-Talbīna* gives rest to the heart of the patient and makes it active and relieves some of his sorrow and grief'."

يَقُولُ: «إنَّ التَّلْبِينَةَ تُجِمُّ فُؤادَ المَرِيضِ، وَتَذْهَبُ بِبَعْضِ الحُزْنِ». [راجع: ٥٤١٧]

5690. Narrated Hishām's father: 'Āishah used to recommend *At-Talbīna* and used to say, "It is disliked (by the patient) although it is beneficial."

٥٦٩٠ - حدَّثنا فَرْوَةُ بنُ أبي المَغْرَاءِ: حدَّثنا عَليُّ بنُ مُسْهِرٍ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائشَةَ: أنَّها كانَتْ تَأمُرُ بالتَّلْبِينَةِ وَتَقُولُ: هُوَ البَغِيضُ النَّافِعُ. [راجع: ٥٤١٧]

(9) CHAPTER. *Sa'ūṭ*.[1]

(٩) بابُ السَّعُوطِ

5691. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was cupped and he paid the wages to the one who had cupped him and then took *Sa'ūt* (medicine sniffed by nose).

٥٦٩١ - حدَّثنا مُعَلَّى بنُ أسَدٍ: حدَّثنا وُهَيْبٌ، عَنِ ابنِ طاوُسٍ، عَنْ أبيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبيِّ ﷺ: احْتَجَمَ، وأعْطى الحَجَّامَ أجْرَهُ، واسْتَعَطَ. [راجع: ١٨٣٥]

(10) CHAPTER. To sniff the Indian and sea *Qusṭ* (kind of incense).

(١٠) بابُ السَّعُوطِ بالقُسْطِ الهِنْدِيِّ والبَحْرِيِّ،

وَهُوَ الكُسْتُ مِثْلُ الكافُورِ، والقافُورِ، ومِثْلُ ﴿كُشِطَتْ﴾ [التكوير: ١١] وقُشِطَتْ: نُزِعَتْ، وَقَرأ عَبْدُ اللهِ: قُشِطَتْ.

5692. Narrated Umm Qais bint Miḥṣan: I heard the Prophet ﷺ saying, "Treat with the Indian incense, for it has healing for seven diseases; it is to be sniffed by one having throat trouble, and to be put into one side of the mouth of one suffering from pleurisy."

٥٦٩٢ - حدَّثنا صَدَقَةُ بنُ الفَضْلِ: أخبرنا ابنُ عُيَيْنَة قالَ: سَمِعْتُ الزُّهْرِيَّ، عَنْ عُبَيْدِ اللهِ عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ قالَتْ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «عَلَيْكُمْ بِهذا العُودِ الهِنْدِيِّ، فإنَّ فِيهِ سَبْعَةَ أشْفِيَةٍ: يُسْتَعَطُ

(1) (Chap. 9) Any medicine taken by the nose.

بِهِ مِنَ العُذْرَةِ، ويُلَدُّ بِهِ مِنْ ذَاتِ الجَنْبِ». [انظر: ٥٧١٣، ٥٧١٥، ٥٧١٨]

5693. Once I (Umm Qais) went to Allāh's Messenger ﷺ with a son of mine who would not eat any food, and the boy passed urine on him whereupon he asked for some water and sprinkled it over the place of urine. (See H.223)

٥٦٩٣ - وَدَخَلْتُ عَلى النَّبِيِّ ﷺ بابْنٍ لي لَمْ يأكُلِ الطَّعامَ، فَبالَ عَلَيْهِ، فَدَعا بِمَاءٍ فَرَشَّ عَلَيْهِ. [راجع: ٢٢٣]

(11) CHAPTER. What time one should be cupped.

(١١) بابٌ: أيَّةَ ساعَةٍ يَحْتَجِمُ،

Abū Mūsā was cupped at night.

واحْتَجَمَ أبو مُوسَى لَيْلاً.

5694. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was cupped while he was fasting.

٥٦٩٤ - **حدَّثَنا** أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا أيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: احْتَجَمَ النَّبِيُّ ﷺ وَهُوَ صَائِمٌ. [راجع: ١٨٣٥]

(12) CHAPTER. To be cupped while on a journey or while in a state of *Iḥrām*.

(١٢) بابُ الحَجْمِ في السَّفَرِ والإحْرَامِ،

Ibn Buḥaina narrated that on the authority of the Prophet ﷺ.

قالَهُ ابنُ بُحَيْنَةَ، عَنِ النَّبِيِّ ﷺ.

5695. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was cupped while he was in a state of *Iḥrām*.

٥٦٩٥ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ طاوُسٍ وَعَطاءٍ، عَنِ ابنِ عَبَّاسٍ قالَ: احْتَجَمَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ. [راجع: ١٨٣٥]

(13) CHAPTER. To be cupped (as a treatment) for a disease.

(١٣) بابُ الحِجامَةِ مِنَ الدَّاءِ

5696. Narrated Anas رَضِيَ اللهُ عَنْهُ that he was asked about the wages of the one who cupps others. He said, "Allāh's Messenger ﷺ was cupped by Abū Ṭaiba, to whom he gave two *Ṣā'* of food and interceded for him with his masters who consequently reduced what they used to charge him daily. Then the Prophet ﷺ said, "The best medicines you may treat yourselves with are cupping and sea

٥٦٩٦ - **حدَّثَنا** مُحَمَّدُ بنُ مُقاتِلٍ قالَ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا حُمَيْدٌ الطَّوِيلُ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ أنَّهُ سُئِلَ عَنْ أجْرِ الحَجَّامِ، فَقالَ: احْتَجَمَ رَسُولُ اللهِ ﷺ، حَجَمَهُ أبو طَيْبَةَ، وأعْطاهُ صاعَيْنِ مِنْ طَعامٍ وكَلَّمَ

incense." He added, "You should not torture your children by treating tonsillitis by pressing the tonsils (or the palate with the finger), but use incense."

مَوَالِيَهُ فخفَّفُوا عَنْهُ، وقالَ: «إنَّ أمْثَلَ ما تَدَاوَيْتُمْ بِهِ الحِجامَةُ والقُسْطُ البَحْرِيُّ»، وَقالَ: «لا تُعَذِّبُوا صِبْيانَكُمْ بالغَمْزِ مِن العُذْرَةِ، وعَلَيْكم بالقُسْطِ». [راجع: ٢١٠٢]

5697. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما that he paid Al-Muqanna' a visit during his illness and said, "I will not leave till he gets cupped, for I heard Allāh's Messenger ﷺ saying, "There is healing in cupping."

٥٦٩٧ - حدَّثَنَا سَعِيدُ بنُ تَلِيدٍ قالَ: حدَّثَنِي ابنُ وَهْبٍ قالَ: أَخبرَنِي عَمْرٌو وغيرُهُ: أنَّ بُكَيراً حدَّثَهُ: أنَّ عاصِمَ بنَ عُمَرَ بنِ قَتادَةَ حدَّثَهُ: أنَّ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما عادَ المُقَنَّعَ ثُمَّ قالَ: لا أبْرَحُ حتَّى تَحْتَجِمَ، فإنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إنَّ فِيهِ شِفاءً». [راجع: ٥٦٨٣]

(14) CHAPTER. Cupping on the head.

(١٤) بابُ الحِجامَةِ عَلى الرأسِ

5698. Narrated 'Abdullāh bin Buḥaina: Allāh's Messenger ﷺ was cupped on the middle of his head at Laḥye Jamal on his way to Makkah while he was in a state of *Iḥrām*.

٥٦٩٨ - حدَّثَنا إسْماعِيلُ: حدَّثَنِي سُلَيْمانُ، عَنْ عَلقَمَةَ: أنَّهُ سَمِعَ عَبْدَ الرَّحمٰنِ الأعْرَجَ: أنَّهُ سَمِعَ عَبْدَ اللهِ بنَ بُحَيْنَةَ يُحدِّثُ أنَّ رَسُولَ اللهِ ﷺ احْتَجَمَ بِلَحْيَيْ جمَلٍ مِنْ طَرِيقِ مَكَّةَ، وَهُوَ مُحْرِمٌ، في وَسَطِ رأسِهِ.

5699. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ was cupped on his head.

٥٦٩٩ - وَقالَ الأنْصارِيُّ: أخبرَنا هِشامُ بنُ حَسَّانَ: حدَّثَنا عِكْرِمَةُ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ احْتَجَمَ في رأسِهِ. [راجع: ١٨٣٥]

(15) CHAPTER. To perform the operation of cupping for treating unilateral or bilateral headache.

(١٥) بابُ الحَجْمِ مِنَ الشَّقِيقَةِ والصُّداعِ

5700. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was cupped on his head for an ailment he was suffering from while he was in a state of *Iḥrām*, at a water place called Laḥye Jamal.

5701. Ibn 'Abbās further said: Allāh's Messenger ﷺ was cupped on his head for unilateral headache while he was in a state of *Iḥrām*.

5702. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I heard the Prophet ﷺ saying, "If there is any good in your medicines, then it is in a gulp of honey, a cupping operation, or branding (cauterization), but I do not like to be (cauterized) branded".

(16) CHAPTER. To get one's head shaved because of some ailment.

5703. Narrated Ka'b bin 'Ujrah: The Prophet ﷺ came to me during the period of Al-Ḥudaibīya, while I was lighting fire underneath a cooking pot and lice were falling down from my head. He said, "Do your lice hurt you?" I said, "Yes." He said, "Shave your head and observe *Saum* (fast) for three days or feed six poor persons or slaughter a sheep as a sacrifice."

٥٧٠٠ - **حدَّثَني** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا ابنُ أبي عَدِيٍّ، عَنْ هِشامٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: احْتَجَمَ النَّبِيُّ ﷺ في رأسِهِ وَهُوَ مُحْرِمٌ، مِنْ وَجَعٍ كانَ بِهِ، بِماءٍ يُقالُ لَهُ: لَحْيُ جَمَلٍ. [راجع: ١٨٣٥]

٥٧٠١ - وَقالَ مُحَمَّدُ بنُ سَوَاءٍ: أخْبَرَنا هِشامٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ: أنَّ رَسُولَ اللهِ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ في رأسِهِ، مِنْ شَقِيقَةٍ كانَت بِهِ. [راجع: ١٨٣٥]

٥٧٠٢ - **حدَّثَنا** إسْماعِيلُ بنُ أبَانَ: حدَّثَنا ابنُ الغَسِيلِ: حدَّثَني عاصِمُ بنُ عُمَرَ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إنْ كانَ في شَيْءٍ مِنْ أدْوِيَتِكُمْ خَيرٌ فَفي شَرْبَةِ عَسَلٍ، أوْ شَرْطَةِ مِحْجَمٍ، أوْ لَذْعَةٍ مِنْ نارٍ. وَما أُحِبُّ أنْ أكْتَوِيَ». [راجع: ٥٦٨٣]

(١٦) بابُ الحَلْقِ مِنَ الأذى

٥٧٠٣ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا حَمَّادٌ، عَنْ أيُّوبَ قالَ: سَمِعْتُ مُجاهِداً، عَنِ ابنِ أبي لَيْلَى، عَنْ كَعْبِ ابْنِ عُجْرَةَ قالَ: أتَى عَلَيَّ النَّبِيُّ ﷺ زَمَنَ الحُدَيْبِيَةِ وأنا أُوقِدُ تحْتَ بُرْمَةٍ والقَمْلُ يَتَناثَرُ عَنْ رأسِي، فَقالَ: «أيُؤْذِيكَ هَوامُّكَ؟» قُلْتُ: نَعَمْ،

قالَ: «فاحْلِقْ وصُمْ ثلاثةَ أيَّامٍ، أوْ أطْعِمْ سِتَّةً، أوِ انْسُكْ نَسيكَةً». قالَ أيُّوبُ: لا أدْري بأيَّتِهِنَّ بَدأ. [راجع: ١٨١٤]

(17) CHAPTER. Whoever gets himself branded (cauterized) or branded (cauterized) someone else, and the superiority of one who does not get branded (cauterized).

(١٧) بابُ مَنِ اكْتَوَى أوْ كَوَى غيرَهُ، وَفَضْلِ مَنْ لَمْ يَكْتَوِ

5704. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If there is any healing in your medicines then it is a cupping operation, or branding (cauterization), but I do not like to be (cauterized) branded."

٥٧٠٤ - حدَّثنا أبو الوَليدِ هِشامُ بنُ عَبْدِ المَلكِ: حدَّثَنا عَبْدُ الرَّحمٰنِ بنُ سُلَيْمانَ ابنِ الغَسيلِ: حدَّثَنا عاصِمُ بنُ عُمَرَ بنِ قَتادَةَ قالَ: سَمِعْتُ جابِراً عَنِ النَّبيِّ ﷺ قالَ: «إنْ كانَ في شَيْءٍ مِنْ أدْوِيَتِكُمْ شِفاءٌ، فَفي شَرْطَةِ مِحْجَمٍ، أوْ لَذْعَةٍ بِنارٍ، وَما أُحِبُّ أنْ أكْتَوِيَ». [راجع: ٥٦٨٣]

5705. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Nations were displayed before me; one or two Prophets would pass by along with a few followers. A Prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked, "Who are they? Are they my followers?" It was said, "No. It is Moses and his followers." It was said to me, "Look at the horizon." Behold! There was a multitude of people filling the horizon. Then it was said to me, 'Look this way and that way in the vastness of the horizon! Behold! There was a multitude filling the horizon," It was said to me, 'This is your nation out of whom seventy thousand shall enter Paradise without reckoning'." Then the Prophet ﷺ entered his house without telling

٥٧٠٥ - حدَّثنا عِمْرانُ بنُ مَيسَرَةَ: حدَّثَنا ابنُ فُضَيْلٍ: حدَّثَنا حُصَينٌ، عَنْ عامِرٍ، عَنْ عِمْرانَ بنِ حُصَينٍ رَضِيَ اللهُ عَنْهُما قالَ: لا رُقْيَةَ إلَّا مِنْ عَينٍ أوْ حُمَةٍ. فَذَكَرْتُهُ لِسَعيدِ بنِ جُبَيرٍ فَقالَ: حدَّثَنا ابنُ عَبَّاسٍ: قالَ رَسُولُ اللهِ ﷺ: «عُرِضَتْ عَلَيَّ الأُمَمُ فَجَعَلَ النَّبيُّ والنَّبِيَّانِ يَمُرُّونَ، مَعَهُمُ الرَّهْطُ، والنَّبيُّ لَيْسَ مَعَهُ أحَدٌ، حتَّى وَقَعَ في سَوَادٍ عَظيمٍ. قُلْتُ: ما هٰذَا؟ أُمَّتي هٰذِهِ؟ قِيلَ: بَلْ هٰذَا مُوسَى وَقَوْمُهُ، قِيلَ: انْظُرْ إلى

his Companions who they (the 70,000) were. So the people started talking about the issue and said, "It is we who have believed in Allāh and followed His Messenger; therefore those people are either ourselves or our children are born in the Islāmic era, for we were born in the Pre-Islāmic Period of Ignorance." When the Prophet ﷺ heard of that, he came out and said, "Those people are those who do not treat themselves with *Ruqya*, nor do they believe in bad or good omen (from birds etc.) nor do they get themselves branded (cauterized), but they put their trust (only) in their Lord." On that 'Ukāsha bin Miḥṣan said, "Am I one of them, O Allāh's Messenger?" The Prophet ﷺ said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet ﷺ said, 'Ukāsha has preceded you.'

الأُفُقِ، فإِذَا سَوَادٌ يَمْلأُ الأُفُقَ، ثُمَّ قِيلَ لي: انْظُرْ هاهُنا وَهاهُنا - في آفاقِ السَّماءِ - فإِذَا سَوَادٌ قَدْ مَلأَ الأُفُقَ. قيلَ: هٰذِهِ أُمَّتُكَ، وَيَدْخُلُ الجَنَّةَ مِنْ هٰؤُلاءِ سَبْعُونَ أَلْفاً بغَيرِ حِسابٍ». ثُمَّ دَخَلَ ولَمْ يُبَيِّنْ لَهُمْ، فأفاضَ القَوْمُ وَقالُوا: نَحْنُ الَّذِينَ آمَنَّا باللهِ واتَّبَعْنا رَسُولَهُ، فَنَحْنُ هُمْ أَوْ أَوْلادُنا الَّذِينَ وُلِدُوا في الإِسْلامِ، فإِنَّا وُلِدْنا في الجاهِلِيَّةِ، فَبَلَغَ النَّبيَّ ﷺ فخَرَجَ فَقالَ: «هُمُ الَّذِينَ لا يَسْتَرْقُونَ وَلا يَتَطَيَّرُونَ وَلا يَكْتَوُونَ وَعَلى رَبِّهِمْ يَتَوَكَّلُونَ». فَقالَ عُكاشَةُ بنُ مِحْصَنٍ: أَمِنْهُمْ أنا يا رَسُولَ اللهِ؟ قالَ: «نَعَمْ»، فَقامَ آخَرُ. فَقالَ: أَمِنْهُمْ أنا؟ قالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ». [راجع: ٣٤١٠]

18) CHAPTER. To treat opthalmia (inflammation or soreness of the eyes) with antimony or kohl.

Umm 'Aṭiyya narrated this.

(١٨) بابُ الإِثْمِدِ والكُحْلِ مِنَ الرَّمَدِ،

فِيهِ عَنْ أُمِّ عَطِيَّةَ.

5706. Narrated Umm Salama رَضِيَ اللهُ عَنها: The husband of a lady died and her eyes became sore and the people mentioned her story to the Prophet ﷺ. They asked him whether it was permissible for her to use kohl as her eyes were exposed to danger. He said, "Previously, when one of you was bereaved of her husband she would stay in her dirty clothes in a bad unhealthy house (for one year), and when a dog passed by, she would throw a globe of dung. No, (she should observe the prescribed period *'Iddah*) for

٥٧٠٦ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ شُعْبَةَ قالَ: حدَّثَني حُمَيْدُ بنُ نافِعٍ، عَنْ زَيْنَبَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْها: أنَّ امْرأةً تُوفِّيَ زَوْجُها فاشْتَكَتْ عَيْنَها، فَذَكَرُوها للنَّبيِّ ﷺ وَذكَروا لَهُ الكُحْلَ، وأنَّهُ يُخافُ عَلى عَيْنِها. فقالَ: «لَقَدْ كانَتْ إِحْداكُنَّ تَمْكُثُ في بَيْتِها في شَرِّ

four months and ten days." (See H. 5336)

أَحْلاسِها - أَوْ في أَحْلاسِها في شَرِّ بَيْتِها - فإذَا مَرَّ كَلْبٌ رَمَتْ بَعْرَةً، فَلا، أَرْبَعَةَ أَشْهُرٍ وعَشْراً». [راجع: ٥٣٣٦]

(19) CHAPTER. Leprosy.

(١٩) بابُ الجُذَامِ

5707. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "(There is) no *'Adwā* (no contagious disease is conveyed without Allāh's Permission), nor *Ṭiyara* [nor is there any bad omen (from birds)], nor (is there any) *Hāma*, *Ṣafar*, and one should run away from the leper as one runs away from a lion.".[1] (See H. 5717 and its Chap. 25, H. 5753 and its Chap. 43, and also see H. 5757 and its Chap. 45)

٥٧٠٧ - وَقالَ عَفَّانُ: حدَّثَنا سَلِيمُ ابنُ حَيَّانَ: حدَّثَنا سَعيدُ بنُ مِيناءَ قالَ: سَمِعْتُ أبا هُرَيْرَةَ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «لا عَدْوَى وَلا طِيرَةَ، وَلا هامَةَ وَلا صَفَرَ. وَفِرَّ مِنَ المَجْذُومِ كَمَا تَفِرُّ مِنَ الأَسَدِ». [انظر: ٥٧١٧، ٥٧٥٧، ٥٧٧٠، ٥٧٧٣، ٥٧٧٥]

(20) CHAPTER. *Al-Mann* heals eye diseases.

(٢٠) بابٌ: المَنُّ شِفاءٌ للعَيْنِ

5708. Narrated Sa'īd bin Zaid: I heard the Prophet ﷺ saying, *Al-Kam'a* (truffles)are like *Mann* (i.e they grow naturally without man's care) and their water heals eye diseases." (See H. 4478)

٥٧٠٨ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ: سَمِعْتُ عَمْرَو بنَ حُرَيْثٍ قالَ: سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الكَمْأَةُ مِنَ المَنِّ، وَماؤُها شِفاءٌ للعَيْنِ». [راجع: ٤٤٧٨]

وَقالَ شُعْبَةُ: وأَخْبَرَني الحَكَمُ، عَنِ الحَسَنِ العُرَنِيِّ، عَنْ عَمْرِو بنِ حُرَيْثٍ، عَنْ سَعيدِ بنِ زَيْدٍ، عَنِ النَّبِيِّ ﷺ. قالَ شُعْبَةُ: لَمَّا حدَّثَني بِهِ الحَكَمُ لَمْ أُنْكِرْهُ مِنْ حَدِيثِ عَبْدِ المَلِكِ.

(21) CHAPTER. *Al-Ladūd* (the medicine

(٢١) بابُ اللَّدُودِ

(1) (H. 5707) Please see for details *Fath Al-Barī* .

which is poured or inserted into one side of a patient's mouth).

5709, 5710, 5711. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما and 'Āishah رَضِيَ اللهُ عَنْها: Abū Bakr رَضِيَ اللهُ عَنْهُ kissed (the forehead of) the Prophet ﷺ when he was dead.

٥٧٠٩، ٥٧١٠، ٥٧١١ - حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا يَحْيَى بنُ سَعِيدٍ: حدَّثَنا سُفْيانُ قالَ: حدَّثَني مُوسَى ابنُ أبي عائشَةَ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ وعائشَةَ: أنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ قَبَّلَ النَّبِيَّ ﷺ وَهوَ مَيِّتٌ. [راجع: ١٢٤١، ١٢٤٢، ٤٤٥٦]

5712. 'Āishah added: We poured medicine in one side of the Prophet's mouth during his illness but he started waving us not to insert the medicine into his mouth. We said, "He dislikes the medicine as a patient usually does." But when he improved and felt a little better he said, "Did I not forbid you to put medicine (by force) in the side of my mouth?" We said, "We thought it was just because a patient usually dislikes medicine." He ﷺ said, "None of those who are in the house but will be forced to pour medicine in the side of his mouth while I am watching, except Al-'Abbās, for he had not witnessed your deed." (See H.4458)

٥٧١٢ - قالَ: قالَتْ عائشَةُ: لَدَدْناهُ في مَرَضِهِ فجَعَلَ يُشِيرُ إلَيْنا أنْ لا تَلُدُّونِي، فقُلْنا: كَرَاهِيَةَ المَرِيضِ للدَّوَاءِ، فَلَمَّا أفاقَ قالَ: «ألَمْ أنهَكُمْ أنْ تَلُدُّونِي؟» قُلْنا: كَرَاهِيَةَ المَرِيضِ للدَّوَاءِ، فَقالَ: «لا يَبْقَى في البَيْتِ أحَدٌ إلَّا لُدَّ وأنا أنْظُرُ، إلَّا العَبَّاسَ فإنَّهُ لَمْ يَشْهَدْكُمْ». [راجع: ٤٤٥٨]

5713. Narrated Umm Qais: I went to Allāh's Messenger ﷺ along with a son of mine whose palate and tonsils I had pressed with my finger as a treatment for a (throat and tonsil) disease. The Prophet ﷺ said, "Why do you pain your children by pressing their throats! Use *Al-'Ūd Al-Hindī* (certain Indian incense) for it cures seven diseases, one of which is pleurisy. It is used as a snuff for treating throat and tonsil disease and it is inserted into one side of the mouth

٥٧١٣ - حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنِ الزُّهْرِيِّ: أخْبرَنِي عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ عَنْ أُمِّ قَيْسٍ قالَتْ: دَخَلْتُ بابنٍ لي عَلى رَسُولِ اللهِ ﷺ وَقَدْ أعْلَقْتُ عَنْهُ مِنَ العُذْرَةِ فَقالَ: «علامَ تَدْغَرْنَ أوْلادَكُنَّ بِهٰذَا العِلاقِ؟ عَلَيْكُنَّ بِهٰذَا العُودِ

الهِنْدِيّ فإنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ، مِنْها ذَاتُ الجَنْبِ يُسْعَطُ مِنَ العُذْرَةِ، ويُلَدّ مِنْ ذَاتِ الجَنْبِ». فَسَمِعْتُ الزُّهْرِيَّ يَقُولُ: بَيَّنَ لَنا اثْنَينِ، ولَمْ يُبَيِّنْ لَنا خَمْسَةً. قُلْتُ لِسُفْيانَ: إنَّ مَعْمَراً يَقُولُ: أَعْلَقْتُ عَلَيْهِ، قالَ: لَمْ يَحْفَظْ، إنَّما قَالَ: أَعْلَقْتُ عَنْهُ، حَفِظْتُهُ مِنْ في الزُّهْرِيّ. وَوَصَفَ سُفْيانُ الغُلامَ يُحَنَّكُ بالإصْبَعِ وأدْخَلَ سُفْيانُ في حَنَكِهِ، إنَّما يَعْنِي رَفْعَ حَنَكِهِ بإصْبَعِهِ، ولَمْ يَقُلْ: أَعْلِقُوا عَنْهُ شَيْئاً. [راجع: ٥٦٩٢]

of one suffering from pleurisy."

(٢٢) بابٌ:

(22) CHAPTER:

٥٧١٤ - حدَّثَنا بِشْرُ بنُ مُحَمَّدٍ: أَخبرَنا عَبْدُ اللهِ: أَخبرَنا مَعْمَرٌ ويُونُسُ: قالَ الزُّهْرِيُّ: أَخْبرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ: أَنَّ عائِشَةَ رَضِيَ اللهُ عَنها زَوْجَ النَّبِيِّ ﷺ قالَتْ: لَمَّا ثَقُلَ رَسُولُ اللهِ ﷺ وَاشْتَدَّ وَجَعُهُ اسْتَأْذَنَ أَزْوَاجَهُ في أَنْ يُمَرَّضَ في بَيْتِي، فأَذِنَّ لَهُ فَخَرَجَ بَينَ رَجُلَيْنِ تَخُطُّ رِجْلاهُ في الأَرْضِ بَينَ عَبَّاسٍ وآخَرَ، فأَخْبَرْتُ ابنَ عَبَّاسٍ قالَ: هَلْ تَدْرِي مَنِ الرَّجُلُ الآخَرُ الَّذِي لَمْ تُسَمِّ عائشَةُ؟ قُلْتُ: لا، قالَ: هُوَ عَلِيٌّ. قالَتْ عائشَةُ: فَقالَ النَّبِيُّ ﷺ بَعْدَما دَخَلَ بَيْتَها وَاشْتَدَّ بِهِ وَجَعُهُ: «هَرِيقُوا عَلَيَّ مِنْ سَبْعِ قِرَبٍ لَمْ تُحْلَلْ أَوْكِيَتُهُنَّ

5714. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: When the health of Allāh's Messenger ﷺ deteriorated and his condition became serious, he asked the permission of all his wives to allow him to be treated in my house, and they allowed him. He came out, supported by two men and his legs were dragging on the ground between 'Abbās and another man. (The subnarrator told Ibn 'Abbās who said: Do you know who was the other man whom 'Āishah did not mention? The subnarrator said: No. Ibn 'Abbās said: It was 'Alī). 'Āishah added: When the Prophet ﷺ entered my house and his disease became aggravated, he said, "Pour on me seven water-skins full of water (the tying ribbons of which had not been untied) so that I may give some advice to the people." So we made him sit in a tub belonging to Ḥafṣa, the wife of the Prophet ﷺ and started pouring water on him from those waterskins till he waved us to stop. Then he went out to the people and led them

لَعَلِّي أَعْهَدُ إِلى النَّاسِ». قالَتْ: فأَجْلَسْناهُ في مِخْضَبٍ لِحَفْصَةَ زَوْجِ النَّبيِّ ﷺ ثُمَّ طَفِقْنا نَصُبُّ عَلَيْهِ مِنْ تِلْكَ القِرَبِ حتَّى جَعَلَ يُشِيرُ إِلَيْنا أَنْ قَدْ فَعَلْتُنَّ، قالَتْ: وخَرَجَ إِلى النَّاسِ، فَصَلَّى بِهِمْ وَخَطَبَهُمْ.

[راجع: ١٩٨]

in *Ṣalāt* (prayer) and delivered a *Khuṭba* (religious speech) before them.

(٢٣) بابُ العُذْرَةِ

(23) CHAPTER. *Al-'Udhra* (throat or tonsil diseases).

٥٧١٥ - حدَّثَنا أَبو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ: أَنَّ أُمَّ قَيْسٍ بِنْتَ مِحْصَنٍ الأَسَدِيَّةَ، أَسَدَ خُزَيْمَةَ، وكانَتْ مِنَ المُهاجِراتِ الأُوَلِ اللَّاتي بايَعْنَ النَّبيَّ ﷺ، وَهِيَ أُخْتُ عُكاشَةَ، أَخْبَرَتْهُ أَنَّها أَتَتْ رَسُولَ اللهِ ﷺ بابْنٍ لَهَا قَدْ أَعْلَقَتْ عَلَيْهِ مِنَ العُذْرَةِ، فَقالَ النَّبيُّ ﷺ: «عَلامَ تَدْغَرْنَ أَوْلادَكُنَّ بِهٰذا العِلاقِ؟ عَلَيْكُمْ بِهٰذا العُودِ الهِنْدِيِّ فإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ، مِنْها ذاتُ الجَنْبِ»، يُرِيدُ الكُسْتَ، وَهُوَ العُودُ الهِنْدِيُّ.

وَقالَ يُونُسُ وإِسحاقُ بنُ راشِدٍ عَنِ الزُّهْرِيِّ: عَلَّقَتْ عَلَيْهِ. [راجع: ٥٦٩٢]

5715. Narrated Umm Qais that she took to Allāh's Messenger ﷺ one of her sons whose palate and tonsils she had pressed because he had throat trouble. The Prophet ﷺ said, "Why do you pain your children by getting the tonsils and palate pressed like that? Use *Al-'Ūd Al-Hindī* (certain Indian incense) for it cures seven diseases one of which is pleurisy."

(٢٤) بابُ دَواءِ المَبْطُونِ

(24) CHAPTER. The treatment for a person suffering from diarrhea.

٥٧١٦ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ:

5716. Narrated Abū Sa'īd: A man came to the Prophet ﷺ and said, "My brother has got

حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أبي المُتَوَكِّلِ، عَنْ أبي سَعيدٍ قالَ: جاءَ رَجُلٌ إلى النَّبيِّ ﷺ فَقالَ: إنَّ أخي اسْتَطْلَقَ بَطْنُهُ، فَقالَ: «اسْقِهِ عَسَلاً»؛ فَسَقاهُ، فَقالَ: إنِّي سَقَيْتُهُ فَلَمْ يَزِدْهُ إلَّا استِطْلاقاً. فَقالَ: «صَدَقَ اللهُ وكَذَبَ بَطْنُ أخيكَ». تابَعَهُ النَّضْرُ عَنْ شُعْبَةَ. [راجع: ٥٦٨٤]

loose motions." The Prophet ﷺ said, "Let him drink honey." The man again (came) and said, "I made him drink (honey) but that made him worse." The Prophet ﷺ said, "Allāh has said the Truth, and the abdomen of your brother has told a lie." (See *Hadīth* No.5684)

(٢٥) **بابٌ**: لا صَفَرَ، وَهُوَ دَاءٌ يأخُذُ البَطْنَ

(25) CHAPTER. There is no *Safar* (i.e. it is not a contagious disease). *Safar* is a disease that afflicts the abdomen. [See *Fath Al-Bārī*]

٥٧١٧ - **حدَّثنا** عَبْدُ العَزيزِ بنُ عَبْدِ اللهِ: حدَّثنا إبْراهيمُ بنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ قَالَ: أخْبَرَني أبو سَلَمَةَ بنُ عَبْدِ الرَّحمٰنِ وَغيرُهُ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: إنَّ رَسُولَ اللهِ ﷺ قالَ: «لا عَدْوَى وَلا صَفَرَ وَلا هامَةَ». فَقالَ أعْرَابِيٌّ: يا رَسُولَ اللهِ، فَمَا بالُ إبِلي تَكُونُ في الرَّمْلِ كأنَّها الظِّباءُ فَيأتي البَعِيرُ الأجْرَبُ فَيَدْخُلُ بَيْنَها فَيُجْرِبُها، فَقالَ: «فَمَنْ أعْدَى الأوَّلَ؟».

رَوَاهُ الزُّهْرِيُّ عَنْ أبي سَلَمَةَ، وَسِنانِ بنِ أبي سِنانٍ. [راجع: ٥٧٠٧]

5717. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There is no *'Adwā* (no disease is conveyed from the sick to the healthy without Allāh's Permission), nor *Safar*, nor *Hāma*." A bedouin stood up and said, "Then what about my camels? They are like deer on the sand, but when a mangy camel comes and mixes with them, they all get infected with mange." The Prophet ﷺ said, "Then who conveyed the (mange) disease to the first one?". (See H. 5707)

(٢٦) **بابٌ** ذَاتِ الجَنْبِ

(26) CHAPTER. Pleurisy.

٥٧١٨ - حدَّثنا مُحَمَّدٌ: أخْبَرَنا عَتَّابُ بنُ بَشِيرٍ، عَنْ إسحَاقَ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ أنَّ أُمَّ قَيْسٍ بِنْتَ مِحْصَنٍ،

5718. Narrated Umm Qais that she took to Allāh's Messenger ﷺ one of her sons whose palate and tonsils she had pressed to treat a throat trouble. The Prophet ﷺ said, "Be afraid of Allāh! Why do you pain your children by having their tonsils pressed like

that? Use *Al-'Ūd Al-Hindī* (a certain Indian incense) for it cures seven diseases, one of which is pleurisy."

وكانَتْ مِنَ المُهاجِرَاتِ الأُوَلِ اللَّاتي بايَعْنَ رَسُولَ اللهِ ﷺ، وَهيَ أُخْتُ عُكاشَةَ بنِ مِحْصَنٍ: أخْبرَتْهُ أنَّها أتَتْ رَسُولَ اللهِ ﷺ بابْنٍ لَهَا قَدْ عَلَّقَتْ عَلَيْهِ مِنَ العُذْرَةِ، فَقالَ: «اتَّقُوا اللهَ، عَلامَ تَدْغَرْنَ أوْلادَكُنَّ بِهٰذِهِ الأعْلاقِ؟ عَلَيْكُمْ بِهٰذَا العُودِ الهِنْدِيِّ فإنَّ فِيهِ سَبْعَةَ أشْفِيَةٍ، مِنْها ذَاتُ الجَنْبِ»، يُرِيدُ الكُسْتَ، يَعْنِي القُسْطَ. قالَ: وهيَ لُغَةٌ. [راجع: ٥٦٩٢]

5719, 5720, 5721. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ allowed one of the *Anṣār* families to treat persons who have taken poison and also who are suffering from ear ailment with *Ruqya*. Anas added: I got myself branded (cauterized) for pleurisy, when Allāh's Messenger ﷺ was still alive. Abū Ṭalḥa, Anas bin An-Naḍr and Zaid bin Thābit witnessed that, and it was Abū Ṭalḥa who branded (cauterized) me.

٥٧١٩، ٥٧٢٠، ٥٧٢١ - حدَّثنا عارِمٌ: حدَّثنا حَمَّادٌ قالَ: قُرِئَ عَلى أيُّوبَ مِنْ كُتُبِ أبي قِلابَةَ، مِنْهُ ما حَدَّثَ بِهِ، وَمِنْهُ ما قُرِئَ عَلَيْهِ، وكانَ هٰذَا في الكِتابِ عَنْ أنَسٍ: أنَّ أبا طَلْحَةَ وأنَسَ ابنَ النَّضْرِ كَوَيَاهُ، وكَوَاهُ أبو طَلْحَةَ بِيَدِهِ. [انظر: ٥٧٢١]

وَقالَ عَبَّادُ بنُ مَنْصُورٍ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ، عَنْ أنَسِ بنِ مالِكٍ قالَ: أذِنَ رَسُولُ اللهِ ﷺ لأهْلِ بَيْتٍ مِنَ الأنْصارِ أنْ يَرْقُوا مِنَ الحُمَةِ والأُذُنِ. قالَ أنَسٌ: كُوِيتُ مِنْ ذَاتِ الجَنْبِ وَرَسُولُ اللهِ ﷺ حَيٌّ، وشَهِدَنِي أبو طَلْحَةَ وأنَسُ بنُ النَّضْرِ وَزَيْدُ بن ثابِتٍ، وأبو طَلْحَةَ كَوَانِي. [راجع: ٥٧١٩]

(27) CHAPTER. To burn a mat made of palm-tree leaves (and put its ashes into a wound) to stop bleeding.

(٢٧) بابُ حَرْقِ الحَصِيرِ لِيُسَدَّ بِهِ الدَّمُ

5722. Narrated Sahl bin Sa'd As-Sā'idī: When the helmet broke on the head of the Prophet ﷺ and his face became covered with blood and his incisor tooth broke (i.e. during the battle of Uḥud), 'Alī used to bring water in his shield while Fāṭima was washing the blood off his face. When Fāṭima رَضِيَ الله عَنْها saw that the bleeding increased because of the water, she took a mat (of palm leaves), burnt it, and stuck it (the burnt ashes) on the wound of Allāh's Messenger ﷺ, whereupon the bleeding stopped.

٥٧٢٢ - حَدَّثَنَا سَعِيدُ بنُ عُفَيرٍ: حدَّثنا يَعْقُوبُ بنُ عَبْدِ الرَّحمٰنِ القارِيُّ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ السَّاعِدِيِّ قالَ: لَمَّا كُسِرَتْ عَلى رأسِ النَّبيِّ ﷺ البَيْضَةُ، وأُدْمِيَ وَجْهُهُ، وكُسِرَتْ رَباعيَتُهُ، وكانَ عَليٌّ يَخْتَلِفُ بالمَاءِ في المِجَنِّ وَجاءَتْ فاطِمَةُ تَغْسِلُ عَنْ وَجْهِهِ الدَّمَ. فَلَمَّا رأتْ فاطِمَةُ - عَلَيْها السَّلامُ - الدَّمَ يَزيدُ عَلى المَاءِ كَثْرَةً عَمَدَتْ إلى حَصِيرٍ فأحْرَقَتْها وألْصَقَتْها على جُرْحِ رَسُولِ اللهِ ﷺ فَرقأَ الدَّمُ. [راجع: ٢٤٣]

(28) CHAPTER. Fever is from the heat of Hell.

(٢٨) بابٌ: الحُمَّى مِنْ فَيْحِ جَهَنَّمَ

5723. Narrated Nāfi': 'Abdullāh bin 'Umar said, "The Prophet ﷺ said, 'Fever is from the heat of Hell, so abate fever, with water'."

Nāfi' added: 'Abdullāh used to say, "O Allāh! Relieve us from the punishment," (when he suffered from fever).

٥٧٢٣ - حدَّثَنا يَحْيَى بنُ سُلَيْمانَ: حدَّثَني ابنُ وَهْبٍ قالَ: حدَّثَني مالكٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما، عَنِ النَّبيِّ ﷺ قالَ: «الحُمَّى مِنْ فَيْحِ جَهَنَّمَ، فأطْفِئُوها بالمَاءِ».

قالَ نافِعٌ: وكانَ عَبْدُ اللهِ يَقُولُ: اكْشِفْ عَنَّا الرِّجْزَ. [راجع: ٣٢٦٤]

5724. Narrated Fāṭima bint Al-Mundhir: Whenever a lady suffering from fever was brought to Asmā' bint Abū Bakr, she used to invoke Allāh for her and then sprinkle some water on her body at the chest and say, "Allāh's Messenger ﷺ used to order us to abate fever with water."

٥٧٢٤ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ هِشامٍ، عَنْ فاطِمَةَ بِنْتِ المُنْذِرِ: أنَّ أسْماءَ بِنْتَ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما كانَتْ إذا أُتِيَتْ بالمَرأةِ قَدْ حُمَّتْ تَدْعُو لَها،

أَخَذَتِ المَاءَ، فَصَبَّتْهُ بَيْنَها وَبَينَ جَيْبِها وقالَتْ: كانَ رَسُولُ اللهِ ﷺ يأمُرُنا أنْ نَبْرُدَها بالمَاءِ.

5725. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ said, "Fever is from the heat of Hell, so abate fever with water."

٥٧٢٥ - **حدَّثَنا** مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيَى: حدَّثَنا هِشامٌ: أخبرَنِي أبي، عَنْ عائِشَةَ عَنِ النَّبِيِّ ﷺ قالَ: «الحُمَّى مِنْ فَيْحِ جَهَنَّمَ فأبْرِدُوها بالمَاءِ». [راجع: ٣٢٦٣]

5726. Narrated Rāfi' bin Khadīj: I heard Allāh's Messenger ﷺ saying, "Fever is from the heat of Hell, so abate fever with water."

٥٧٢٦ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا أبو الأحْوَصِ: حدَّثَنا سَعيدُ بنُ مَسْرُوقٍ، عَنْ عَبايَةَ ابنِ رِفاعَةَ، عَنْ جَدِّهِ رَافِعِ بنِ خَدِيجٍ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يقُولُ: «الحُمَّى مِنْ فَيْحِ جَهَنَّمَ فأبْرِدُوها بالمَاءِ». [راجع: ٣٢٦٢]

(29) CHAPTER. Whoever went out of a land because its climate and water did not suit him.

(٢٩) بابٌ مَنْ خَرَجَ مِنْ أرْضٍ لا تُلايِمُهُ

5727. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Some people from the tribes of 'Ukl and 'Uraina came to Allāh's Messenger ﷺ and embraced Islām and said, "O Allāh's Messenger! We are owners of livestock and have never been farmers," and they found the climate of Al-Madīna unsuitable for them. So Allāh's Messenger ﷺ ordered that they be given some camels and a shepherd, and ordered them to go out with those camels and drink their milk and urine. So they set out, but when they reached a place called Al-Ḥarra, they reverted to disbelief after their conversion to Islām, killed the shepherd and drove away the camels. When this news reached the Prophet ﷺ he sent in their pursuit (and they were caught and brought).

٥٧٢٧ - **حدَّثَنا** عَبْدُ الأعْلَى بنُ حَمَّادٍ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا سَعيدٌ: حدَّثَنا قَتادَةُ: أنَّ أنَسَ بنَ مالكٍ حدَّثَهُمْ أنَّ ناساً - أوْ رِجالاً - مِنْ عُكْلٍ وَعُرَيْنَةَ قَدِمُوا عَلى رَسُولِ اللهِ ﷺ وَتَكَلَّمُوا بالإسْلامِ فَقالُوا: يا نَبِيَّ اللهِ، إنَّا كُنَّا أهْلَ ضَرْعٍ، ولَمْ نَكُنْ أهْلَ رِيفٍ وَاسْتَوْخَمُوا المَدِينَةَ، فأمَرَ لَهُمْ رَسُولُ اللهِ بذَوْدٍ وَبِراعٍ، وأمَرَهُمْ أنْ يَخْرُجُوا فِيهِ فَيَشْرَبُوا مِنْ ألْبانِها وأبْوالِها، فانْطَلَقُوا حتَّى كانُوا

ناحِيَةَ الحَرَّةِ كَفَرُوا بَعْدَ إسْلامِهِمْ وَقَتَلُوا راعِيَ رَسُولِ اللهِ ﷺ وَاسْتاقُوا الذَّوْدَ، فَبَلَغَ النَّبِيَّ ﷺ فَبَعَثَ الطَّلَبَ في آثارِهِمْ وأمَرَ بِهِمْ فَسَمَرُوا أعْيُنَهُمْ وَقَطَعُوا أيْدِيَهُمْ، وتُرِكُوا في ناحِيَةِ الحَرَّةِ حتَّى ماتُوا عَلى حالِهِمْ.
[راجع: ٢٣٣]

The Prophet ﷺ ordered that their eyes be branded with heated iron bars and their hands be cut off, and they were left at Al-Ḥarra till they died in that state. (See H. 233)

(٣٠) بابُ ما يُذْكَرُ في الطَّاعُونِ

(30) CHAPTER. What has been mentioned about the plague.

٥٧٢٨ - حدَّثَنا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ قالَ: أخْبَرَني حَبيبُ بنُ أبي ثابِتٍ قالَ: سَمِعْتُ إبْراهيمَ بنَ سَعْدٍ قالَ: سَمِعْتُ أُسامَةَ بنَ زَيْدٍ يُحَدِّثُ سَعْداً عَنِ النَّبِيِّ ﷺ قالَ: «إذَا سَمِعْتُمْ بالطَّاعُونِ بِأرْضٍ فَلا تَدْخُلُوها، وإذَا وَقَعَ بأرْضٍ وأنْتُمْ بها فَلا تَخْرُجُوا مِنْها».
فَقُلْتُ: أنْتَ سَمِعْتَهُ يُحَدِّثُ سَعْداً وَلا يُنْكِرُهُ؟ قالَ: نَعَمْ. [راجع: ٣٤٧٣]

5728. Narrated Sa'd: The Prophet ﷺ, said, "If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place."

٥٧٢٩ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الحَميدِ بنِ عَبْدِ الرَّحْمٰنِ بن زَيْدِ بنِ الخَطَّابِ، عَنْ عَبْدِ اللهِ بنِ عبْدِ اللهِ بنِ الحارِثِ بنِ نَوْفَلٍ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ: أنَّ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ خَرَجَ إلى الشَّأْمِ حتَّى إذَا كانَ بِسَرْغَ لَقِيَهُ أُمَرَاءُ الأجْنادِ: أبو عُبَيْدَةَ بنُ الجَرَّاحِ

5729. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنهُما: 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنه departed for Shām and when he reached Sargh, the commanders of the (Muslim) army, Abū 'Ubaida bin Al-Jarrāḥ and his companions met him and told him that an epidemic had broken out in Shām. 'Umar said, "Call for me the early emigrants." So 'Umar called them, consulted them and informed them that an epidemic had broken out in Shām. Those people differed in their opinions. Some of them said, "We have come out for a purpose and we do not think that it is proper to give it up," while

others said (to 'Umar), "You have along with you, other people and the Companions of Allāh's Messenger ﷺ, so we do not advise that we take them to this epidemic." 'Umar said to them, "Leave me now." Then he said, "Call the *Anṣār* for me." I called them and he consulted them and they followed the way of the emigrants and differed as they did. He then said to them, "Leave me now." and added, "Call for me the old people of Quraish who emigrated in the year of the conquest of Makkah." I called them and they gave a unanimous opinion saying, "We advise that you should return with the people and do not take them to that (place) of epidemic." So 'Umar made an announcement, "I will ride back to Al-Madīna in the morning, so you should do the same." Abū 'Ubaida bin Al-Jarrāḥ said (to 'Umar), "Are you running away from what Allāh had ordained?" 'Umar said, "Would that someone else had said such a thing, O Abū 'Ubaida! Yes, we are running from what Allāh had ordained to what Allāh has ordained. Don't you agree that if you had camels that went down a valley having two places, one green and the other dry, you would graze them on the green one only if Allāh had ordained that, and you would graze them on the dry one only if Allāh had ordained that?" At that time 'Abdur-Raḥmān bin 'Auf, who had been absent because of some job, came and said, "I have some knowledge about this. I have heard Allāh's Messenger ﷺ saying, 'If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague breaks out in a country where you are staying, do not run away from it.'" 'Umar thanked Allāh and returned to Al-Madīna.

وأصحابُهُ، فأخْبرُوهُ أنَّ الوَباءَ قَدْ وَقَعَ بأرْضِ الشَّامِ. قالَ ابنُ عَبَّاسٍ: فَقالَ عُمَرُ: ادْعُ لي المُهاجِرينَ الأوَّلِينَ فَدَعاهُمْ فاسْتَشارَهُمْ، وأخْبرَهُمْ أنَّ الوَبَاءَ قَدْ وَقَعَ بالشَّامِ، فاخْتَلَفُوا، فَقالَ بَعْضُهُمْ: قَدْ خَرَجْنَا لأمْرٍ وَلا نَرَى أنْ تَرْجِعَ عَنْهُ، وَقالَ بَعْضُهُمْ: مَعَكَ بَقِيَّةُ النَّاسِ وأصحَابُ رَسُولِ اللهِ ﷺ وَلا نَرَى أنْ تُقْدِمَهُمْ عَلى هٰذا الوَباءِ، فَقالَ: ارْتَفِعُوا عَنِّي، ثُمَّ قالَ: ادْعُ لي الأنْصارَ، فَدَعَوْتُهُمْ، فاسْتَشارَهُمْ، فَسَلَكُوا سَبِيلَ المُهاجِرينَ، وَاخْتَلَفُوا كاخْتِلافِهِمْ، فَقالَ: ارْتَفِعُوا عَنِّي، ثُمَّ قالَ: ادْعُ لي مَنْ كانَ هاهُنا مِنْ مَشْيَخَةِ قُرَيْشٍ مِنْ مُهاجِرَةِ الفَتْحِ، فَدَعَوْتُهُمْ فَلَمْ يَخْتَلِفْ مِنْهُمْ عَلَيْهِ رَجُلانِ. فَقالُوا: نَرَى أنْ تَرْجِعَ بالنَّاسِ وَلا تُقْدِمَهُمْ عَلى هٰذَا الوَباءِ فَنادَى عُمَرُ في النَّاسِ: إنِّي مُصَبِّحٌ عَلى ظَهْرٍ فأصْبِحُوا عَلَيْهِ. فَقالَ أبو عُبَيْدَةَ بنُ الجَرَّاحِ: أفِراراً مِنْ قَدَرِ اللهِ؟ فَقالَ عُمَرُ: لَوْ غَيْرُكَ قالَهَا يا أبا عُبَيْدَةَ؟ نَعَمْ نَفِرُّ مِنْ قَدَرِ اللهِ إلى قَدَرِ اللهِ، أرأيْتَ لَوْ كانَ لكَ إبِلٌ هَبَطَتْ وَادياً لَهُ عُدْوَتانِ، إحْداهُما خَصِيبَةٌ والأُخْرَى جَدْبَةٌ، ألَيْسَ إنْ رَعَيْتَ الْخَصْبَةَ رَعَيْتَها بقَدَرِ اللهِ، وإن رَعَيْتَ

الجَذْبَةَ رَعَيْتَها بقَدَرِ اللهِ؟ قالَ: فَجاءَ عَبْدُ الرَّحمٰنِ بنُ عَوْفٍ وكانَ مُتَغَيِّباً في بَعْضِ حاجَتِهِ، فَقالَ: إنَّ عِنْدِي في هٰذا عِلْماً، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إذَا سَمِعْتُمْ بِهِ بأرْضٍ فَلا تَقْدَمُوا عَلَيْهِ، وإذَا وَقَعَ بأرْضٍ وأنْتُمْ بها فَلا تَخْرُجُوا فِراراً مِنْهُ»، قالَ: فَحَمِدَ اللهَ عُمَرُ ثُمَّ انْصَرَفَ. [انظر: ٥٧٣٠، ٦٩٧٣]

٥٧٣٠ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ، أخْبَرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ اللهِ ابنِ عامِرٍ: أنَّ عُمَرَ خَرَجَ إلى الشَّامِ، فَلَمَّا كانَ بِسَرْغَ بَلَغَهُ أنَّ الوَباءَ قَدْ وَقَعَ بالشَّامِ. فأخْبَرَهُ عَبْدُ الرَّحمٰنِ بنُ عَوْفٍ أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا سَمِعْتُمْ بِهِ بأرْضٍ فَلا تَقْدَمُوا عَلَيْهِ، وإذَا وَقَعَ بأرْضٍ وأنْتُمْ بِها فَلا تَخْرُجُوا فِراراً مِنْهُ». [راجع: ٥٧٢٩]

5730. Narrated 'Abdullāh bin 'Āmir رَضِيَ اللهُ عَنْهُ: 'Umar went to Shām and when he reached Sargh, he got the news that an epidemic (of plague) had broken out in Shām. 'Abdur-Rahmān bin 'Auf told him that Allāh's Messenger ﷺ said, "If you hear that it (plague) has broken out in a land, do not go to it; but if it breaks out in a land where you are present, do not go out in order to run away from it."

٥٧٣١ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالكٌ، عَنْ نُعَيْمٍ المُجْمِرِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا يَدْخُلُ المَدِينَةَ المَسِيحُ وَلا الطَّاعُونُ». [راجع: ١٨٨٠]

5731. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Neither *Masīh* (*Ad-Dajjāl*) nor plague will enter Al-Madīna."

٥٧٣٢ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا عاصِمٌ: حدَّثَتْني حَفْصَةُ بِنْتُ سِيرِينَ

5732. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "(Death from) plague is martyrdom for every Muslim."

قالَتْ: قالَ لي أنَسُ بنُ مالكٍ رَضِيَ اللهُ عَنْهُ: يَحْيَى بِمَ ماتَ؟ قُلْتُ: مِنَ الطَّاعُونِ، قالَ: قالَ رَسُولُ اللهِ ﷺ: «الطَّاعُونُ شَهادَةٌ لِكُلِّ مُسْلِمٍ».

[راجع: ٢٨٣٠]

٥٧٣٣ - حدَّثنا أبو عاصِمٍ، عَنْ مالكٍ، عَنْ سُمَيٍّ، عَنْ أبي صالحٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «المَبْطُونُ شَهِيدٌ، والمَطْعُونُ شَهِيدٌ».

[راجع: ٦٥٣]

5733. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "He (a Muslim) who dies of an abdominal disease is a martyr, and he who dies of plague is a martyr."

(٣١) بابُ أجْرِ الصَّابِرِ في الطَّاعُونِ

(31) CHAPTER. The reward of a person who suffers from plague (or lives in a plague-stricken land) and remains patient.

٥٧٣٤ - حدَّثنا إسحاقُ: أخْبرَنا حَبَّانُ: حدَّثنا داوُدُ بنُ أبي الفُراتِ: حدَّثنا عَبْدُ اللهِ بنُ بُرَيْدَةَ عَنْ يَحْيَى بنِ يَعْمُرَ، عَنْ عائشَةَ زَوْجِ النَّبيِّ ﷺ أنها أخْبرَتْنا أنها سألَتْ رَسُولَ اللهِ ﷺ عَنِ الطَّاعُونِ فأخْبرَها نَبِيُّ اللهِ ﷺ أنَّهُ «كانَ عَذاباً يَبْعَثُهُ اللهُ عَلى مَنْ يَشاءُ فَجَعَلَهُ اللهُ رَحمَةً لِلْمُؤْمِنِينَ. فَلَيْسَ مِنْ عَبْدٍ يَقَعُ الطَّاعُونُ فَيَمْكُثُ في بَلَدِهِ صابِراً يَعْلَمُ أنَّهُ لَنْ يُصِيبَهُ إلَّا ما كَتَبَ اللهُ لَهُ إلَّا كانَ لَهُ مِثْلُ أجْرِ الشَّهِيدِ». تابَعَهُ النَّضْرُ عَنْ دَاوُدَ. [راجع: ٣٤٧٤]

5734. Narrated 'Āishah, the wife of the Prophet ﷺ that she asked Allāh's Messenger ﷺ about plague, and Allāh's Messenger ﷺ informed her saying, "Plague was a punishment which Allāh used to send on whom He wished, but Allāh made it a blessing for the believers. None (among the believers) remains patient in a land in which plague has broken out and considers that nothing will befall him except what Allāh has ordained for him, but that Allāh will grant him a reward similar to that of a martyr."

(٣٢) بابُ الرُّقَى بالقُرآنِ والمُعَوِّذاتِ

(32) CHAPTER. *Ar-Ruqa*[1] with the Qur'ān and the *Mu'awwidhāt* (the last two *Sūrah* of the Qur'ān).

٥٧٣٥ - حدَّثني إبراهيمُ بنُ

5735. Narrated 'Āishah رَضِيَ اللهُ عَنْها:

(1) (Chap. 32) *Ruqa* (sing. *Ruqya*) is the recitation of some Divine verses as a treatment for a disease.

During the Prophet's ﷺ fatal illness, he used to recite the *Mu'awwidhāt* (*Sūrat An-Nās* and *Sūrat Al-Falaq*) and then blow his breath over his body. When his illness was aggravated, I used to recite those two *Sūrah* and blow my breath over him and make him rub his body with his own hand for its blessings."

Ma'mar asked Az-Zuhrī: How did the Prophet ﷺ use to blow? Az-Zuhrī said: He used to blow on his hands and then passed them over his face.

مُوسَى: أَخْبَرَنا هِشامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَن عائشَةَ رَضِيَ اللهُ عَنْها: أَنَّ النَّبِيَّ ﷺ كانَ يَنْفُثُ عَلى نَفْسِهِ في المَرَضِ الَّذِي ماتَ فِيهِ بالمُعَوِّذَاتِ، فَلَمَّا ثَقُل كُنْتُ أَنْفِثُ عَنْهُ بِهِنَّ وأَمْسَحُ بِيَدِهِ نَفْسِهِ لِبرَكَتِها. فَسأَلْتُ الزُّهْرِيَّ: كَيْفَ يَنْفِثُ؟ قالَ: كانَ يَنْفِثُ عَلى يَدَيْهِ ثُمَّ يَمْسَحُ بِهِما وَجْهَهُ. [راجع: ٤٤٣٩]

(33) CHAPTER. To do *Ruqya* by reciting *Sūrat Al-Fātiḥa* (the Opening of the Book).

And this has been narrated by Ibn 'Abbās on the authority of the Prophet ﷺ.

(٣٣) بابُ الرُّقى بفاتِحَةِ الكِتاب،

ويُذْكَرُ عَنِ ابنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

5736. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Some of the companions of the Prophet ﷺ came across a tribe amongst the tribes of the Arabs, and that tribe did not entertain them. While they were in that state, the chief of that tribe was bitten by a snake (or stung by a scorpion). They said, (to the Companions of the Prophet ﷺ), "Have you got any medicine with you or anybody who can treat with *Ruqya*?" The Prophet's Companions said, "You refuse to entertain us, so we will not treat (your chief) unless you pay us for it." So they agreed to pay them a flock of sheep.

One of them (the Prophet's Companions) started reciting *Sūrat Al-Fātiḥa* and gathering his saliva and spitting it (at the snakebite). The patient got cured and his people presented the sheep to them, but they said, "We will not take it unless we ask the Prophet ﷺ (whether it is lawful)." When they asked him, he smiled and said, "How do you know that *Sūrat Al-Fātiḥa* is a *Ruqya*? Take it (flock of sheep) and assign a share for me." (See H. 2276)

٥٧٣٦ - حدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ أَبي بِشْرٍ، عَنْ أَبي المُتَوَكِّلِ، عَنْ أَبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ ناساً مِنْ أَصحَابِ النَّبِيِّ ﷺ أَتَوْا عَلى حَيٍّ مِنْ أَحْياءِ العَرَبِ فَلَمْ يَقْرُوهُمْ، فَبَيْنَما هُمْ كَذٰلِكَ، إِذْ لُدِغَ سَيِّدُ أُولٰئِكَ فَقالُوا: هَلْ مَعَكُمْ مِنْ دَواءٍ أَوْ رَاقٍ؟ فَقالُوا: إِنَّكُمْ لَمْ تَقْرُونا، وَلا نَفْعَلُ حَتَّى تَجْعَلُوا لَنا جُعْلاً، فَجَعَلُوا لَهُمْ قطيعاً مِنَ الشَّاءِ فَجَعَلَ يَقْرأُ بأُمِّ القُرآنِ وَيَجْمَعُ بُزَاقَهُ ويَتْفِلُ، فَبرأَ، فأَتَوْا بالشَّاءِ فَقالُوا: لا نَأْخُذُهُ حَتَّى نَسأَلَ النَّبِيَّ ﷺ، فَسأَلُوهُ فَضَحِكَ وَقالَ: «وَما أَدْرَاكَ أَنَّها رُقْيَةٌ؟ خُذُوها وَاضْرِبُوا لي بسَهْمٍ». [راجع: ٢٢٧٦]

(34) CHAPTER. The conditions required for doing a *Ruqya* with *Sūrat Al-Fātiḥa*.

5737. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Some of the Companions of the Prophet ﷺ passed by some people staying at a place where there was water, and one of those people was stung by a scorpion. A man from those staying near the water, came and said to the Companions of the Prophet ﷺ, "Is there anyone among you who can do *Ruqya* as near the water there is a person who has been stung by a scorpion." So one of the Prophet's Companions went to him and recited *Sūrat Al-Fātiḥa* for a sheep as his fees. The patient got cured and the man brought the sheep to his companions who disliked that and said, "You have taken wages for reciting Allāh's Book." When they arrived at Al-Madīna, they said, "O Allāh's Messenger, (this person) has taken wages for reciting Allāh's Book." On that Allāh's Messenger ﷺ said, "You are most entitled to take wages for doing a *Ruqya* with Allāh's Book."

(٣٤) بابُ الشُّرُوطِ فِي الرُّقْيَةِ بِفَاتِحةِ الْكِتَابِ

٥٧٣٧ - حدَّثَنا سِيْدَانُ بنُ مُضَارِبٍ أبو مُحَمَّدٍ الباهِلِيُّ: حدَّثَنا أبو مَعْشَرٍ البَصْرِيُّ - هو صَدُوقٌ - يُوسُفُ بنُ يَزِيدَ البَرَّاءُ: حدَّثَني عُبَيْدُ اللهِ بنُ الأَخْنَسِ أبو مالكٍ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنِ ابنِ عَبَّاسٍ أنَّ نَفَراً مِنْ أصحَابِ النَّبِيِّ ﷺ مَرُّوا بماءٍ فِيهِمْ لَدِيغٌ - أوْ سَلِيمٌ - فَعَرَضَ لَهُمْ رَجُلٌ مِنْ أهْلِ المَاءِ فَقالَ: هَلْ فِيكُمْ مِنْ رَاقٍ؟ إنَّ في المَاءِ رَجُلاً لَديغاً - أوْ سَلِيماً -. فانْطَلَقَ رَجُلٌ مِنْهُمْ فَقَرأَ بِفاتِحَةِ الكِتابِ عَلى شاءٍ فَبرأ، فَجاءَ بالشَّاءِ إلى أصْحابِهِ فكَرِهُوا ذٰلكَ وَقالُوا: أَخَذْتَ عَلى كِتابِ اللهِ أجْراً؟ حتى قَدِمُوا المَدِينَةَ فَقالُوا: يا رَسُولَ اللهِ، أخَذَ عَلى كِتابِ اللهِ أجْراً. فَقالَ رَسُولُ اللهِ ﷺ: «إنَّ أحَقَّ ما أخَذْتُمْ عَلَيْهِ أجْراً كِتابُ اللهِ».

(35) CHAPTER. *Ruqya* for an evil eye.

5738. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ ordered me or somebody else to do *Ruqya* (if there was some effect) from an evil eye.

(٣٥) بابُ رُقْيَةِ العَيْنِ

٥٧٣٨ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: أخْبرَنا سُفْيانُ قالَ: حدَّثَني مَعْبَدُ بنُ خالِدٍ: سَمِعْتُ عَبْدَ اللهِ بنَ شَدَّادٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنها قالَتْ: أمَرَني النَّبِيُّ ﷺ - أوْ أمَرَ - أنْ يُسْتَرْقَى مِنَ العَيْنِ.

5739. Narrated Umm Salama that the Prophet ﷺ saw in her house a girl whose face

٥٧٣٩ - حدَّثَنا مُحَمَّدُ بنُ خالِدٍ:

حدَّثنا مُحَمَّدُ بنُ وَهْبِ بنِ عَطِيَّةَ الدِّمشْقيُّ: حدَّثنا مُحَمَّدُ بنُ حَرْبٍ: حدَّثنا مُحَمَّدُ بنُ الوَليدِ الزُّبَيْدِيُّ: أَخْبرَنا الزُّهْرِيُّ عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ زَيْنَبَ ابْنَةِ أبي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ ﷺ رأى في بَيْتِها جارِيَةً في وَجْهِها سَفْعَةٌ فَقالَ: «اسْتَرْقُوا لَهَا فإنَّ بِها النَّظْرَةَ».

وَقالَ عُقَيْلٌ، عَنِ الزُّهْرِيِّ: أخْبَرني عُرْوَةُ، عَنِ النَّبيِّ ﷺ.

تابَعَهُ عَبْدُ اللهِ بنُ سالِمٍ، عَنِ الزُّبَيْدِيِّ.

had a black spot. He said. "She is under the effect of an evil eye, so treat her with a *Ruqya*."

(٣٦) بابٌ: العَينُ حَقٌّ

(36) CHAPTER. The effect of an evil eye is a fact.

٥٧٤٠ - حَدَّثني إسحاقُ بنُ نَصْرٍ: حدَّثنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «العَينُ حَقٌّ»، وَنَهَى عَنِ الوَشْمِ. [انظر: ٥٩٤٤]

5740. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The effect of an evil eye is a fact." And he prohibited tatooing.

(٣٧) بابٌ رُقْيَةِ الحَيَّةِ والعَقْرَبِ

(37) CHAPTER. To treat a snakebite or a scorpion sting with a *Ruqya*.

٥٧٤١ - حَدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثنا عَبْدُ الواحِدِ: حدَّثنا سُلَيْمانُ الشَّيْبانِيُّ: حدَّثنا عَبْدُ الرَّحمٰنِ بنُ الأسْوَدِ، عَنْ أبيهِ قالَ: سألْتُ عائشَةَ عَنِ الرُّقْيَةِ مِنَ الحُمَةِ؟ فَقالَتْ: رَخَّصَ النَّبِيُّ ﷺ الرُّقْيَةَ مِنْ كُلِّ ذي حُمَةٍ.

5741. Narrated Al-Aswad: I asked 'Āishah about treating poisonous stings (a snakebite or a scorpion sting) with a *Ruqya*. She said, "The Prophet ﷺ allowed the treatment of poisonous sting with *Ruqya*."

(38) CHAPTER. The *Ruqya* of the Prophet ﷺ (i.e. what he used to recite while doing a *Ruqya*).

(٣٨) **بابُ رُقْيَةِ النَّبِيِّ ﷺ**

5742. Narrated 'Abdul 'Azīz: Thābit and I went to Anas bin Mālik. Thābit said, "O Abū Hamza! I am sick." On that Anas said, "Shall I treat you with the *Ruqya* of Allāh's Messenger ﷺ?" Thābit said, "Yes," Anas recited, "O Allāh! The Lord of the people, the Remover of trouble! (Please) cure (heal) (this patient), for You are the Healer. None brings about healing but You; a healing that will leave behind no ailment."

٥٧٤٢ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا عَبْدُ الوَارِثِ، عَنْ عَبْدِ العَزِيزِ قالَ: دَخَلْتُ أنا وَثابِتٌ عَلى أَنَسِ بنِ مالِكٍ، فَقالَ ثابِتٌ: يا أبا حَمْزَةَ، اشْتَكَيْتُ، فَقالَ أَنَسٌ: ألا أَرْقِيكَ بِرُقْيَةِ رَسُولِ اللهِ ﷺ؟ قالَ: بَلى، قالَ: «اللَّهُمَّ رَبَّ النَّاسِ، مُذْهِبَ البأسِ، اشْفِ أَنْتَ الشَّافِي، لا شافِيَ إلَّا أَنْتَ، شِفاءً لا يُغادِرُ سَقَماً».

5743. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ used to treat some of his wives by passing his right hand over the place of ailment and used to say, "O Allāh, the Lord of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment."

٥٧٤٣ - **حدَّثنا** عَمْرُو بنُ عَلِيٍّ: حدَّثنا يَحْيَى: حدَّثنا سُفْيانُ: حدَّثني سُلَيْمانُ عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها: أنَّ النَّبِيَّ ﷺ كانَ يُعَوِّذُ بَعْضَ أَهْلِهِ يمْسَحُ بِيَدِهِ اليُمْنَى وَيَقُولُ: «اللَّهُمَّ رَبَّ النَّاسِ، أَذْهِبِ البأسَ واشْفِهِ، وأَنْتَ الشَّافِي، لا شِفاءَ إلَّا شِفاؤُكَ، شِفاءً لا يُغادِرُ سَقَماً». [راجع: ٥٦٧٥]

قالَ سُفْيانُ: حَدَّثْتُ بِهِ مَنْصُوراً فَحَدَّثَنِي عَنْ إبراهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ نَحْوَهُ.

5744. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ used to treat with a *Ruqya* saying, "O the Lord of the people! Remove the trouble. The cure is in Your Hands, and there is none except You who can remove it (the disease)."

٥٧٤٤ - **حدَّثني** أحمَدُ بنُ أبي رَجاءٍ: حدَّثَنا النَّضْرُ، عَنْ هِشامِ بنِ عُرْوَةَ قالَ: أَخْبرَنِي أبي، عَنْ عائِشَةَ: أنَّ رَسُولَ اللهِ ﷺ كانَ يَرْقِي، يَقُولُ:

«امْسَحِ البأسَ رَبَّ النَّاسِ، بِيَدِكَ الشِّفاءُ، لا كاشِفَ لَهُ إلَّا أنْتَ».

[راجع: ٥٦٧٥]

٥٧٤٥ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: حدَّثَنِي عَبْدُ رَبِّهِ بنُ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ ﷺ كانَ يَقُولُ لِلمَرِيضِ: «بِسْمِ اللهِ، تُرْبَةُ أرْضِنا بِرِيقَةِ بَعضِنا يُشْفَى سَقِيمُنا».

[انظر: ٥٧٤٦]

5745. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ used to say to the patient, "In the Name of Allāh. The earth of our land and the saliva of some of us cure our patient."(1)

٥٧٤٦ - حدَّثَنِي صَدَقَةُ بنُ الفَضْلِ: أخْبَرَنا ابنُ عُيَيْنَةَ، عَنْ عَبْدِ رَبِّهِ بنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عائشَةَ قالَتْ: كانَ رَسُولُ اللهِ ﷺ يَقُولُ فِي الرُّقْيَةِ: «بِسْمِ اللهِ، تُرْبَةُ أرْضِنا، ورِيقَةُ بَعْضِنا، يُشْفَى سَقِيمُنا بِإذْنِ رَبِّنا». [راجع: ٥٧٤٥]

5746. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ used to read in his *Ruqya*, "In the Name of Allāh. The earth of our land and the saliva of some of us cure our patient with the permission of our Lord."(2)

(٣٩) بابُ النَّفْثِ فِي الرُّقْيَةِ

(39) CHAPTER. *An-Nafth* (blowing with a slight shower of saliva) while treating with a *Ruqya*.

٥٧٤٧ - حدَّثَنا خالِدُ بنُ مَخْلَدٍ: حدَّثَنا سُلَيْمانُ، عَنْ يَحْيَى بنِ سَعِيدٍ قالَ: سَمِعْتُ أبا سَلَمَةَ قالَ: سَمِعْتُ أبا قَتادَةَ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الرُّؤْيا مِنَ اللهِ، والحُلْمُ مِنَ الشَّيْطانِ. فإذا رأى أحَدُكُمْ شَيْئاً

5747. Narrated Abū Qatāda: I heard the Prophet ﷺ saying, "A good dream is from Allāh, and a bad dream is from Satan. So if anyone of you sees (in a dream) something he dislikes, when he gets up he should blow thrice (on his left side) and seek refuge with Allāh from its evil for then it will not harm him."

(1) (H. 5745) The Prophet ﷺ while reciting the *Ruqya*, put some of his saliva on his index finger and touched the earth with it and applied the resulting mixture to the place of the ailment.

(2) (H. 5746) See H. 5745.

يَكْرَهُهُ فَلْيَنْفِثْ حِينَ يَسْتَيْقِظُ ثَلاثَ مَرَّاتٍ، وَيَتَعَوَّذْ مِنْ شَرِّها فإِنَّها لا تَضُرُّهُ». [راجع: ٣٢٩٢]

وَقالَ أبو سَلَمَةَ: فَإِنْ كُنْتُ لأَرَى الرُّؤْيا أَثْقَلَ عَلَيَّ مِنَ الجَبَلِ، فَمَا هُوَ إِلَّا أَنْ سَمِعْتُ هٰذَا الحَدِيثَ، فَمَا أُبالِيها.

5748. Narrated 'Āishah رَضِيَ اللهُ عَنها: Whenever Allāh's Messenger ﷺ went to bed, he used to recite *Sūrat Al-Ikhlāṣ*, *Sūrat Al-Falaq* and *Sūrat An-Nās* and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him.

٥٧٤٨ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ الأُوَيْسِيُّ: حدَّثَنا سُلَيْمانُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ إِذَا أَوَى إِلى فِرَاشِهِ نَفَثَ في كَفَّيْهِ بِـ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾، وبالمُعَوِّذَتَينِ جميعاً، ثُمَّ يَمْسَحُ بِهِما وَجْهَهُ وَما بَلَغَتْ يَدَاهُ مِنْ جَسَدِهِ، قالَتْ عائِشَةُ: فَلَمَّا اشْتَكى كانَ يأْمُرُني أَنْ أَفْعَلَ ذٰلكَ بِهِ.

قالَ يُونُسُ: كُنْتُ أَرَى ابنَ شِهابٍ يَصْنَعُ ذٰلِكَ، إِذَا أَوَى إِلى فِرَاشِهِ. [راجع: ٥٠١٧]

5749. Narrated Abū Sa'īd: A group of the Campanions of Allāh's Messenger ﷺ proceeded on a journey till they dismounted near one of the Arab tribes and requested them to entertain them as their guests, but they (the tribe people) refused to entertain them. Then the chief of that tribe was bitten by a snake (or stung by a scorpion) and he was given all sorts of treatment, but all in vain. Some of them said, "Will you go to the group (those travellers) who have

٥٧٤٩ - حدَّثَنا مُوسَى بنُ إِسْماعِيلَ: حدَّثَنا أبو عَوَانَةَ، عَنْ أَبي بِشْرٍ، عَنْ أَبي المُتَوَكِّلِ، عَنْ أَبي سَعيدٍ أَنَّ رَهْطاً مِنْ أَصحَابِ رَسُولِ اللهِ ﷺ انْطَلَقُوا في سَفْرَةٍ سافَرُوها حَتَّى نَزَلُوا بِحَيٍّ مِنْ أَحياءِ العَرَبِ فاسْتَضَافُوهُمْ فأَبَوْا أَنْ يُضَيِّفُوهُمْ،

dismounted near you and see if one of them has something useful?" They came to them and said, "O the group! Our leader has been bitten by a snake (or stung by a scorpion) and we have treated him with everything but nothing benefited him. Have anyone of you anything useful?" One of them replied, "Yes, by Allāh, I know how to treat with a *Ruqya*. But, by Allāh, we wanted you to receive us as your guests but you refused. I will not treat your patient with a *Ruqya* till you fix for us something as wages." Consequently they agreed to give those travellers a flock of sheep. The man went with them (the people of the tribe) and started spitting (on the bite) and reciting *Sūrat Al-Fātiḥa* till the patient was healed and started walking, as if he had not been sick. When the tribe people paid them their wages they had agreed upon, some of them (the Prophet's Companions) said, "Distribute (the sheep)." But the one who treated with the *Ruqya* said, "Do not do that till we go to Allāh's Messenger ﷺ and mention to him what has happened, and see what he will order us." So they came to Allāh's Messenger ﷺ and mentioned the story to him and he said, "How do you know that *Sūrat Al-Fātiḥa* is a *Ruqya*? You have done the right thing. Divide (what you have got) and assign for me a share with you."

فَلُدِغَ سَيِّدُ ذٰلِكَ الحَيِّ، فَسَعَوْا لَهُ بِكُلِّ شَيْءٍ لا يَنْفَعُهُ شَيْءٌ، فَقالَ بَعْضُهُمْ: لَوْ أَتَيْتُمْ هٰؤلاءِ الرَّهْطَ الَّذينَ قَدْ نَزَلُوا بِكُمْ، لَعَلَّهُ أنْ يَكُونَ عِنْدَ بَعْضِهِمْ شَيْءٌ، فأتَوْهُمْ فَقالُوا: يا أيُّها الرَّهْطُ، إنَّ سَيِّدَنا لُدِغَ فَسَعَيْنا لَهُ بِكُلِّ شَيْءٍ لا يَنْفَعُهُ شَيْءٌ، فَهَلْ عِنْدَ أحَدٍ مِنْكُمْ شَيْءٌ؟ فَقالَ بَعْضُهُمْ: نَعَمْ، واللهِ إنّي لَراقٍ وَلٰكِنْ وَاللهِ لَقَدِ اسْتَضَفْناكُمْ، فَلَمْ تُضَيِّفونا، فَما أنا بِراقٍ لَكُمْ حَتَّى تَجْعَلُوا لَنا جُعْلاً، فَصالَحُوهُمْ عَلى قَطِيعٍ مِنَ الغَنَمِ، فانْطَلَقَ فَجَعَلَ يَتْفُلُ وَيَقْرأُ ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ۝﴾ حَتَّى لكأنَّما نُشِطَ مِنْ عِقالٍ فانْطَلَقَ يَمْشي ما بِهِ قَلَبَةٌ. قالَ: فأوْفَوْهُمْ جُعْلَهُمُ الَّذي صالَحُوهُمْ عَلَيْهِ، فَقالَ بَعْضُهُمْ: اقْسِمُوا، فَقالَ الَّذي رَقى: لا تَفْعَلُوا حَتَّى نَأتِيَ رَسُولَ اللهِ ﷺ فَنَذْكُرَ لَهُ الَّذي كانَ فَنَنْظُرَ ما يَأمُرُنا، فَقَدِمُوا عَلى رَسُولِ اللهِ ﷺ فَذَكَرُوا لَهُ فَقالَ: «وَما يُدْريكَ أنَّها رُقْيَةٌ، أصَبْتُمْ، اقْسِمُوا وَاضْرِبُوا لي مَعَكُمْ بِسَهْمٍ».

[راجع: ٢٢٧٦]

(40) CHAPTER. The passing of the right hand of the one who is treating with a *Ruqya* on the place of ailment.

(٤٠) **بابُ** مَسْحِ الرَّاقي الوَجَعَ بِيَدِهِ اليُمْنَى

5750. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to treat some of his wives by passing his right hand over the place of

٥٧٥٠ - حدَّثَني عَبْدُ اللهِ بنُ أبي شَيْبَةَ: حدَّثَنا يَحْيى، عَنْ سُفْيانَ، عَنِ

ailment and used to say, "O Lord of the people! Remove the trouble and bring about healing as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment."

الأعمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ يُعَوِّذُ بَعْضَهُمْ يَمْسَحُهُ بِيَمِينِهِ: «أذْهِبِ البأسَ رَبَّ النَّاسِ، وَاشْفِ أنْتَ الشَّافِي، لا شِفاءَ إلَّا شِفاؤُكَ، شِفاءً لا يُغادِرُ سَقَماً». فَذَكَرْتُهُ لِمَنْصُورٍ فحَدَّثَنِي عَنْ إبرَاهِيمَ عَنْ مَسْرُوقٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنها بنَحْوِهِ. [راجع: ٥٦٧٥]

(41) CHAPTER. A woman may treat a man with a *Ruqya*.

(٤١) بابٌ: المَرأةُ تَرْقِي الرَّجُلَ

5751. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ, during his fatal ailment used to blow (on his hands and pass them) over his body while reciting the *Mu'awwidhāt* (*Sūrat An-Nās* and *Sūrat Al-Falaq*). When his disease got aggravated, I used to recite them for him and blow (on his hands) and let him pass his hands over his body because of its blessing. (Ma'mar asked Ibn Shihāb: How did he used to do *Nafth*? He said: He used to blow on his hands and then pass them over his face).

٥٧٥١ - **حدَّثَني** عبْدُ اللهِ بنُ مُحَمَّدٍ الجُعْفِيُّ: حدَّثَنا هِشامٌ: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها أنَّ النَّبِيَّ ﷺ كانَ يَنْفِثُ عَلى نَفْسِهِ في مَرَضِهِ الَّذِي قُبِضَ فِيهِ بالمُعَوِّذَاتِ، فَلَمَّا ثَقُلَ كُنْتُ أنا أنْفِثُ عَلَيْهِ بِهِنَّ، فَأَمْسَحُ بيَدِ نَفْسِهِ لِبَرَكَتِها. فَسألْتُ ابنَ شِهابٍ: كَيْفَ كانَ يَنْفِثُ؟ قالَ: يَنْفِثُ عَلى يَدَيْهِ ثُمَّ يَمْسَحُ بِهِما وَجْهَهُ. [راجع: ٤٤٣٩]

(42) CHAPTER. Whoever does not treat or get treated with a *Ruqya*.

(٤٢) بابٌ مَنْ لَمْ يَرْقِ

5752. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ once came out to us and said, "Some nations were displayed before me. A Prophet would pass in front of me with one man, and another with two men, and another with a group of people, and another with

٥٧٥٢ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا حُصَينُ بنُ نُمَيرٍ، عَنْ حُصَينِ بنِ عَبْدِ الرَّحمٰنِ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ:

nobody with him. Then I saw a great crowd covering the horizon and I wished that they were my followers, but it was said to me, 'This is Moses and his followers.' Then it was said to me, 'Look!' I looked and saw a big gathering with a large number of people covering the horizon. It was said, "Look this way and that way." So I saw a big crowd covering the horizon. Then it was said to me, "These are your followers, and among them there are 70,000 who will enter Paradise without (being asked about their) accounts." Then the people dispersed and the Prophet ﷺ did not tell who those 70,000 were. So the Companions of the Prophet ﷺ started talking about that and some of them said, "As regards us, we were born in the era of *Ash-Shirk* (polytheism), but then we believed in Allāh and His Messenger ﷺ. We think however, that these (70,000) are our offspring." That talk reached the Prophet ﷺ who said, "These (70,000) are the people who do not draw an evil omen from (birds etc.) and do not get treated by branding themselves and do not treat with *Ruqya*, but put their trust (only) in their Lord." Then 'Ukāsha bin Miḥṣan got up and said, "O Allāh's Messenger! Am I one of those (70,000)?" The Prophet ﷺ said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet ﷺ said, " 'Ukāsha has preceded you."

خَرَجَ عَلَيْنا النَّبِيُّ ﷺ يَوْماً فَقالَ: «عُرِضَتْ عَلَيَّ الأُمَمُ فجعَلَ يَمُرُّ النَّبِيُّ مَعَهُ الرَّجُلُ، والنَّبِيُّ مَعَهُ الرَّجُلانِ، والنَّبِيُّ مَعَهُ الرَّهْطُ، والنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ. ورأَيْتُ سَوَاداً كَثِيراً سَدَّ الأُفُقَ فَرَجَوْتُ أنْ تَكُونَ أُمَّتِي. فَقِيلَ: هٰذَا مُوسَى وَقَوْمُهُ، ثُمَ قِيلَ لِي: انْظُرْ، فرأيْتُ سَوَاداً كَثِيراً سَدَّ الأُفُقَ، فَقيلَ لِي: انْظُرْ هٰكَذَا وهٰكَذا، فَرأيْتُ سَواداً كثيراً سَدَّ الأُفُقَ فَقِيلَ: هٰؤُلاءِ أُمَّتُك وَمَعَ هٰؤُلاءِ سَبْعُونَ ألفاً يَدْخُلُونَ الجَنَّةَ بغَيرِ حِسابٍ». فتَفَرَّقَ النَّاسُ ولَمْ يُبَيِّنْ لَهُمْ. فَتَذَاكَرَ أصحابُ النَّبِيِّ ﷺ فقالُوا: أَمَّا نَحْنُ فَوُلِدْنا في الشِّرْكِ، وَلٰكِنَّا آمَنَّا باللهِ وَرَسُولِهِ، وَلٰكِنْ هٰؤُلاءِ هُمْ أَبْناؤُنا. فَبَلَغَ النَّبِيَّ ﷺ فَقالَ: «هُمُ الَّذِينَ لا يَتَطَيَّرُونَ وَلا يَكْتَوُونَ، وَلا يَسْتَرْقُونَ، وَعَلى رَبِّهِمْ يتَوَكَّلُونَ». فقامَ عُكَّاشَةُ بنُ مِحْصَنٍ، فَقالَ: أَمِنْهُمْ أنا يَا رَسُولَ اللهِ؟ قالَ: «نَعَمْ»، فَقامَ آخَرُ فَقالَ: أَمِنْهُمْ أَنا؟ فَقالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ». [راجع: ٣٤١٠]

(43) CHAPTER. *At-Ṭiyara* (drawing an evil omen from birds, etc.)

(٤٣) بابُ الطِّيَرَةِ

5753. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "There is neither *'Adwā* (no contagious disease is conveyed to others without Allāh's permission) nor *Ṭiyara*, but an evil omen

٥٧٥٣ - **حدَّثني** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا عُثْمَانُ بنُ عُمَرَ: حدَّثَنا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ سالمٍ،

عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا عَدْوَى وَلا طِيَرَةَ، والشُّؤْمُ في ثَلاثٍ: في المَرأةِ، والدَّارِ، والدَّابَّةِ». [راجع: ٢٠٩٩]

may be in three: a woman, a house or an animal."[1]

٥٧٥٤ - حدَّثَنا أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني عُبَيْدُ اللهِ ابنُ عَبْدِ اللهِ بنِ عُتْبَةَ: أنَّ أبا هُرَيْرَةَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لا طِيَرَةَ، وَخَيرُها الفألُ». قالُوا: وَما الفألُ؟ قالَ: «الكَلِمَةُ الصَّالِحَةُ يَسْمَعُها أحَدُكُمْ». [انظر: ٥٧٥٥]

5754. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "There is no *Ṭiyara*, and the best omen is the *Fā'l*." They asked, "What is the *Fā'l*? He said, "A good word that one of you hears (and takes as a good omen)."

(٤٤) بابُ الفألِ

(44) CHAPTER. *Al-Fā'l* (good omen).

٥٧٥٥ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: أخْبَرَنا هِشامٌ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «لا طِيَرَةَ، وخَيْرُها الفألُ». قالَ: وَما الفألُ يا رَسُولَ اللهِ؟ قالَ: «الكَلِمَةُ الصَّالِحَةُ يَسْمَعُها أحَدُكُمْ». [راجع: ٥٧٥٤]

5755. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is no *Ṭiyara* and the best omen is *Al-Fā'l*." Somebody said, "What is *Al-Fā'l*, O Allāh's Messenger ﷺ?" He said, "A good word that one of you hears (and takes as a good omen)."

٥٧٥٦ - حدَّثَنا مُسْلِمُ بنُ إبراهيمَ: حدَّثَنا هِشامٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لا عَدْوَى وَلا طِيَرَةَ،

5756. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "No *'Adwā* (no contagious disease is conveyed to others without Allāh's Permission), nor *Ṭiyara*, but I like the good *Fā'l*, i.e., the good word."

(1) (H. 5753) Superstition is disliked in Islām, but if one should think that there are things of bad omen, one may find such bad omen in a horse that is obstinate or not used for *Jihād*, a woman that is sterile or discontented or impudent, a house that is not spacious or far from mosque or neighbouring a bad neighbour.

وَيُعْجِبُنِي الفألُ الصَّالحُ، الكَلِمَةُ الحَسَنَةُ». [انظر: ٥٧٧٦]

(45) CHAPTER. No *Hāma*.[1]

(٤٥) بابٌ: لا هامَةَ

5757. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is no *'Adwā*, nor *Ṭiyara*, nor *Hāma*, nor *Ṣafar*."

٥٧٥٧ - حدَّثَنا مُحَمَّدُ بنُ الحَكَمِ: حدَّثَنا النَّضْرُ: أخبرَنا إسْرائِيلُ: أخبرَنا أبو حَصِينٍ، عَنْ أبي صَالحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «لا عَدْوَى وَلا طِيَرَةَ وَلا هامَةَ وَلا صَفَرَ». [راجع: ٥٧٠٧]

(46) CHAPTER. (What is said about) Foretellers.

(٤٦) بابُ الكِهانَةِ

5758. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ gave his verdict about two ladies of the Hudhail tribe who had fought each other and one of them had hit the other with a stone. The stone hit her abdomen and as she was pregnant, the blow killed the child in her womb. They both filed their case with the Prophet ﷺ and he judged that the blood-money for what was in her womb, was a slave or a female slave. The guardian of the lady who was fined said, "O Allāh's Messenger! Shall I be fined for a creature that has neither drunk nor eaten, neither spoke nor cried? A case like that

٥٧٥٨ - حدَّثَنا سَعيدُ بنُ عُفَيرٍ: حدَّثَنا اللَّيْثُ قالَ: حدَّثَني عَبْدُ الرَّحمٰنِ ابنُ خالِدٍ، عَنِ ابنِ شِهابٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قَضَى في امْرأتَينِ مِنْ هُذَيْلٍ اقْتَتَلَتا، فَرَمَتْ إحْدَاهُما الأُخْرَى بِحَجَرٍ فأصَابَ بَطْنَها وَهيَ حامِلٌ فَقَتَلَتْ وَلَدَها الَّذي في بَطْنِها، فاخْتَصَمُوا إلى النَّبيِّ ﷺ فَقَضَى أنَّ دِيَةَ ما في بَطْنِها غُرَّةٌ: عَبْدٌ أوْ أمَةٌ.

(1) (a) The word *'Hāma'* may refer to a number of old traditions which Islām has abolished. In the pre-Islāmic period, Arabs used to say: "If a man is killed and not avenged, a worm comes out of his head and starts revolving around his grave and says, 'Water me! Water me!' And when the murdered man is avenged, it goes; otherwise it stays there." Such a worm was called *Ḥāma*.
(b) Some say *'Hāma'* means an owl. People used to draw an evil omen if it perched on the house of one of them. He would say: "This portends my death, or the death of one of my relatives."
(c) Some say people used to claim that the bones of a dead person turned into a bird that could fly: and that was the *Hāma*.
But the Prophet ﷺ denies all this and invites people to abandon all such superstitions.

should be nullified." On that the Prophet ﷺ said, "This is one of the brothers of foretellers[1].

فَقالَ وَلِيُّ المَرأةِ الَّتِي غُرِّمَتْ: كَيْفَ أُغْرَمُ يا رَسُولَ اللهِ مَنْ لا شَرِبَ وَلا أَكَلَ، وَلا نَطَقَ وَلا اسْتَهَلَّ، فَمِثْلُ ذٰلِكَ يُطَلُّ؟ فَقالَ النَّبِيُّ ﷺ: «إِنَّما هٰذَا مِنْ إِخْوَانِ الكُهَّانِ». [انظر: ٥٧٥٩، ٥٧٦٠، ٦٧٤٠، ٦٩٠٤، ٦٩٠٩، ٦٩١٠]

5759. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Two ladies (had a fight) and one of them hit the other with a stone on the abdomen and caused her to abort. The Prophet ﷺ judged that the victim be given either a slave or a female slave (as blood-money).

٥٧٥٩ - حَدَّثَنَا قُتَيْبَةُ، عَنْ مالِكٍ، عَنِ ابنِ شِهابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ امْرأَتَيْنِ رَمَتْ إِحْدَاهُما الأُخْرَى بِحَجَرٍ فَطَرَحَتْ جَنِينَها، فَقَضَى فِيهِ النَّبِيُّ ﷺ بِغُرَّةٍ: عَبْدٍ أَوْ وَلِيدَةٍ. [راجع: ٥٧٥٨]

5760. Narrated Ibn Shihāb: Sa'īd bin Al-Musaiyab said, "Allāh's Messenger ﷺ judged that in case of child killed in the womb of its mother, the offender should give the mother a slave or a female slave in recompense. The offender said, 'How can I be fined for killing one who neither ate nor drank, neither spoke nor cried; a case like that should be denied.' On that Allāh's Messenger ﷺ said, 'He is one of the brothers of the foretellers.'"

٥٧٦٠ - وَعَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ: أَنَّ رَسُولَ اللهِ ﷺ قَضَى فِي الجَنِينِ يُقْتَلُ فِي بَطْنِ أُمِّهِ بِغُرَّةٍ: عَبْدٍ أَوْ وَلِيدَةٍ. فَقالَ الَّذِي قُضِيَ عَلَيْهِ: كَيْفَ أُغْرَمُ ما لا أَكَلَ وَلا شَرِبَ وَلا نَطَقَ وَلا اسْتَهَلَّ وَمِثْلُ ذٰلِكَ يُطَلُّ؟ فَقالَ رَسُولُ اللهِ ﷺ: «إِنَّما هٰذَا مِنْ إِخْوَانِ الكُهَّانِ». [راجع: ٥٧٥٨]

5761. Narrated Abū Mas'ūd: The Prophet ﷺ forbade the utilization of the price of a dog, the earnings of prostitute and the earnings of a foreteller. (See H. 2237)

٥٧٦١ - حَدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حَدَّثَنا ابنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ ابنِ عَبْدِ الرَّحْمٰنِ بنِ الحارِثِ، عَنْ أَبِي

(1) (H. 5758) The Prophet ﷺ called him so because he had used rhymed speech like foretellers.

مَسْعودٍ قالَ: نَهى النَّبِيُّ ﷺ عَنْ ثَمَنِ الكَلْبِ، وَمَهْرِ البَغِيِّ، وَحُلْوانِ الكاهِنِ [راجع: ٢٢٣٧].

٥٧٦٢ - حدَّثَنا عَلِيّ بنُ عَبْدِ اللهِ: حدَّثَنا هِشامُ بنُ يُوسُفَ: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيّ، عَنْ يَحْيَى بنِ عُرْوَةَ بنِ الزُّبَيْرِ، عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: سأَلَ رَسُولَ اللهِ ﷺ ناسٌ عَنِ الكُهَّانِ، فَقالَ: «لَيْسَ بِشَيْءٍ»، فَقالُوا: يا رَسُولَ اللهِ إنَّهُمْ يُحَدِّثُونَنا أحْياناً بشَيءٍ فَيَكُونُ حَقاً، فَقالَ رَسُولُ اللهِ ﷺ: «تِلكَ الكَلِمَةُ مِنَ الحَقِّ يَخْطَفُها الجِنِّيُّ فَيُقِرُّها في أُذُنِ وَلِيِّهِ فَيَخْلِطُونَ مَعَها مِائَةَ كَذْبَةٍ».

قالَ عَلِيّ: قالَ عَبْدُ الرَّزّاقِ: مُرْسَلٌ: «الكَلِمَةُ مِنَ الحَقِّ» ثُمَّ بَلَغَنِي أنَّهُ أسْنَدَهُ بَعْدَهُ. [راجع: ٣٢١٠]

5762. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Some people asked Allāh's Messenger ﷺ about the foretellers. He said, "They are nothing." They said, "O Allāh's Messenger! Sometimes they tell us of a thing which turns out to be true." Allāh's Messenger ﷺ said, "A jinn (devil) snatches that true word and pours it into the ear of his friend (the foreteller) (as one puts something into a bottle). The foreteller then mixes with that word one hundred lies."

(٤٧) بابُ السِّحْرِ،

وَقَوْلِ اللهِ تَعالى: ﴿وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُوا۟ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ هَٰرُوتَ وَمَٰرُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ ۚ وَمَا هُم بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا۟ لَمَنِ ٱشْتَرَىٰهُ

(47) CHAPTER. Magic.

And the Statement of Allāh تَعالى: "But the *Shayāṭīn* (devils) disbelieved, teaching men magic and such thing that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone till they had said, 'We are only for trial, so disbelieve not, (by learning this magic from us).' And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allāh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the sayers of it

(magic) would have no share in the Hereafter...' (V.2:102)

The Statement of Allāh تعالى: "And the magician will never be successful to whatever amount (of skill) he may attain." (V.20:69)

And His Statement:

"Will you submit to magic while you see it?" (V.21:3)

And His Statement:

"...their ropes and their sticks, by their magic, appeared to him as though they moved fast..." (V.20:66)

And His Statement:

"And from the evil of those who practise witchcraft when they blow in the knots." (V.113:4)

﴿مَا لَهُ فِي ٱلْآخِرَةِ مِنْ خَلَٰقٍ﴾ [البقرة: ١٠٢]. وَقَوْلِهِ تَعالَىٰ: ﴿وَلَا يُفْلِحُ ٱلسَّاحِرُ حَيْثُ أَتَىٰ﴾ [طه: ٦٩] وَقَوْلِهِ: ﴿أَفَتَأْتُونَ ٱلسِّحْرَ وَأَنتُمْ تُبْصِرُونَ﴾ [الأنبياء: ٣] وَقَوْلِهِ: ﴿يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ﴾ [طه: ٦٦] وَقَوْلِهِ: ﴿وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ ﴿٤﴾﴾ [الفلق: ٤] والنَّفَّاثاتُ: السَّوَاحِرُ، ﴿تُسْحَرُونَ﴾ [المؤمنون: ٨٩]: تُعَمَّوْنَ.

5763. Narrated 'Āishah رَضِيَ اللهُ عَنها: A man called Labīd bin Al-A'ṣam from the tribe of Banī Zuraiq worked magic on Allāh's Messenger ﷺ till Allāh's Messenger ﷺ started imagining that he had done a thing that he had not really done. One day or one night he was with us, he invoked Allāh and invoked for a long period, and then said, "O 'Āishah! Do you know that Allāh has instructed me concerning the matter I have asked Him about? Two men came to me and one of them sat near my head and the other near my feet. One of them said to his companion, 'What is the disease of this man?' The other replied, "He is under the effect of magic." The first one asked, 'Who has worked the magic on him?' The other replied, 'Labīd bin Al-A'ṣam.' The first one asked, 'What material did he use?' The other replied, 'A comb and the hairs stuck to it and the skin of pollen of a male date palm.' The first one asked, 'Where is that?' The other replied, '(That is) in the well of Dharwān.'" So Allāh's Messenger ﷺ along with some of his companions went there and came back saying, "O 'Āishah, the colour of its water is

٥٧٦٣ - حدَّثَنا إبراهِيمُ بنُ مُوسَى: أخبرَنا عِيسى بنُ يُونُس، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنها قالَتْ: سَحَرَ رَسُولَ اللهِ ﷺ رَجُلٌ مِنْ بَنِي زُرَيْقٍ يُقالُ لَهُ: لَبِيدُ بنُ الأعْصَم، حتَّى كانَ رَسُولُ اللهِ ﷺ يُخَيَّلُ إلَيهِ أنَّهُ كان يَفْعَلُ الشَّيْءَ، وَما فَعَلَهُ. حتَّى إذَا كانَ ذَاتَ يَوْمٍ - أوْ ذَاتَ لَيْلَةٍ - وَهُوَ عِنْدِي لٰكِنَّهُ دَعا ودَعا ثُمَّ قالَ: «يا عائِشَةُ، أشَعَرْتِ أنَّ اللهَ أفْتاني فِيما اسْتَفْتَيْتُهُ فِيهِ؟ أتاني رَجُلانِ فَقَعَدَ أحَدُهُما عِنْدَ رأسِي والآخَرُ عِنْدَ رِجْلَيَّ، فَقالَ أحَدُهُما لِصَاحِبِهِ: ما وَجَعُ الرَّجُلِ؟ فَقالَ: مَطْبُوبٌ، قالَ: مَنْ طَبَّهُ؟ قالَ: لَبِيدُ بنُ الأعْصَم، قالَ: في أيِّ شَيْءٍ؟: قالَ في مُشْطٍ ومُشاطَةٍ، وَجُفِّ طَلْعِ

like the infusion of *Hinna* leaves. The tops of the date-palm trees near it are like the heads of the devils." I asked. "O Allāh's Messenger? Why did you not show it?" He said, "Since Allāh cured me, I disliked to let evil spread among the people." Then he ordered that the well be filled up with earth.

نَخْلَةٍ ذكَرٍ، قالَ: وأيْنَ هُوَ؟ قالَ: في بِئرِ ذَرْوَانَ»، فأتاها رَسُولُ اللهِ ﷺ في ناسٍ مِنْ أصحَابِهِ فَجاءَ فَقالَ: «يا عائِشَةُ، كأنَّ ماءَها نُقاعَةُ الْحِنَّاءِ وَكأنَّ رُؤُسَ نَخْلِها رُؤُسُ الشَّياطِينِ». قُلْتُ: يا رَسُولَ اللهِ، أفَلا اسْتَخْرَجْتَهُ؟ قالَ: «قَدْ عافانِي اللهُ فَكرِهْتُ أنْ أُثِيرَ عَلى النَّاسِ فِيهِ شَرّاً»، فأمَرَ بِها فَدُفِنَتْ.

تابَعَهُ أبو أُسامَةَ وأبو ضَمْرَةَ وابنُ أبي الزِّنادِ، عَنْ هِشامٍ. وَقالَ اللَّيْثُ وابنُ عُيَيْنَةَ، عَنْ هِشامٍ: «في مُشْطٍ ومُشاطَةٍ». وَيُقالُ: المُشاطَةُ ما يَخْرُجُ مِنَ الشَّعْرِ إذَا مُشِطَ، والمُشاطَةُ مِنْ مُشاطَةِ الكَتَّانِ. [راجع: ٣١٧٥]

(48) CHAPTER. *Shirk* (i.e. joining others in worship with Allāh) and witchcraft are from the *Mūbiqāt* (great destructive sins).

(٤٨) بابٌ: الشِّرْكُ والسِّحْرُ مِنَ المُوبِقاتِ

5764. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Avoid *Al-Mūbiqāt*, i.e., *Shirk* with Allāh (i.e. joining others in worship with Allāh) and witchcraft.".

٥٧٦٤ - حدَّثَني عَبْدُ العزيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثَنِي سُلَيْمانُ، عَنْ ثَوْرِ بن زَيْد، عَنْ أبي الغَيْث، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «اجْتَنِبُوا المُوبِقاتِ: الشِّرْكُ باللهِ، والسِّحْرُ». [راجع: ٢٧٦٦]

(49) CHAPTER. Should a bewitched person be treated?

(٤٩) بابٌ: هَلْ يَسْتَخْرِجُ السِّحْرَ؟

Qatāda said: I asked Sa'īd bin Al-Musaiyab, "If a person is bewitched or is unable to have sexual intercourse with his wife, is it permissible to remove the magic

وَقالَ قَتادَةُ: قُلْتُ لسَعيدِ بنِ المُسَيَّبِ: رَجُلٌ بِهِ طِبٌّ أوْ يُؤَخَّذُ عَنِ امْرَأتِهِ، أيُحَلُّ عَنْهُ أوْ يُنَشَّرُ؟ قالَ: لا

effect or use *Nashra*[1] (special kind of treatment)?" He said, "Yes, there is no harm in it, for it is meant for a good purpose, and that which benefits people is not forbidden."

بأسَ بِهِ، إنَّمَا يُرِيدُونَ بِهِ الإِصْلاحَ، فأمَّا ما يَنْفَعُ فَلَمْ يُنْهَ عَنْهُ.

5765. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Magic was worked on Allāh's Messenger ﷺ so that he used to think that he had sexual relations with his wives while he actually had not. (Sufyān said: That is the hardest kind of magic as it has such an effect.) Then one day he said, "O 'Āishah! Do you know that Allāh has instructed me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other. 'What is wrong with this man?' The latter replied, 'He is under the effect of magic.' The first one asked, 'Who has worked magic on him?' The other replied, 'Labīd bin Al-A'ṣam, a man from Banī Zuraiq who was an ally of the Jews and was a hypocrite.' The first one asked, 'What material (did he use)?' The other replied, 'A comb and the hair stuck to it.' The first one asked, 'Where (is that)?' The other replied, 'In a skin of pollen of a male date-palm tree kept under a stone in the well of Dharwān.' So the Prophet ﷺ went to that well and took out those things and said, "That was the well which was shown to me (in a dream). Its water looked like the infusion of *Ḥinna* leaves and its date-palm trees looked like the heads of devils." The Prophet ﷺ added, "Then that thing was taken out." I said (to the Prophet ﷺ), "Why do you not treat yourself with *Nashra*?" He said, "Allāh has cured me; I dislike to let evil spread among anyone of the people."

٥٧٦٥ - حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: سَمِعْتُ ابنَ عُيَيْنَةَ يَقُولُ: أوَّلُ مَنْ حدَّثَنا بِهِ ابنُ جُرَيْجٍ، يَقُولُ: حدَّثَني آلُ عُرْوَةَ، عَنْ عُرْوَةَ. فَسألْتُ هِشاماً عَنْهُ فَحَدَّثَنا عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ سُحِرَ حتَّى كانَ يَرَى أنَّهُ يَأتِي النِّساءَ ولا يَأتِيهِنَّ. قالَ سُفيانُ: وَهٰذَا أشَدُّ ما يَكُونُ مِنَ السِّحْرِ، إذَا كانَ كَذَا، فَقالَ: «يا عائِشَةُ، أعَلِمْتِ أنَّ اللهَ قَدْ أفْتانِي فِيما اسْتَفْتَيْتُهُ فِيهِ؟ أتانِي رَجُلانِ فَقَعَدَ أحَدُهُما عِنْدَ رأسِي، والآخَرُ عِنْدَ رِجْلَيَّ. فَقالَ الَّذِي عِنْدَ رأسِي لِلآخَرِ: ما بالُ الرَّجُلِ؟ قالَ: مَطْبُوبٌ، قالَ: وَمَنْ طَبَّهُ؟ قالَ: لَبِيدُ بنُ ٱلأعْصَمِ رَجُلٌ مِنْ بَنِي زُرَيْقٍ حَلِيفٌ لِيَهُودَ كانَ مُنافِقاً، قالَ: وَفِيمَ؟ قالَ: فِي مُشْطٍ ومُشاطَةٍ، قالَ: وأيْنَ؟ قالَ: فِي جُفِّ طَلْعَةٍ ذَكَرٍ تَحْتَ رَعُوفَةٍ فِي بِئْرِ ذَرْوانَ»، قالَتْ: فأتَى النَّبِيُّ ﷺ البِئْرَ حتَّى اسْتَخْرَجَهُ، فَقالَ: «هٰذِهِ البِئْرُ الَّتِي

(1) (Ch. 49) For details see *Fath-Al-Bārī*, Vol.12, page no.345, (printed by the Egyptian press Muṣṭafā Al-Bābī Al-Ḥalabī in the year 1959-1378 Hijrah).

أُرِيتُها وكأنَّ ماءَها نُقاعَةُ الحِنَّاء، وكأنَّ نَخْلَها رُؤُس الشَّياطِين»، قالَ: فاسْتُخْرِجَ، قالَتْ: فَقُلْتُ: أفَلا؟ - أيْ تَنَشَّرْتَ - فَقالَ: «أما وَالله فَقَدْ شَفاني وأكْرَهُ أنْ أُثِيرَ عَلى أحَدٍ مِنَ النَّاسِ شَرّاً». [راجع: ٣١٧٥]

(50) CHAPTER. Witchcraft.

(٥٠) باب السِّحْر

5766. Narrated 'Āishah رَضِيَ اللهُ عَنها: Magic was worked on Allāh's Messenger ﷺ so that he began to imagine that he had done something although he had not. One day while he was with me, he invoked Allāh and invoked for a long period and then said, "O 'Āishah! Do you know that Allāh has instructed me regarding the matter I asked him about?" I asked, "What is that, O Allāh's Messenger?" He said, "Two men came to me; one of them sat near my head and the other sat near my feet. One of them asked his companion, 'What is the disease of this man?' The other replied, 'He is under the effect of magic'. The first one asked, 'Who has worked magic on him?' The other replied, 'Labīd bin Al-A'ṣam, a Jew from the tribe of Banī Zuraiq.' The (first one asked), 'With what has it been done?' The other replied, 'With a comb and the hair stuck to it and a skin of the pollen of a male date-palm tree.' The first one asked, 'Where is it?' The other replied, 'In the well of Dharwān.' Then the Prophet ﷺ went along with some of his Companions to the well and looked at that, and there were date-palms near to it. Then he returned to me and said, "By Allāh, the water of that well was (red) like the infusion of *Ḥinna* leaves, and its date-palms were like the heads of devils." I said, "O Allāh's Messenger! Did you take those materials out?" He said, "No! As for me, Allāh has

٥٧٦٦ - حَدَّثَنا عُبَيْدُ بنُ إسْماعِيلَ: حدَّثَنا أبو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ عائِشَةَ قالَتْ: سُحِرَ رَسُولُ اللهِ ﷺ حتَّى إنَّهُ لَيُخَيَّلُ إلَيْهِ أنَّهُ يَفْعَلُ الشَّيءَ وَما فَعَلَهُ، حتَّى إذَا كانَ ذَاتَ يَوْمٍ وَهُوَ عِنْدي دَعا اللهَ وَدَعاهُ ثُمَّ قالَ: «أشْعَرْتِ يا عائِشَةُ أنَّ اللهَ قَدْ أفْتاني فِيما اسْتَفْتَيْتُهُ فِيهِ؟» قُلْتُ: وَما ذَاكَ يا رَسُولَ اللهِ؟ قالَ: «جاءَني رَجُلان فَجَلَسَ أحَدُهُما عِنْدَ رأسي، والآخَرُ عِنْدَ رِجْلَيَّ ثُمَّ قالَ أحَدُهُما لِصاحِبِهِ: ما وَجَعُ الرَّجُل؟ قالَ: مَطْبُوبٌ، قالَ: وَمَنْ طَبَّهُ؟ قالَ: لَبِيدُ بنُ الأعْصَم اليَهُودِيُّ مِنْ بَني زُرَيْقٍ، قالَ: فِيماذَا؟ قالَ: في مُشْطٍ وَمُشاطَةٍ وجُفِّ طَلْعَةِ ذَكَرٍ، قالَ: فأيْنَ هُوَ؟ قالَ: في بِئر ذي أرْوَانَ». قالَ: فذَهَبَ النَّبِيُّ ﷺ في أُناسٍ مِنْ أصحَابِهِ إلى البِئر فَنَظَرَ إلَيْها وَعَلَيْها نَخْلٌ، ثُمَّ رَجَعَ إلى عائِشَةَ فَقالَ: «وَالله لَكأنَّ ماءَها نُقاعَةُ

healed me and cured me and I was afraid that (by letting it known to the people) I would spread evil among them. Then he ordered that the well be filled up with earth, and it was filled up with earth."

الحِنَّاء، ولكأنَّ نخلَها رُؤُسُ الشَّياطِينِ»، قُلْتُ: يا رَسُولَ اللهِ، أفأخْرَجْتَهُ؟ قالَ: «لا، أمَّا أنا فَقَدْ عافانِيَ اللهُ وَشَفَانِي وَخَشِيتُ أنْ أُثَوِّرَ عَلى النَّاسِ مِنْهُ شَرّاً»، وأمَرَ بِها فَدُفِنَتْ. [راجع: ٣١٧٥]

(51) CHAPTER. Some eloquent speech is as effective as magic.

(٥١) بابٌ: إنَّ مِنَ البَيان سِحْراً

5767. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Two men came from the East and addressed the people who wondered at their eloquent speeches. On that Allāh's Messenger ﷺ said, "Some eloquent speech is as effective as magic."

٥٧٦٧ - **حَدَّثَنا** عَبدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عَبْد الله ابن عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّهُ قدِمَ رَجُلان مِنَ المَشْرِق فَخَطَبا فَعَجِبَ النَّاسُ لِبَيانِهِما. فَقالَ رَسُولُ اللهِ ﷺ: «إنَّ مِنَ البَيانِ لَسِحْراً، أوْ إنَّ بَعْضَ البَيانِ سِحْرٌ». [راجع: ٥١٤٦]

(52) CHAPTER. The use of *'Ajwa* dates as medicine for magic.

(٥٢) بابُ الدَّواءِ بالعَجْوَةِ للسِّحْرِ

5768. Narrated Sa'd رَضِيَ اللهُ عنه: The Prophet ﷺ said, "If somebody takes some *'Ajwa* dates every morning, he will not be affected by poison or magic on that day till night." (Another narrator said seven dates).

٥٧٦٨ - **حَدَّثَنا** عَليّ: حدَّثَنا مَرْوَانُ: أخْبَرَنا هاشِمٌ: أخبرَنا عامِرُ بنُ سَعْد، عَنْ أبيهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «مَنِ اصْطَبَحَ كُلَّ يَوْم تَمَرَاتٍ عَجْوَةً لَمْ يَضُرَّهُ سُمٌّ ولَا سِحْرٌ ذٰلكَ اليَوْمَ إلى اللَّيْلِ».

وَقالَ غَيرُهُ: سَبْعَ تَمَرَاتٍ. [راجع: ٥٤٤٥]

5769. Narrated Sa'd رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "If somebody takes seven *'Ajwa* dates in the morning,

٥٧٦٩ - **حَدَّثَني** إسحاقُ بنُ مَنْصُورٍ: أخْبرَنا أبو أسامَةَ: حدَّثَنا

neither magic nor poison will hurt him that day."

هاشِمُ بنُ هاشِمٍ قالَ: سَمِعْتُ عامرَ بنَ سَعْدٍ: سَمِعْتُ سَعْداً رَضِيَ الله عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ تَصَبَّحَ سَبْعَ تَمَرَاتٍ عَجْوَةً لَمْ يَضُرَّهُ ذٰلكَ اليَوْمَ سُمٌّ وَلا سِحْرٌ». [راجع: ٥٤٤٥]

(53) CHAPTER. No *Hāma*.[1]

(٥٣) بابٌ: لا هَامَةَ

5770. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "No *'Adwā* (i. e. no contagious disease is conveyed to others without Allāh's Permission); nor *Ṣafar*; nor *Hāma*." A bedouin said, "O Allāh's Messenger! What about the camels which, when on the sand (desert) look like deers, but when a mangy camel mixes with them they all get infected with mange?" On that Allāh's Messenger ﷺ said, "Then who conveyed the (mange) disease to the first (mangy) camel?"

٥٧٧٠ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامُ بنُ يُوسُفَ: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «لا عَدْوَى وَلا صَفَرَ ولا هامَةَ». فَقالَ أعْرابيٌّ: يا رَسُولَ اللهِ، فَمَا بالُ الإبلِ تكُونُ في الرَّمْلِ كأنَّها الظِّبَاءُ فَيُخالِطُها البَعِيرُ الأجْرَبُ فَيُجْرِبُها؟ فَقالَ رَسُولُ اللهِ ﷺ: «فَمَنْ أعْدَى الأوَّلَ؟!». [راجع: ٥٧٠٧]

5771. Narrated Abū Hurairah ﷺ: Allāh's Messenger ﷺ said: The cattle (sheep, cows, camels, etc.) suffering from a disease should not be mixed up with healthy cattle, (or said) "Do not put a patient with a healthy person," (as a precaution).

٥٧٧١ - وَعَنْ أبي سَلَمَةَ: سَمِعَ أبا هُرَيْرَةَ بَعْدُ، يَقُولُ: قالَ النَّبيُّ ﷺ: «لا يُورِدَنَّ مُمْرِضٌ عَلى مُصِحٍّ».

وَأنْكَرَ أبو هُرَيْرَةَ الحَديثَ الأوَّلَ وقُلْنا: ألَمْ تُحَدِّثْ أنَّهُ لا عَدْوَى؟ فَرَطَنَ بالحَبَشِيَّةِ، قالَ أبو سَلَمَةَ: فَما رأيْتُهُ نَسِيَ حَديثاً غيرَهُ. [انظر: ٥٧٧٤]

(54) CHAPTER. No *'Adwā* (no contagious

(٥٤) بابٌ: لا عَدْوَى

(1) (Chap. 53) See *Ḥadīth* No.5757. Chap. 45. (F.N.)

disease is conveyed without Allāh's Permission).

5772. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ said, "There is neither *'Adwā* nor *Ṭiyara*(1), and an evil omen is only in three: a horse, a woman and a house." (See the footnote of *Ḥadīth* No.5753)

٥٧٧٢ - حدَّثنا سَعيدُ بنُ عُفَيرٍ قالَ: حدَّثَنا ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ قالَ: أخبرَني سالِمُ بنُ عَبْدِ اللهِ وحَمْزَةُ أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا عَدْوَى وَلا طِيَرَةَ، إنَّما الشُّؤْمُ في ثَلاثٍ: في الفَرَسِ، والمَرأةِ، والدَّارِ». [راجع: ٢٠٩٠]

5773. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "No *'Adwā*."

٥٧٧٣ - حدَّثَنا أبو اليَمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْريِّ قالَ: حدَّثَني أبو سَلَمَةَ بنُ عَبْدِ الرَّحمٰنِ أنَّ أبا هُرَيْرَةَ قالَ: إنَّ رَسُولَ اللهِ ﷺ يقولُ: «لا عَدْوَى». [راجع: ٥٧٠٧]

5774. Abū Hurairah also said: The Prophet ﷺ said, "The cattle suffering from a disease should not be mixed up with healthy cattle (or said: "Do not put a patient with a healthy person as a precaution)." Abū Hurairah also said: Allāh's Messenger ﷺ said, "No *'Adwā*." (Cont'd. with H. 5775)

٥٧٧٤ - قالَ أبو سَلَمَةَ بنُ عَبْدِ الرَّحمٰنِ: سَمِعْتُ أبا هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «لا تُورِدُوا المُمْرِضَ عَلى المُصِحِّ». [راجع: ٥٧٧١]

5775. A bedouin got up and said, "Don't you see how camels on the sand look like deers but when a mangy camel mixes with them, they all get infected with mange?" On that the Prophet ﷺ said, "Then who conveyed the (mange) disease to the first camel?"

٥٧٧٥ - وَعَنِ الزُّهْريِّ قالَ: أخْبَرَني سِنانُ بنُ أبي سِنانٍ الدُّؤَليُّ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: إنَّ رَسُولَ اللهِ ﷺ قالَ: «لا عَدْوَى»، فَقامَ أعْرَابيٌّ فَقالَ: أرأيْتَ الإبلَ تَكُونُ في الرِّمالِ أمْثالَ الظِّباءِ فَيأتيهِ

(1) (H. 5772) *Ṭiyara* means an evil omen see H. 5717 and its Chap. 25.

البَعِيرُ الأجْرَبُ فَتَجْرَبُ؟ قالَ النَّبِيُّ ﷺ: «فَمَنْ أعْدَى الأوَّلَ؟».
[راجع: ٥٧٠٧]

5776. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "No *'Adwā* nor *Ṭiyara;* but I like *Fā'l.*" They said, "What is the *Fā'l*?" He said, "A good word." (See H. 5754)

٥٧٧٦ - **حدَّثَني** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا مُحَمَّدُ بْنُ جَعْفَرٍ: حدَّثَنا شُعْبَةُ قالَ: سَمِعْتُ قَتادَةَ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لا عَدْوَى وَلا طِيَرَةَ، ويُعْجِبُني الفألُ». قالُوا: وَما الفألُ؟ قالَ: «كَلِمَةٌ طَيِّبَةٌ». [راجع: ٥٧٥٦]

(55) CHAPTER. What has been said regarding the poison given to the Prophet ﷺ.

(٥٥) بابٌ ما يُذْكَرُ في سُمِّ النَّبِيِّ ﷺ،

رَواهُ عُرْوَةُ، عَنْ عائِشَةَ، عَنِ النَّبِيِّ ﷺ:

5777. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When Khaibar was conquered, Allāh's Messenger ﷺ was presented with a poisoned (roasted) sheep. Allāh's Messenger ﷺ said, "Collect for me all the Jews present in this area." (When they were gathered) Allāh's Messenger ﷺ said to them, "I am going to ask you about something; will you tell me the truth?" They replied, "Yes, O Abāl-Qāsim!" Allāh's Messenger ﷺ said to them, "Who is your father?" They said, "Our father is so-and-so." Allāh's Messenger ﷺ said, "You have told a lie, for your father is so-and-so." They said, "No doubt, you have said the truth and done the correct thing." He again said to them, "If I ask you about something; will you tell me the truth?" They replied, "Yes, O Abāl-Qāsim! And if we should tell a lie you will know it as you have known it regarding our father." Allāh's Messenger ﷺ then asked, "Who are the

٥٧٧٧ - **حدَّثَنا** قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَنْ سَعِيدِ بنِ أبي سَعِيدٍ، عَنْ أبي هُرَيْرَةَ أنَّهُ قالَ: لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ لِرَسُولِ اللهِ ﷺ شاةٌ فِيها سُمٌّ، فَقالَ رَسُولُ اللهِ ﷺ: «اجْمَعُوا لي مَنْ كانَ هاهُنا مِنَ اليَهُودِ»، فَجُمِعُوا لَهُ، فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «إنِّي سائِلُكُمْ عَنْ شَيءٍ، فَهَلْ أنْتُمْ صادِقُونِي عَنْهُ؟» فَقالُوا: نَعَمْ يا أبا القاسِمِ، فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «مَنْ أبوكُمْ؟» قالُوا: أبونا فُلانٌ، فَقالَ رَسُولُ اللهِ ﷺ: «كَذَبْتُمْ، بَلْ أبوكُمْ فُلانٌ». فَقالُوا: صَدَقْتَ وَبَرِرْتَ. فَقالَ: «هَلْ أنْتُمْ صادِقُونِي

people of the (Hell) Fire?" They replied, "We will remain in the (Hell) Fire for a while and then you (Muslims) will replace us in it." Allāh's Messenger ﷺ said to them, "You will abide in it with ignominy. By Allāh, we shall never replace you in it at all." Then he asked them again, "If I ask you something, will you tell me the truth?" They replied, "Yes." He asked, "Have you put the poison in this roasted sheep?" They replied, "Yes," He asked, "What made you do that?" They replied, "We intended to learn if you were a liar in which case we would be relieved from you, and if you were a Prophet then it would not harm you." (See H. 3169)

عَنْ شَيءٍ إنْ سألْتُكُمْ عَنْهُ؟» فَقالُوا: نَعَمْ يا أبا القاسِمِ، وإنْ كَذَبْناكَ عَرَفْتَ كَذِبَنا كَما عَرَفْتَهُ في أبِينا. فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «مَنْ أهْلُ النَّارِ؟» فَقالُوا: نَكُونُ فِيها يَسِيراً ثُمَّ تَخْلُفُونَنا فِيها. فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «اخْسَؤُوا فِيها، وَاللهِ لا نَخْلُفُكُمْ فِيهَا أبَداً»، ثُمَّ قالَ لَهُمْ: «هَلْ أنْتُمْ صادِقُونِي عَنْ شَيءٍ إنْ سألْتُكُمْ عَنْهُ؟» فَقالُوا: نَعَمْ، فَقالَ: «هَلْ جَعَلْتُمْ في هٰذِهِ الشَّاةِ سُمّاً؟» فَقالُوا: نَعَمْ، فَقالَ: «ما حَمَلَكُمْ عَلى ذٰلِكَ؟» فَقالُوا: أرَدْنا إنْ كُنْتَ كاذِبًا نَسْتَرِيحُ مِنْكَ، وإنْ كُنْتَ نَبِيّاً لَمْ يَضُرَّكَ. [راجع: ٣١٦٩]

(56) CHAPTER. The taking of poison and treating with it, or with what may be dangerous, or with an impure or polluted thing (medicine, etc.).

(٥٦) بابُ شُرْبِ السُّمِّ والدَّواءِ بِهِ، وما يُخافُ مِنْهُ والخَبِيثِ

5778. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever; and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will abide eternally forever; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his abdomen with it in the (Hell) Fire wherein he will abide eternally forever."

٥٧٧٨ - حدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثَنا خالِدُ بنُ الحارِثِ: حدَّثَنا شُعْبَةُ، عَنْ سُلَيْمانَ قالَ: سَمِعْتُ ذَكْوانَ يُحَدِّثُ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ، فَهُوَ في نارِ جَهَنَّمَ يَتَرَدَّى فِيهِ خالِداً مُخَلَّداً فِيها أبَداً. ومَنْ تَحَسَّى سُمّاً فَقَتَلَ نَفْسَهُ، فَسُمُّهُ في يَدِهِ يَتَحَسَّاهُ في نارِ جَهَنَّمَ خالِداً مُخَلَّداً فِيها أبَداً. ومَنْ

قَتَلَ نَفْسَهُ بِحَدِيدَةٍ، فَحَدِيدَتُهُ فِي يَدِهِ يَجَأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِداً مُخَلَّداً فِيهَا أَبَداً». [راجع: ١٣٦٥]

5779. Narrated Sa'd: I heard Allāh's Messenger ﷺ saying, "Whoever takes seven *'Ajwa* dates in the morning will not be affected by magic or poison on that day."

٥٧٧٩ - حدَّثَنا مُحَمَّدٌ: حَدَّثَنَا أَحْمَدُ ابْنُ بَشِيرٍ أَبُو بَكْرٍ: أَخْبَرَنَا هَاشِمُ بْنُ هَاشِمٍ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنِ اصْطَبَحَ بِسَبْعِ تَمَرَاتِ عَجْوَةٍ لَمْ يَضُرَّهُ ذَلِكَ الْيَوْمَ سُمٌّ وَلَا سِحْرٌ». [راجع: ٥٤٤٥]

(57) CHAPTER. The milk of she-asses.

(٥٧) بابُ أَلْبَانِ الأُتُنِ

5780. Narrated Abū Tha'laba Al-Khushanī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade the eating of wild animals having fangs. (Az-Zuhrī said: I did not hear this narration except when I went to Shām.)

٥٧٨٠ - حدَّثَني عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ. قَالَ الزُّهْرِيُّ: وَلَمْ أَسْمَعْهُ حَتَّى أَتَيْتُ الشَّامَ. [راجع: ٥٥٣٠]

5781. Al-Laith said: narrated Yūnus: I asked Ibn Shihāb, "May we perform the ablution with the milk of she-asses or drink it, or drink the bile of wild animals or urine of camels?" He replied, "The Muslims used to treat themselves with that and did not see any harm in it. As for the milk of she-asses, we have learnt that Allāh's Messenger ﷺ forbade the eating of their meat, but we have not received any information whether drinking of their milk is allowed or forbidden." As for the bile of wild animals,

٥٧٨١ - وَزَادَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: وَسَأَلْتُهُ: هَلْ نَتَوَضَّأُ أَوْ نَشْرَبُ أَلْبَانَ الأُتُنِ، أَوْ مَرَارَةَ السَّبُعِ، أَوْ أَبْوَالَ الإِبِلِ؟ قَالَ: قَدْ كَانَ الْمُسْلِمُونَ يَتَدَاوَوْنَ بِهَا فَلَا يَرَوْنَ بِذَلِكَ بَأْساً. فَأَمَّا أَلْبَانُ الأُتُنِ فَقَدْ بَلَغَنَا أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ لُحُومِهَا، وَلَمْ يَبْلُغْنَا

Ibn Shihāb said, "Abū Idrīs Al-Khaulānī told me that Allāh's Messenger ﷺ forbade the eating of the flesh of every wild beast having fangs."

عَنْ أَلْبَانِهَا أَمْرٌ وَلا نَهْيٌ. وأَمَّا مَرَارَةُ السَّبُعِ قالَ ابنُ شِهابٍ: حَدَّثَني أبو إدْرِيسَ الخَوْلانِيُّ: أن أبا ثَعْلَبَةَ الخُشَنِيَّ أخْبَرَهُ: أن رَسُولَ اللهِ ﷺ نَهَى عَنْ أكْلِ كُلِّ ذي نابٍ مِنَ السِّباعِ. [راجع: ٥٥٣٠]

(58) CHAPTER. If a housefly falls in a utensil.

(٥٨) بابٌ: إذَا وَقَعَ الذُّبابُ في الإناءِ

5782. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If a fly falls in the vessel of any of you, let him dip all of it (into the vessel) and then throw it away, for in one of its wings there is a disease and in the other there is healing[1] (antidote for it) i.e. the treatment for that disease."

٥٧٨٢ - حدَّثنا قُتَيْبَةُ: حدَّثنا إسْماعِيلُ بنُ جَعْفَرٍ، عَنْ عُتْبَةَ بنِ مُسْلِمٍ مَوْلى بَنِي تَيْمٍ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ مَوْلى بَنِي زُرَيْقٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أن رَسُولَ اللهِ ﷺ قالَ: «إذَا وَقَعَ الذُّبابُ في إناءِ أحَدِكُمْ فَلْيَغْمِسْهُ كُلَّهُ ثُمَّ لِيَطْرَحْهُ، فإنَّ في إحْدَى جَناحَيْهِ شِفَاءً وفي الآخَرِ دَاءً». [راجع: ٣٣٢٠]

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(1) (H. 5782) Medically it is well-known now that a fly carries some pathogens on some parts of its body as mentioned by the Prophet ﷺ (before 1400 years approx. when the humans knew very little of modern medicine). Similarly Allāh تعالى created organisms and other mechanisms which kill these pathogens, e.g., Penicillin Fungus kills pathogenic organisms like Staphylococci and others etc. Recently experiments have been done under supervision which indicate that a fly carries the disease (pathogens) plus the antidote for those pathogenic organisms. Ordinarily when a fly touches a liquid food it infects the liquid with its pathogens, so it must be dipped in order to release also the antidote for those pathogens to act as a counter balance to the pathogens. Regarding this subject I also wrote through a friend of mine to Dr. Muḥammad M. El-Samahy chief of *Ḥadīth* Dept. in Al-Azhar University, Cairo (Egypt), who has written an article upon this *Ḥadīth*, and as regards medical aspects, he has mentioned that the microbiologists have proved that there are longitudinal yeast cells living as parasites inside the belly of the fly and these yeast cells, in order to repeat their lifecycle, protrude through respiratory tubules of the fly and if the fly is dipped in a liquid, these cells burst in the fluid and the content of those cells is an antidote for the pathogens which the fly carries.

77 - THE BOOK OF DRESS

٧٧ - كتاب اللباس

(1) CHAPTER. The Statement of Allāh تعالى: "Say (O Muhammad ﷺ): Who has forbidden the adornment with clothes given by Allāh which He has produced for His slaves?" (V.7: 32)

The Prophet ﷺ said, "Eat, drink, wear clothes and give alms without extravagance and without conceit."

'Ibn 'Abbās said: "Eat what you wish and wear what you wish if you can avoid two things, extravagance and conceit."

(١) **بابُ** قَوْلِ اللهِ تَعالى: ﴿قُلْ مَنْ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِىٓ أَخْرَجَ لِعِبَادِهِۦ﴾ [الأعراف: ٣٢]

وَقالَ النَّبِيُّ ﷺ: «كُلُوا وَاشْرَبُوا والْبَسُوا وَتَصَدَّقُوا، في غَيرِ إسْرَافٍ وَلا مَخِيلَةٍ».

وقالَ ابنُ عَبَّاسٍ: كُلْ ما شِئْتَ، وَالْبَسْ ما شِئْتَ، ما أَخْطَأَتْكَ اثْنَتانِ: سَرَفٌ أوْ مَخِيلَةٌ.

5783. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ said, "Allāh will not look at the person who drags his garment (behind him) out of conceit."

٥٧٨٣ - حدَّثَنا إسْماعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ نافِعٍ، وَعَبْدِ اللهِ بن دينارٍ، وَزَيْدِ بن أَسْلَمَ يُخْبِرونَهُ عَن ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أن رَسُولَ اللهِ ﷺ قالَ: «لا يَنْظُرُ اللهُ إلى مَنْ جَرَّ ثَوْبَهُ خُيَلاءَ». [راجع: ٣٦٦٥]

(2) CHAPTER. Whoever dragged his *Izār* (lower-half body garment) without conceit.

(٢) **بابُ** مَنْ جَرَّ إزارَهُ مِنْ غيرِ خُيَلاءَ

5784. Narrated 'Abdullāh (bin 'Umar) رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Allāh will not look, on the Day of Resurrection, at the person who drags his garment (behind him) out of conceit." On that Abū Bakr said, "O Allāh's Messenger! One side of my *Izār* hangs low if I do not take care of it." The Prophet ﷺ said, "You are not one of those who do that out of conceit."

٥٧٨٤ - حدَّثَنا أحمَدُ بنُ يُونُسَ: حدَّثَنا زُهَيرُ بنُ مُعاوِيَةَ: حدَّثَنا مُوسَى بنُ عُقْبَةَ، عَن سالِمِ بنِ عَبْدِ اللهِ، عَنْ أبيهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ جَرَّ ثَوْبَهُ خُيَلاءَ لَمْ يَنْظُرِ اللهُ إلَيْهِ يَوْمَ القِيامَةِ»، قالَ أبو بَكْرٍ: يا رَسُولَ اللهِ، إن أحَدَ شِقَّيْ إزَارِي يَسْتَرْخي إلا أنْ أتَعاهَدَ ذٰلكَ مِنْهُ، فَقالَ النَّبِيُّ ﷺ: «لَسْتَ مِمَّنْ يَصْنَعُهُ خُيَلاءَ».

5785. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: The solar eclipse occurred while we were sitting with the Prophet ﷺ. He got up dragging his garment (on the ground) hurriedly till he reached the mosque. The people turned (to the mosque) and he offered a two-*Rak'āt* *Ṣalāt* (prayer) whereupon the eclipse had cleared, and he faced us and said, "The sun and the moon are two signs among the signs of Allāh, so if you see a thing like this (eclipse) then offer the *Ṣalāt* (prayer) and invoke Allāh till He removes that state." (See H. 1046)

٥٧٨٥ - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا عَبْدُ الأَعْلَى، عَنْ يُونُسَ، عَنِ الحَسَنِ، عَنْ أَبِي بَكْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: خَسَفَتِ الشَّمْسُ وَنَحْنُ عِنْدَ النَّبِيِّ ﷺ فَقامَ يَجُرُّ ثَوْبَهُ مُسْتَعْجِلاً حَتَّى أَتَى المَسْجِدَ وَثابَ النَّاسُ فَصَلَّى رَكْعَتَيْنِ فَجُلِّيَ عَنْهَا، ثُمَّ أَقْبَلَ عَلَيْنا وَقالَ: «إنَّ الشَّمْسَ والقَمَرَ آيَتانِ مِنْ آياتِ اللهِ فإذَا رأَيْتُمْ مِنْها شَيْئاً فَصَلُّوا وَادْعُوا اللهَ حَتَّى يَكْشِفَها».

[راجع: ١٠٤٠]

(3) CHAPTER. To tuck up or roll up the clothes.

(٣) بابُ التَّشَمُّرِ في الثِّيابِ

5786. Narrated Abū Juḥaifa: I saw Bilāl bringing an *'Anaza* (a small spear) and fixing it in the ground, and then he proclaimed the *Iqāma* of the *Ṣalāt* (prayer), and I saw Allāh's Messenger ﷺ coming out, wearing a cloak with its sleeves rolled up. He then offered a two-*Rak'āt* (prayer) while facing the *'Anaza*, and I saw the people and animals passing in front of him beyond the *'Anaza*.

٥٧٨٦ - حَدَّثَنِي إِسحاقُ: أَخْبَرَنا ابنُ شُمَيْلٍ: أَخْبَرَنا عُمَرُ بنُ أَبي زَائِدَةَ: أَخْبَرَنا عَوْنُ بنُ أَبي جُحَيْفَةَ، عَنْ أَبِيهِ أَبي جُحَيْفَةَ قالَ: فرأَيْتُ بِلالاً جاءَ بعَنَزَةٍ فَرَكَزَها، ثُمَّ أَقامَ الصلاةَ، فرأَيْتُ رَسُولَ اللهِ ﷺ خَرَجَ في حُلَّةٍ مُشَمِّراً، فَصَلَّى رَكْعَتَيْنِ إلى العَنَزَةِ، ورأَيْتُ النَّاسَ والدَّوابَّ يَمُرُّونَ بَينَ يَدَيْهِ مِنْ وَرَاءِ العَنَزَةِ.

[راجع: ١٨٧]

(4) CHAPTER. The part of the garment that hangs below the ankles is in the Fire.

(٤) بابٌ ما أَسْفَلَ مِنَ الكَعْبَينِ فَهُوَ في النَّارِ

5787. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The part of an *Izār* which hangs below the ankles is in the Fire. [i.e. the one who wears the *Izār* (lower-half body-cover) that hangs below the ankles

٥٧٨٧ - حَدَّثَنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا سَعيدُ بنُ أَبي سَعيدٍ المَقْبُرِيُّ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ

(with conceit) will be in the Fire of Hell].
[See *Fath Al-Bārī*]

(5) CHAPTER. Whoever drags his garment out of pride and arrogance (conceit).

5788. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh will not look, on the Day of Resurrection, at a person who drags his *Izār* (behind him) out of pride and arrogance."

5789. Narrated Abū Hurairah: The Prophet ﷺ (or 'Abul-Qāsim ﷺ) said, "While a man was walking, clad in a two-piece garment and proud of himself with his hair well-combed, suddenly Allāh made him sink into the earth and he will go on sinking into it till the Day of Resurrection."

5790. Narrated 'Abdullāh (bin 'Umar): Allāh's Messenger ﷺ said, "While a man was dragging his *Izār* on the ground (behind him), suddenly Allāh made him sink into the earth and he will go on sinking into it till the Day of Resurrection."

عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «ما أَسْفَلَ مِنَ الكَعْبَيْنِ مِنَ الإزَارِ فِي النَّارِ».

(٥) باب مَنْ جَرَّ ثَوْبَهُ مِنَ الخُيَلاءِ

٥٧٨٨ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ: أن رَسُولَ اللهِ ﷺ قالَ: «لا يَنْظُرُ اللهُ يَوْمَ القِيامَةِ إلى مَنْ جَرَّ إزَارَهُ بَطَراً».

٥٧٨٩ - حدَّثنا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا مُحَمَّدُ بنُ زِيادٍ قالَ: سَمِعْتُ أبا هُرَيْرَة يقولُ: قالَ النَّبِيُّ ﷺ - أوْ قالَ أبو القاسِمِ ﷺ -: «بَيْنَما رَجُلٌ يَمْشِي في حُلَّةٍ تُعْجِبُهُ نَفْسُهُ، مُرَجِّلٌ جُمَّتَهُ، إذْ خَسَفَ اللهُ بِهِ فَهُوَ يَتَجَلْجَلُ إلى يَوْمِ القِيامَةِ».

٥٧٩٠ - حدَّثنا سَعيدُ بنُ عُفَيرٍ قالَ: حدَّثَني اللَّيْثُ قالَ: حدَّثَني عَبْدُ الرَّحمٰنِ ابنُ خالِدٍ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ بنِ عَبْدِ اللهِ أن أباهُ حدَّثَهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «بَيْنا رَجُلٌ يَجُرُّ إزَارَهُ، خَسَفَ اللهُ بِهِ فَهُوَ يَتَجَلْجَلُ في الأرْضِ إلى يَوْمِ القِيامَةِ».

تابَعَهُ يُونُس عَنِ الزُّهْرِيّ، ولَمْ يَرْفَعْهُ شُعَيْبٌ عَنْ الزُّهْرِيِّ.

حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا وَهْبُ بنُ جَرِيرٍ: حَدَّثَنا أبي، عَنْ

عَمِّهِ جَرِيرِ بنِ زَيْدٍ قالَ: كُنْتُ مَعَ سالِمِ بنِ عَبْدِ اللهِ بنِ عُمَرَ عَلى بابِ دارِهِ فَقالَ: سَمِعْتُ أبا هُرَيْرَةَ سَمِعَ النَّبِيَّ ﷺ نَحْوَهُ. [راجع: ٣٤٨٥]

5791. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever drags his clothes (on the ground) out of pride and arrogance, Allāh will not look at him on the Day of Resurrection."

٥٧٩١ - حدَّثنا مَطَرُ بنُ الفَضْلِ: حدَّثَنا شَبابَةُ: حدَّثَنا شُعْبَةُ قالَ: لَقِيتُ مُحارِبَ ابنَ دِثارٍ عَلى فَرَسٍ، وَهُوَ يأتي مَكانَهُ الَّذي يَقْضِي فِيهِ، فَسألْتُهُ عَنْ هٰذا الحَديثِ فحَدَّثَني فَقالَ: سَمِعْتُ عَبْدَ اللهِ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ جَرَّ ثَوْبَهُ مَخِيلَةً لَم يَنْظُرِ اللهُ إلَيْهِ يَوْمَ القِيامَةِ». فَقُلْتُ لمُحارِبٍ: أذَكَرَ إزارَهُ؟ قالَ: ما خَصَّ إزاراً وَلا قَمِيصاً.

تابَعَهُ جَبَلَةُ بنُ سُحَيْمٍ، وَزَيْدُ بنُ أسْلَمَ، وَزَيْدُ بنُ عَبْدِ اللهِ، عَنِ ابنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. وَقالَ اللَّيْثُ، عَنْ نافِعٍ، يَعْني عَنِ ابنِ عُمَرَ: مِثْلَهُ.

وَتابَعَهُ مُوسَى بنُ عُقْبَةَ وعُمَرُ بنُ مُحَمَّدٍ وَقُدامَةُ بنُ مُوسَى عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ عَنِ النَّبِيِّ ﷺ: «مَنْ جَرَّ ثَوْبَهُ خُيَلاءَ».

(6) CHAPTER. The fringed *Izār*.[1]

(٦) بابُ الإزارِ المُهَدَّبِ،

It is reported that Az-Zuhrī, Abū Bakr bin Muḥammad, Ḥamza bin Abī Usaid and Mu'āwiya bin 'Abdullāh bin Ja'far wore fringed clothes.

وَيُذْكَر عَنِ الزُّهْرِيِّ، وأبي بَكْرِ بنِ مُحَمَّدٍ، وحَمْزَةَ بنِ أبي أُسَيْدٍ، وَمُعاوِيَةَ ابنِ عَبْدِ اللهِ بنِ جَعْفَرٍ: أنهُمْ لَبِسُوا ثِياباً مُهَدَّبَةً.

(1) (Chap. 6) *Izār*: Garment that covers the lower-half of the body.

5792. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: The wife of Rifā'a Al-Quraẓī came to Allāh's Messenger ﷺ while I was sitting, and Abū Bakr was also there. She said, "O Allāh's Messenger I was the wife of Rifā'a and he divorced me irrevocably. Then I married 'Abdur-Raḥmān bin Az-Zubair who, by Allāh, O Allāh's Messenger has only something like a fringe of a garment, showing the fringe of her veil. Khālid bin Sa'īd, who was standing at the door, for he had not been admitted, heard her statement and said, "O Abū Bakr! Why do you not stop this lady from saying such things openly before Allāh's Messenger?" No, by Allāh, Allāh's Messenger ﷺ did nothing but smiled. Then he said to the lady, "Perhaps you want to return to Rifā'a? That is impossible unless 'Abdur-Raḥmān consummates his marriage with you." That became the legal way after him.

٥٧٩٢ - حَدَّثَنَا أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخْبَرَني عُرْوَةُ بنُ الزُّبَيرِ: أن عائشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبِيِّ ﷺ قالَتْ: جاءَتِ امْرأةُ رِفاعَةَ القُرَظِيِّ رَسُولَ اللهِ ﷺ وأنا جالِسَةٌ وَعِنْدَهُ أبو بَكْرٍ فَقالَتْ: يا رَسُولَ اللهِ، إنِّي كُنْتُ تَحْتَ رِفاعَةَ فَطَلَّقَنِي فَبَتَّ طَلاقي، فَتَزَوَّجْتُ بَعْدَهُ عَبْدَ الرَّحْمٰنِ بنَ الزَّبِيرِ، وَإنَّهُ وَاللهِ ما مَعَهُ يا رَسُولَ اللهِ إلا مِثْلُ الهُدْبَةِ، وأخَذَتْ هُدْبَةً مِنْ جِلْبابِها. فَسَمِعَ خالِدُ بنُ سَعيدٍ قَوْلَها وَهُوَ بالبابِ لَمْ يُؤْذَنْ لَهُ، قالَتْ: فَقالَ خالِدٌ: يا أبا بَكْرٍ، ألا تَنْهَى هٰذِهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللهِ ﷺ، فَلا وَاللهِ ما يَزِيدُ رَسُولُ اللهِ ﷺ عَلى التَّبَسُّمِ، فَقالَ لَها رَسُولُ اللهِ ﷺ: «لَعَلَّكِ تُرِيدِينَ أنْ تَرْجِعي إلى رِفاعَةَ، لا حَتى يَذُوقَ عُسَيْلَتَكِ وَتَذُوقي عُسَيْلَتَهُ»، فَصارَ سُنَّةً بَعْدَهُ. [راجع: ٢٦٣٩]

(7) CHAPTER. The *Riḍā'*[1]

(٧) بابُ الأرْدِيَةِ،

Anas said: A bedouin pulled the *Riḍā'* of the Prophet ﷺ.

وَقالَ أنَسٌ: جَبَذَ أعْرَابِيٌّ رِداءَ النَّبِيِّ ﷺ.

5793. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ asked for his *Riḍā'*, put it on and set out walking. Zaid bin Ḥāritha and I followed him till he reached the house, where Ḥamza (bin 'Abdul-Muṭṭalib) was

٥٧٩٣ - حَدَّثَنَا عَبْدانُ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ: أخْبَرَني عَليُّ بنُ حُسَيْنٍ: أنَّ حُسَيْنَ بنَ عَلِيٍّ أخْبَرَهُ: أنَّ عَلِيّاً رَضِي

(1) (Chap. 7) *Ar-Riḍā'* is a garment that covers the shoulders and the upper-half of the body.

present and asked for permission to enter, and they gave us permission.

اللهُ عَنْهُ قالَ: فَدَعا النَّبِيُّ ﷺ بِرِدَائِهِ فَارْتَدَى بِهِ، ثُمَّ انْطَلَقَ يَمْشِي، واتَّبَعْتُهُ أنا وَزَيدُ بنُ حارِثَةَ حتى جاءَ البَيْتَ الَّذِي فِيْهِ حَمْزَةُ فاسْتَأذَنَ فأذِنُوا لَهُمْ.

[راجع: ٢٠٨٩]

(8) CHAPTER. The wearing of shirts.

(٨) باب لُبْسِ القَمِيصِ،

And Allāh تعالى said: [In the story of the Prophet Yūsuf (Joseph)]:

"Go with this shirt of mine and cast it over the face of my father; he will become clear-sighted". (V.12: 93)

وَقَالَ اللهُ تَعالىٰ حِكايَةً عَنْ يُوسُفَ: ﴿ٱذْهَبُوا۟ بِقَمِيصِى هَٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِى يَأْتِ بَصِيرًا﴾ [يوسف: ٩٣]

5794. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: A man asked, "O Allāh's Messenger! What kind of clothes should a *Muhrim* wear?" The Prophet ﷺ said, "A *Muhrim* should not wear a shirt, trousers, a hooded cloak, or *Khuff* (leather socks covering the ankles) unless he cannot get sandals, in which case he should cut the part (of the *Khuff*) that covers the ankles."

٥٧٩٤ - حدَّثنا قُتَيْبَةُ: حدَّثنا حَمَّادٌ، عَنْ أيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَجُلاً قالَ: يا رَسُولَ اللهِ، ما يَلْبَسُ المُحْرِمُ مِنَ الثِّيابِ؟ فَقالَ النَّبِيُّ ﷺ: «لا يَلْبَسُ المُحْرِمُ القمِيصَ وَلا السَّرَاوِيلَ وَلا البُرْنُسَ وَلا الخُفَّينِ إلَّا أنْ لا يَجِدَ النَّعْلَينِ، فَلْيَلْبَسْ ما هُوَ أسْفَلُ مِنَ الكَعْبَينِ». [راجع: ١٣٤]

5795. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ came to visit 'Abdullāh bin Ubayy (bin Salūl) after he had been put in his grave. The Prophet ﷺ ordered that 'Abdullāh be taken out. He was taken out and was placed on the knees of the Prophet ﷺ who blew his breath on him and dressed the body with his own shirt. And Allāh knows better.

٥٧٩٥ - حدَّثنا عَبْدُ اللهِ بنُ عُثْمان: أخْبرَنا ابنُ عُيَيْنَةَ: عَنْ عَمْرٍو: سَمِعَ جابِرَ ابن عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: أتى النَّبِيُّ ﷺ عَبْدَ اللهِ بنَ أُبيّ بَعْدَما أُدْخِلَ قَبْرَهُ، فأمَرَ بِهِ فَأُخْرِجَ وَوُضِعَ عَلى رُكْبَتَيْهِ وَنَفَثَ عَلَيْهِ مِنْ رِيقِهِ وأَلْبَسَهُ قَمِيصَهُ، فَاللهُ أعْلَمُ.

5796. Narrated 'Abdullāh bin 'Umar: When 'Abdullāh bin Ubayy (bin Salūl) died, his son came to Allāh's Messenger ﷺ

٥٧٩٦ - حدَّثنا صَدَقَةُ: أخْبرَنا يَحْيَى ابنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ قالَ:

and said, "O Allāh's Messenger! Give me your shirt so that I may shroud my father's body in it. And please offer a funeral *Ṣalāt* (prayer) for him and invoke Allāh for his forgiveness." The Prophet ﷺ gave him his shirt and said to him, "Inform us when you finish (and the funeral procession is ready) call us." When he had finished, he told the Prophet ﷺ and the Prophet ﷺ proceeded to offer his funeral *Ṣalāt* (prayer), but 'Umar stopped him and said, "Didn't Allāh forbid you to offer the funeral *Ṣalāt* (prayer) for the hypocrites, when He said:

'Whether you (O Muḥammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them; (and even) if you ask forgiveness for them seventy times, Allāh will not forgive them.' (V.9:80)

Then there was revealed:

'And never (O Muḥammad ﷺ) offer *Ṣalāt* (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. (V.9:84)?'

Thenceforth the Prophet ﷺ did not offer funeral *Ṣalāt* (prayers) for the hypocrites.

(9) CHAPTER. The *Jaib* (pocket) (the opening) of a shirt at the chest and other positions.

5797. Narrated Abū Hurairah: Allāh's Messenger ﷺ has set forth an example for a miser and a charitable person by comparing them to two men wearing two iron cloaks and their hands are raised to their breasts and collar bones. Whenever the charitable man tries to give a charitable gift, his iron cloak expands till it becomes so wide that it covers his fingertips and obliterate his tracks. And, whenever the miser wants to give a charitable gift, his cloak becomes very tight over him and every ring gets stuck to its place. Abū Hurairah added: I saw Allāh's Messenger ﷺ putting his finger in the (chest) pocket of his shirt like that. If you but saw him trying to

أَخْبَرَنِي نافِعٌ، عَنْ عَبدِ اللهِ بنِ عُمَرَ قالَ: لَمَّا تُوُفِّيَ عَبْدُ اللهِ بنُ أُبَيٍّ جاءَ ابْنُهُ إلى رَسُولِ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، أعْطِني قَمِيصَكَ أُكَفِّنْهُ فِيهِ، وَصَلِّ عَلَيْهِ وَاسْتَغْفِرْ لَهُ. فأعْطاهُ قَمِيصَهُ، وَقالَ لَهُ: «إذا فَرَغْتَ مِنْهُ فآذِنَّا»، فَلَمَّا فَرَغَ آذَنَهُ، فَجاءَ لِيُصَلِّيَ عَلَيْهِ، فجَذَبَهُ عُمَرُ فَقالَ: ألَيْسَ قَدْ نَهاكَ اللهُ أنْ تُصَلِّيَ عَلى المُنافِقِينَ فَقالَ: ﴿ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ﴾ [التوبة: ٨٠] فَنَزَلَتْ ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ﴾ [التوبة: ٨٤] فَتَرَكَ الصلاةَ عَلَيْهِمْ.

(٩) بابٌ جَيْبِ القَمِيصِ مِنْ عِنْدِ الصدْرِ وغَيرِه

٥٧٩٧ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا أبو عامِرٍ: حدَّثَنا إبراهِيمُ بنُ نافِعٍ، عَنِ الحَسَنِ، عَنْ طاوُسٍ، عَنْ أبي هُرَيْرَةَ قالَ: ضَرَبَ رَسُولُ اللهِ ﷺ «مَثَلَ البَخِيلِ والمُتَصَدِّقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِما جُبَّتانِ مِنْ حديدٍ قَدِ اضطُرَّتْ أيْدِيهِما إلى ثُدِيِّهِما وَتَراقِيهِما، فَجَعَلَ المُتَصَدِّقُ كُلَّما تَصَدَّقَ بِصَدَقَةٍ، انْبَسَطَتْ عَنْهُ حتى تَغْشَى أنامِلَهُ وَتَعْفُوَ

widen (the opening of his shirt) but it did not widen. (See H. 1443)

أثَرَهُ، وجَعَلَ البَخيلُ كُلَّما هَمَّ بصَدَقةٍ قَلَصَتْ وأخَذَتْ كُلُّ حَلْقَةٍ بِمَكانِها». قالَ أبو هُرَيْرَةَ: فأنا رأيْتُ رَسولَ اللهِ ﷺ يَقولُ بإصْبَعِهِ هٰكَذا في جَيْبِهِ، فَلَوْ رأيْتَهُ يُوَسِّعُها وَلا تَتَوَسَّعُ. [راجع: ١٤٤٣]

تابَعَهُ ابنُ طاوُسٍ، عَنْ أبيهِ. وأبو الزِّنادِ عَنِ الأعرجِ في الجُبَّتَينِ. وَقالَ حَنْظَلَةُ: سَمِعْتُ طاوُساً: سَمِعْتُ أبا هُرَيْرَة يَقُولُ: جُبَّتان، وَقالَ جَعْفَرُ بْنُ رَبيعَةَ، عَنِ الأعْرَجِ: جُنَّتانِ.

(10) CHAPTER. Whoever wore a cloak of narrow sleeves while on a journey.

(١٠) بابٌ مَنْ لَبِسَ جُبَّةً ضَيِّقَةَ الكُمَّينِ في السَّفَرِ

5798. Narrated Al-Mughīra bin Shu'ba: The Prophet ﷺ went to answer the call of nature, and when he returned, I met him with water and he performed the ablution while he was wearing a Shāmī cloak. He rinsed his mouth, put the water in his nose and blew it out, washed his face and tried to take his hands out of his sleeves, but they were too narrow, so he took out his hands from under his chest and washed them and then passed his wet hands over his head and *Khuff* (leather socks).

٥٧٩٨ - حدَّثَنا قَيْسُ بنُ حَفْصٍ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا الأعمَشُ قالَ: حدَّثَني أبو الضُّحَى قالَ: حدَّثَني مَسْرُوقٌ، قالَ: حدَّثَني المُغيرَةُ بنُ شُعْبَةَ قالَ: انْطَلَقَ النَّبيُّ ﷺ لِحاجَتِهِ ثُمَّ أقْبَلَ فتَلَقَّيْتُهُ بِمَاءٍ فَتَوَضَّأ وعَلَيْهِ جُبَّةٌ شامِيَّةٌ، فَمَضْمَضَ واسْتَنْشَقَ وَغَسَلَ وَجْهَهُ، فَذَهَبَ يُخْرِجُ يَدَيْهِ مِنْ كُمَّيْهِ، فَكانا ضَيِّقَينِ، فأخْرَجَ يَدَيْهِ مِنْ تَحْتِ بَدَنِهِ، فَغَسَلَهُما وَمَسَحَ برأسِهِ وعَلى خُفَّيْهِ. [راجع: ١٨٢]

(11) CHAPTER. To wear a woollen cloak during the *Ghazawāt* (military expedition).

(١١) بابُ لُبْسِ جُبَّةِ الصُّوفِ في الغَزْوِ

5799. Narrated Al-Mughīra: One night I was with the Prophet ﷺ on a journey. He asked (me), "Have you got water with you?" I replied, "Yes." So he got down from his she-camel and went away till he disappeared in the darkness of the night. Then he came back and I poured water for him from the pot (for the ablution). He washed his face and hands while he was wearing a woollen cloak (the sleeves of which were narrow), so he could not take his arms out of it. So he took them out from underneath the cloak. Then he washed his forearms and passed his wet hands over his head. Then I tried to take off his *Khuff*, but he said, "Leave them, for I have performed ablution before putting them on". And so he passed his wet hands over them.

٥٧٩٩ - حدَّثنا أبو نُعَيم: حدَّثنا زَكريَّا، عَنْ عامِرٍ، عَنْ عُروَةَ بنِ المُغيرَةِ، عَنْ أبيهِ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ مَعَ النَّبيِّ ﷺ ذاتَ لَيْلَةٍ في سَفرٍ، فَقالَ: «أمَعَكَ ماءٌ؟» قُلْتُ: نَعَمْ، فَنزَلَ عَنْ رَاحِلَتِهِ فَمَشَى حتى تَوارَى عَنّي في سَوادِ اللَّيْلِ، ثُمَّ جاءَ فأفْرَغْتُ عَلَيْهِ الإداوَةَ، فَغَسَلَ وَجْهَهُ ويَدَيْهِ، وَعَلَيْهِ جُبَّةٌ مِنْ صُوفٍ فَلَمْ يَسْتَطِعْ أنْ يُخْرِجَ ذِراعَيْهِ مِنْها حتّى أخْرَجَهُما مِنْ أسْفَلِ الجُبَّةِ، فَغَسَلَ ذِراعَيْهِ ثُمَّ مَسَحَ برأسِهِ، ثُمَّ أهْوَيْتُ لأنْزِعَ خُفَّيْهِ فَقالَ: «دَعْهُما فإنّي أدْخَلْتُهُما طاهِرَتَيْنِ»، فَمَسَحَ عَلَيْهِما. [راجع: ١٨٢]

(12) CHAPTER. *Al-Qabā'*.[1]
And the silken *Farrūj*, which is a kind of *Al-Qabā'*, and it is said that it has a slit at the back.

(١٢) بابُ القَباءِ وَفَرُّوجِ حَريرٍ، وَهُوَ القَباءُ. ويُقالُ: هُوَ الَّذي لَهُ شَقٌّ مِنْ خَلْفِهِ

5800. Narrated Al-Miswar bin Makhrama: Allāh's Messenger ﷺ distributed some *Qabā'* but he did not give anything to Makhrama. Makhrama said (to me), "O my son! Let us go to Allāh's Messenger ﷺ." So I proceeded with him and he said, Go in and call him for me." So I called the Prophet ﷺ for him. The Prophet ﷺ came out to him, wearing one of those Qabā' and said, (to Makhrama), "I have kept this for you."

Makhrama looked at it and said, "Makhrama is satisfied now."

٥٨٠٠ - حدَّثنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثنا اللَّيْثُ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنِ المِسْوَرِ بنِ مَخْرَمَةَ أنَّهُ قالَ: قَسَمَ رَسُولُ اللهِ ﷺ أقْبِيَةً ولَمْ يُعْطِ مَخْرَمَةَ شَيْئاً، فَقالَ مَخْرَمَةُ: يا بُنَيَّ انْطَلِقْ بنا إلى رَسُولِ اللهِ ﷺ، فانْطَلَقْتُ مَعَهُ فَقالَ: ادْخُلْ فادْعُهُ لي، قالَ: فَدَعَوْتُهُ لَهُ، فَخَرَجَ إلَيْهِ وعَلَيْهِ قَباءٌ مِنْها، فَقالَ: «خبأْتُ هٰذا لَكَ»، قالَ: فَنَظَرَ إلَيْهِ فَقالَ: رَضِيَ مَخْرَمَةُ. [راجع: ٥٨٠٠]

(1) (Chap. 12) *Al-Qabā'* and *Al-Farrūj* are names of a garment with narrow sleeves and waist and a slit at the back. It used to be worn on journeys and at war.

5801. Narrated 'Uqba bin 'Āmir رَضِيَ اللهُ عَنْهُ: A silken *Farrūj* was presented to Allāh's Messenger ﷺ and he put it on and offered the *Ṣalāt* (prayer) in it. When he finished the *Ṣalāt* (prayer), he took it off violently as if he disliked it and said, "This (garment) does not befit those who are *Al-Muttaqūn*."[1]

٥٨٠١ - **حدَّثنا** قُتَيْبَةُ بنُ سَعيدٍ: حدَّثنا اللَّيْثُ، عَنْ يَزيدَ بنِ أبي حَبيبٍ، عَنْ أبي الخَيرِ، عَنْ عُقْبَةَ بنِ عامِرٍ رَضِيَ اللهُ عَنْهُ أنَّهُ قالَ: أُهْدِيَ لِرَسُول اللهِ ﷺ فَرُّوجُ حَريرٍ فَلَبِسَهُ، ثُمَّ صَلَّى فِيهِ، ثُمَّ انْصَرَفَ فَنَزَعَهُ نَزْعاً شَديداً كالكارِهِ لَهُ، ثُمَّ قالَ: «لا يَنْبَغي هٰذَا للمُتَّقينَ». [راجع: ٣٧٥]

تابَعَهُ عَبْدُ اللهِ بنُ يُوسُفَ، عَنِ اللَّيْثِ. وَقالَ غَيْرُهُ: فَرُّوجٌ حَريرٌ.

(13) CHAPTER. Hooded cloaks.

(١٣) بابُ البَرانِسِ

5802. Narrated Mu'tamir: I heard my father saying, "I saw Anas wearing a yellow hooded cloak of *Khazz*."

٥٨٠٢ - وَقالَ لي مُسَدَّدٌ: حدَّثنا مُعْتَمِرٌ قَالَ: سَمِعْتُ أبي قالَ: رأيْتُ عَلى أنَسٍ بُرْنُساً أصْفَرَ مِنْ خَزٍّ.

5803. Narrated 'Abdullāh bin 'Umar: A man said, "O Allāh's Messenger! what type of clothes should a *Muḥrim* wear?" Allāh's Messenger ﷺ replied, "Do not wear shirts, turbans, trousers, hooded cloaks or *Khuff*; but if someone cannot get sandals, then he can wear *Khuff* after cutting them short below the ankles. Do not wear clothes touched by saffron or *Wars* (two kinds of perfumes)." (See H. 1542)

٥٨٠٣ - **حدَّثنا** إسْماعِيلُ قالَ: حدَّثني مالكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ أنَ رَجُلاً قالَ: يا رَسُولَ اللهِ، ما يَلْبَسُ المُحْرِمُ مِنَ الثِّيابِ؟ قالَ رَسُولُ اللهِ ﷺ: «لا تَلْبَسُوا القُمُصَ وَلا العَمائِمَ، وَلا السَّرَاوِيلاتِ، وَلا البَرَانِسَ، وَلا الخِفافَ، إلَّا أحَدٌ لا يَجِدُ النَّعْلَينِ فَيَلْبَسْ خُفَّينِ وَلْيَقْطَعْهُما أسْفَلَ مِنَ الكَعْبَينِ، وَلا تَلْبَسُوا مِنَ الثِّيابِ شَيْئاً مَسَّهُ زَعْفَرَانٌ وَلا وَرْسٌ». [راجع: ١٣٤]

(14) CHAPTER. Trousers.

(١٤) بابُ السَّراوِيلِ

(1) (H. 5801)*'Al-Muttaqūn*: means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

5804. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Whoever cannot get an *Izār*, can wear trousers, and whoever cannot wear sandals can wear Khuff." (See H. 5803)

٥٨٠٤ - حدَّثنا أبو نُعَيم: حدَّثنا سُفيانُ، عَنْ عَمْرٍو، عَنْ جابِرِ بنِ زَيْدٍ، عَنِ ابنِ عَبَّاسٍ، عَنِ النَّبيِّ ﷺ قالَ: «مَنْ لَمْ يَجِدْ إزاراً فَلْيَلْبَسْ سَرَاوِيلَ، ومَنْ لَمْ يَجِدْ نَعْلَينِ فَلْيَلْبَسْ خُفَّينِ». [راجع: ١٧٤٠]

5805. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: A man got up and said, "O Allāh's Messenger! What do you order us to wear when we assume the state of *Iḥrām*?" The Prophet ﷺ replied, "Do not wear shirts, trousers, turbans, hooded cloaks or Khuff, but if a man has no sandals, he can wear Khuff after cutting them short below the ankles; and do not wear clothes touched with (perfumes) of saffron or Wars."

٥٨٠٥ - حدَّثنا موسَى بنُ إسْماعِيلَ: حدَّثنا جُوَيْرِيَةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ قالَ: قامَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ، ما تَأْمُرُنا أنْ نَلْبَسَ إذا أحْرَمْنا؟ قالَ: «لا تَلْبَسُوا القَمِيصَ والسَّرَاوِيلَ، والعَمائمَ، والبَرَانِسَ، والخِفافَ، إلَّا أنْ يكُونَ رَجُلٌ لَيْسَ لَهُ نَعْلانِ، فَلْيَلْبَسِ الخُفَّيْنِ أسْفَلَ مِنَ الكَعْبَينِ. وَلا تَلْبَسُوا شَيْئاً مِنَ الثِّيابِ مَسَّهُ زَعْفَرَانٌ وَلا وَرْسٌ». [راجع: ١٣٤]

(15) CHAPTER. Turbans.

(١٥) بابُ العَمائمِ

5806. Narrated 'Abdullāh bin 'Umar: The Prophet ﷺ said, "A *Muḥrim* should not wear a shirt, a turban, trousers, hooded cloaks, a garment touched with (perfumes) of saffron or *Wars*, or Khuff except if one has no sandals in which case he should cut short the Khuff below the ankles."

٥٨٠٦ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ قالَ: سَمِعْتُ الزُّهْرِيَّ قالَ: أخْبرَني سالِمٌ، عَنْ أبيهِ عَنِ النَّبيِّ ﷺ قالَ: «لا يَلْبَسُ المُحْرِمُ القَمِيصَ، وَلا العِمامَةَ، وَلا السَّرَاوِيلَ، وَلا البُرْنُسَ، وَلا ثَوْباً مَسَّهُ زَعْفرانٌ وَلا وَرْسٌ، وَلا الخُفَّينِ إلَّا لمَنْ لَمْ يَجِدِ النَّعْلَينِ، فإنْ لَمْ يَجِدْهُما، فَلْيَقْطَعْهُما أسْفَلَ مِنَ الكَعْبَينِ». [راجع: ١٣٤]

(16) CHAPTER. ***At-Taqannu'*** **(covering the head and most of the face with a covering sheet).**

(١٦) **بابُ التَّقَنُّعِ،**

Ibn 'Abbās said: The Prophet ﷺ came out with his head tied with a black turban.

Anas bin Mālik said: The Prophet ﷺ tied his head with a margin of a *Burd* (garment).

وَقالَ ابنُ عَبَّاسٍ: خَرَجَ النَّبيُّ ﷺ وعَلَيْهِ عِصابَةٌ دَسْماءُ. وَقالَ أَنَسٌ: عَصَبَ النَّبيُّ ﷺ على رأسِهِ حاشِيَةَ بُرْدٍ.

5807. Narrated 'Āishah رَضِيَ اللهُ عَنها: Some Muslim men emigrated to Ethiopia whereupon Abū Bakr also prepared himself for the emigration, but the Prophet ﷺ said (to him), "Wait, for I hope that Allāh will allow me also to emigrate." Abū Bakr said, "Let my father and mother be sacrificed for you. Do you hope that (emigration)?" The Prophet ﷺ said, "Yes." So Abū Bakr waited to accompany the Prophet ﷺ and fed two she-camels he had on the leaves of *As-Samur* tree regularly for four months. One day while we were sitting in our house at midday, someone said to Abū Bakr, "Here is Allāh's Messenger ﷺ coming with his head and a part of his face covered with a cloth-covering at an hour he never used to come to us." Abū Bakr said, "Let my father and mother be sacrificed for you, (O Prophet)! An urgent matter must have brought you here at this hour." The Prophet ﷺ came and asked the permission to enter, and he was allowed. The Prophet ﷺ entered and said to Abū Bakr, "Let those who are with you, go out." Abū Bakr replied, "(There is no stranger) they are your family. Let my father be sacrificed for you, O Allāh's Messenger!" The Prophet ﷺ said, "I have been allowed to leave (Makkah)." Abū Bakr said, "Shall I accompany you, O Allāh's Messenger? Let my father be sacrificed for you!" The Prophet ﷺ said, "Yes." Abū Bakr said, "O Allāh's Messenger! Let my father be sacrificed for

٥٨٠٧ - **حدَّثَنا** إبْراهيمُ بنُ مُوسَى: أخْبرَنا هِشامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْريِّ، عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: هاجَرَ إلى الحَبَشَةِ رِجالٌ مِنَ المُسْلِمِينَ، وتَجَهَّزَ أبو بَكْرٍ مُهاجِراً فَقالَ النَّبيُّ ﷺ: «عَلى رِسْلِكَ فإنِّي أرْجُو أنْ يُؤْذَنَ لي»، فَقالَ أبو بَكْرٍ: أوَ تَرْجُوهُ بأبي أنْتَ؟ قالَ: «نَعَمْ»، فحَبَسَ أبو بَكْرٍ نَفْسَهُ عَلى النَّبيِّ ﷺ لِصُحْبَتِهِ، وعَلَفَ رَاحِلَتَينِ، كانَتا عِنْدَهُ، وَرَقَ السَّمُرِ أرْبَعَةَ أشْهُرٍ، قالَ عُرْوَةُ: قالَتْ عائشَةُ: فَبَيْنَما نَحْنُ يَوْماً جُلُوسٌ، في بَيْتِنا، في نَحْرِ الظَّهيرَةِ، فقالَ قائلٌ لأبي بَكْرٍ: هٰذا رَسُولُ اللهِ ﷺ مُقْبِلاً مُتَقَنِّعاً في ساعَةٍ لَمْ يَكُنْ يَأتِينا فِيها، قالَ أبو بَكْرٍ: فِدًا لَكَ بأبي وأمِّي، وَاللهِ إنْ جاءَ بِهِ في هٰذِهِ السَّاعَةِ لأَمْرٌ. فَجاءَ النَّبيُّ ﷺ فاسْتأذَنَ، فأذِنَ لَهُ، فدَخَلَ، فَقالَ حِينَ دَخَلَ لأبي بَكْرٍ: «أخْرِجْ مَنْ عِنْدَكَ»، قالَ: إنَّما هُمْ أهْلُكَ بأبي أنْتَ يا رَسُولَ اللهِ،

you! Take one of these two she-camels of mine." The Prophet ﷺ said, "I will take it only after paying its price." So we prepared their baggage and put their journey food in a leather bag and Asmā' bint Abī Bakr cut a piece of her girdle belt and tied the mouth of the leather bag with it. That is why she was called *Dhāt-an-Niṭāqain*. Then the Prophet ﷺ and Abū Bakr went to a cave in a Mountain called Thaur and remained there for three nights. 'Abdullāh bin Abū Bakr, who was a young intelligent man, used to stay with them at night and leave before dawn so that in the morning, he would be with the Quraish at Makkah as if he had spent the night among them. If he heard of any plot contrived by the Quraish against the Prophet ﷺ and Abū Bakr, he would understand it and (return to) inform them of it when it became dark. 'Āmir bin Fuhaira, the freed slave of Abū Bakr used to graze a flock of milch sheep to them when an hour had passed after the *'Ishā'* prayer. They would sleep soundly till 'Āmir bin Fuhaira awakened them when it was still dark. He used to do that in each of those three nights.

(See *Ḥadīth* No.3615, Vol 4.)

(17) CHAPTER. The helmet.

5808. Narrated Anas bin Mālik رضي الله عنه: In the year of the conquest of Makkah the Prophet ﷺ entered Makkah, wearing a

قَالَ: «فَإِنِّي قَدْ أُذِنَ لِي فِي الخُرُوجِ». قالَ: فالصُّحْبَةُ بأبي أنْتَ يا رَسُولَ اللهِ، قالَ: «نعم»، قال: فَخُذْ بأبي أنْتَ يا رَسُولَ اللهِ إحْدَى رَاحِلَتَيَّ هاتَيْنِ. قالَ النَّبِيُّ ﷺ: «بالثَّمَنِ». قالَتْ: فجَهَّزْناهما أحَثَّ الجِهازِ، وَوَضَعْنا لَهُما سُفْرَةً في جِرَابٍ، فقَطَعَتْ أسْماءُ بِنْتُ أبي بَكْرٍ قِطْعَةً مِنْ نِطاقِها، فأَوْكَأَتْ بِهِ الجِرَابَ، وَلِذٰلِكَ كانَتْ تُسَمَّى ذَاتَ النِّطاقَيْنِ. ثُمَّ لَحِقَ النَّبِيُّ ﷺ وأبو بَكْرٍ بغارٍ في جَبَلٍ يُقالُ لَهُ: ثَوْرٌ، فَمَكَثَ فِيهِ ثَلاثَ لَيالٍ، يَبِيتُ عِنْدَهُما عَبْدُ اللهِ بنُ أبي بَكْرٍ، وَهُوَ غُلامٌ شابٌّ لَقِنٌ ثَقِفٌ، فيَرْحَلُ مِنْ عِنْدِهِما سَحَراً فَيُصْبِحُ مِنْ قُرَيْشٍ بِمَكَّةَ كَبائِتٍ، فَلا يَسْمَعُ أمْراً يُكادانِ بِهِ إلّا وَعاهُ حتى يَأْتِيَهُما بِخَبَرِ ذٰلِكَ حِينَ يَخْتَلِطُ الظَّلامُ. وَيَرْعَى عَلَيْهِما عامِرُ بنُ فُهَيْرَةَ مَوْلى أبي بَكْرٍ مِنْحَةً مِنْ غَنَمٍ فَيُرِيحُهُ عَلَيْهِما حِينَ تَذْهَبُ ساعَةٌ مِنَ العِشاءِ، فَيَبِيتانِ في رِسْلِهِمَا، حتَّى يَنْعِقَ بِهِما عامِرُ بنُ فُهَيْرَةَ بِغَلَسٍ، يَفْعَلُ ذٰلِكَ كُلَّ لَيْلَةٍ مِنْ تِلْكَ اللَّيالي الثَّلاثِ. [راجع: ٤٧٦]

(١٧) بابُ المِغفرِ

٥٨٠٨ - **حدَّثنا** أبو الوَليدِ

حدَّثَنا مالِكٌ عن الزُّهْرِيِّ عن ...

رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ عامَ الفَتْحِ وَعَلى رأسِهِ المِغْفَرُ.

[راجع: ١٨٤٦]

helmet on his head.

(١٨) بابُ البُرُودِ والحِبَرِ والشَّمْلَةِ،

وَقالَ خَبَّابٌ: شَكَوْنا إلى النَّبِيِّ ﷺ وَهُوَ مُتَوَسِّدٌ بُرْدَتَهُ.

(18) CHAPTER. *Al-Burūd* (black decorated square garments that are worn by bedouins). And *Al-Hibar* (a green garment made in Yemen). And *Ash-Shamla* (a garment that is wrapped around the body).

Khabāb said: We complained to the Prophet ﷺ (about our state) while he was leaning on his *Burda*.

٥٨٠٩ - **حدَّثنا** إسْماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثني مالكٌ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ ابنِ أبي طَلْحَةَ عَنْ أنَسِ بنِ مالكٍ قالَ: كُنْتُ أمشِي مَعَ رَسُولِ اللهِ ﷺ وَعَلَيْهِ بُرْدٌ نَجْرانيٌّ غَليظُ الحاشِيَةِ، فأدْرَكَهُ أعْرابيٌّ فجَبَذَهُ بردائِهِ جَبْذَةً شَديدَةً حتى نَظَرْتُ إلى صَفْحَةِ عاتِقِ رَسُولِ اللهِ ﷺ قَدْ أثَّرَتْ بِها حاشِيَةُ البُرْدِ مِنْ شِدَّةِ جَبْذَتِهِ، ثُمَّ قالَ: يا مُحَمَّدُ، مُرْ لي مِنْ مالِ اللهِ الَّذي عِنْدَكَ. فَالْتَفَتَ إلَيْهِ رَسُولُ اللهِ ﷺ ثُمَّ ضَحِكَ، ثُمَّ أمَرَ لَهُ بعَطاءٍ.

[راجع: ٣١٤٩]

5809. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once I was walking with Allāh's Messenger ﷺ and he was wearing a Najrānī *Burd* with thick margin. A bedouin followed him and pulled his *Burd* so violently that I noticed the side of the shoulder of Allāh's Messenger ﷺ affected by the margin of the *Burd* because of that violent pull. The bedouin said, "O Muhammad! Give me some of Allāh's wealth which is with you." Allāh's Messenger ﷺ turned and looked at him, and smiling, he ordered that he be given something.

٥٨١٠ - **حدَّثنا** قُتَيْبَةُ بنُ سَعيدٍ: حدَّثنا يَعْقُوبُ بنُ عَبْدِ الرَّحمٰنِ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ قالَ: جاءَتِ امْرأةٌ ببُرْدَةٍ - قالَ سَهْلٌ: هَلْ تَدْرُونَ ما البُرْدَةُ؟ قالَ: نَعَمْ، هيَ الشَّمْلَةُ مَنْسُوجٌ في حاشِيَتِها - قالَتْ:

5810. Narrated Abū Hāzim: Sahl bin Sa'd said, "A lady came with a *Burda*." Sahl then asked (the people), "Do you know what *Burda* is?" Somebody said, "Yes. it is a *Shamla* with a woven border." Sahl added, "The lady said, 'O Allāh's Messenger! I have knitted this (*Burda*) with my own hands for you to wear it." Allāh's Messenger ﷺ took it and he was in need of it. Allāh's Messenger

ﷺ came out to us and he was wearing it as an *Izār*. A man from the people felt it and said, 'O Allāh's Messenger! Give it to me to wear.' The Prophet ﷺ said, 'Yes.' Then he sat there for some time (and when he went to his house), he folded it and sent it to him. The people said to that man, 'You have not done a right thing. You asked him for it, though you know that he does not put down anybody's request.' The man said, 'By Allāh! I have only asked him so that it may be my shroud when I die.'" Sahl added, "Later it was his shroud."

يا رَسُولَ اللهِ، إني نَسَجْتُ هٰذِهِ بِيَدِي أَكْسُوكَها. فأَخَذَها رَسُولُ اللهِ ﷺ مُحْتاجاً إلَيْها، فخَرَجَ إلَيْنا وإنها لإزارُهُ فجَسَّها رَجُلٌ مِنَ القَوْمِ فَقالَ: يا رَسُولَ اللهِ، اكْسُنِيها، قالَ: «نَعَمْ»، فجَلَسَ ما شاءَ اللهُ في المَجْلِسِ، ثُمَّ رَجَعَ فَطَوَاها ثُمَّ أَرْسَلَ بِها إلَيْهِ، فَقالَ لَهُ القَوْمُ: ما أَحْسَنْتَ، سأَلْتَها إيَّاهُ وَقَدْ عَرَفْتَ أَنَّهُ لا يَرُدُّ سائِلاً، فَقالَ الرَّجُلُ: وَاللهِ ما سأَلْتُها إلّا لِتَكُونَ كَفَنِي يَوْمَ أَمُوتُ. قالَ سَهْلٌ: فَكانَتْ كَفَنَهُ.

[راجع: ١٢٧٧]

5811. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "From among my followers, a group (of 70,000) will enter Paradise without being asked for their accounts, their faces will be shining like the moon." 'Ukāsha bin Miḥṣan Al-Asadī got up, lifting his covering sheet and said, "O Allāh's Messenger! Invoke Allāh for me that He may include me with them." The Prophet ﷺ said, "O Allāh! Make him from them." Then another man from *Al-Anṣār* got up and said, "O Allāh's Messenger! Invoke Allāh for me that He may include me with them." On that Allāh's Messenger ﷺ said, "'Ukāsha has preceded you."

٥٨١١ - حدَّثنا أبو اليَمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَنِي سَعِيدُ بنُ المُسَيَّبِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَدْخُلُ الجَنَّةَ مِنْ أُمَّتِي زُمْرَةٌ هِيَ سَبْعُونَ أَلْفاً، تُضِيءُ وُجُوهُهُمْ إضاءَةَ القَمَرِ». فَقامَ عُكّاشَةُ بنُ مِحْصَنٍ الأسَدِيُّ يَرْفَعُ نَمِرَةً عَلَيْهِ، قالَ: ادْعُ اللهَ لي يا رَسُولَ اللهِ أنْ يَجْعَلَنِي مِنْهُمْ، فَقالَ: «اللَّهُمَّ اجْعَلْهُ مِنْهُمْ». ثُمَّ قامَ رَجُلٌ مِنَ الأنْصارِ فَقالَ: يا رَسُولَ اللهِ، ادْعُ اللهَ أنْ يَجْعَلَنِي مِنْهُمْ. فَقالَ رَسُولُ اللهِ: «سَبَقَكَ عُكّاشَةُ».

[انظر: ٦٥٤٢]

5812. Narrated Qatāda: I asked Anas, "What kind of clothes were most beloved to the Prophet ﷺ?" He replied, "The *Hibara* (a kind of Yemenese cloth) clothes."

٥٨١٢ - حَدَّثَنَا عَمْرُو بنُ عاصِمٍ: حدَّثنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ قالَ: قُلْتُ لَهُ: أيُّ الثيابِ كانَ أحَبَّ إلى النَّبيِّ ﷺ؟ قالَ: الحِبَرَةُ.

[انظر: ٥٨١٣]

5813. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The most beloved garment to the Prophet ﷺ to wear was the *Hibara* (a kind of Yemenese cloth).

٥٨١٣ - حَدَّثَنِي عَبْدُ اللهِ بنُ أبي الأسْوَدِ: حدَّثَنا مُعاذٌ قالَ: حدَّثَني أبي، عَنْ قَتادَةَ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ أحَبُّ الثِّيابِ إلى النَّبيِّ ﷺ أنْ يَلْبَسَها الحِبَرَةُ.

[راجع: ٥٨١٢]

5814. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: When Allāh's Messenger ﷺ died, he was covered with a *Hibara Burd* (green square decorated garment).

٥٨١٤ - حَدَّثَنِي أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني أبو سَلَمَةَ ابنُ عَبْدِ الرَّحمٰنِ بنِ عَوْفٍ أن عائشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبيِّ ﷺ أخْبَرَتْهُ: أن رَسُولَ اللهِ ﷺ حِينَ تُوُفِّيَ سُجِّيَ بِبُرْدٍ حِبَرَةٍ.

(19) CHAPTER. *Al-Aksiya*.(1) And *Al-Khamā'iṣ*.

(١٩) بابُ الأكْسِيَةِ والخَمائِصِ

5815, 5816. Narrated 'Āishah and 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُمْ: When the disease of Allāh's Messenger ﷺ got aggravated, he covered his face with a *Khamīṣa*, but when he became short of breath, he would remove it from his face and say, "It is like that! May Allāh curse the Jews and Christians because they took the graves of their Prophets as places of worship." By that he warned his followers of imitating them, by doing that which they did.

٥٨١٥، ٥٨١٦ - حَدَّثَنِي يَحْيَى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ: أنَّ عائشَةَ وَعَبْدَ اللهِ بنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ قالا: لَمَّا نَزَلَ بِرَسُولِ اللهِ ﷺ طَفِقَ يَطْرَحُ خَمِيصَةً لَهُ عَلى وَجْهِهِ، فإذَا اغْتَمَّ كَشَفَها عَنْ وَجْهِهِ، فَقالَ وَهُوَ

(1) (Chap. 19) *Kisā'* (pl. *Aksiya*) means a square black piece of cloth of wool or fur. It is called *Khamīṣa* (pl. *Khamā'iṣ*) when it has a design.

كَذٰلِكَ: «لَعْنَةُ اللهِ عَلى اليَهُودِ والنَّصارَى، اتَّخَذُوا قُبُورَ أَنْبِيائِهِمْ مَساجِدَ»، يُحَذِّرُ ما صَنَعُوا. [راجع: ٤٣٥، ٤٣٦]

5817. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ offered *Ṣalāt* (prayer) while he was wearing a *Khamīṣa* of his that had printed marks. He looked at its marks, and when he finished *Ṣalāt* (prayer), he said, "Take this *Khamīṣa* of mine to Abū Jahm, for it has just now diverted my attention from my *Ṣalāt* (prayer), and bring to me the *Anbijāniya* (a plain thick sheet) of Abū Jahm bin Ḥudhaifa bin Ghānim who belonged to Banī 'Adī bin Ka'b." (See H.752)

٥٨١٧ - **حَدَّثَنا** مُوسَى بنُ إِسْماعِيلَ: حَدَّثَنا إبراهِيمُ بنُ سَعْدٍ: حَدَّثَنا ابنُ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائشَةَ قالَتْ: صَلَّى رَسُولُ اللهِ ﷺ في خَمِيصَةٍ لَهُ، لَها أَعْلامٌ، فَنَظَرَ إلى أَعْلامِها نَظْرَةً، فَلَمَّا سَلَّمَ قالَ: «اذْهَبُوا بِخَمِيصَتِي هٰذِهِ إلى أبي جَهْمٍ؛ فَإِنَّها أَلْهَتْنِي آنِفاً عَنْ صَلاتِي، وَائْتُونِي بِأَنْبِجانِيَّةِ أبي جَهْمٍ». ابْنُ حُذَيْفَةَ بنِ غانِمٍ مِنْ بَنِي عَدِيِّ بنِ كَعْبٍ. [راجع: ٣٧٣]

5818. Narrated Abū Burda: 'Āishah brought out to us a *Kisa'* and an *Izār* and said, "The Prophet ﷺ died while wearing these two." (*Kisā*: A square black piece of woolen cloth). (*Izār*: A sheet, cloth garment covering the lower-half of the body).

٥٨١٨ - **حَدَّثَنا** مُسَدَّدٌ: حَدَّثَنا إِسْماعِيلُ: حَدَّثَنا أَيُّوبُ، عَنْ حُمَيدِ بنِ هِلالٍ، عَنْ أبي بُرْدَةَ قالَ: أَخْرَجَتْ إلَيْنا عائشَةُ كِساءً وإِزاراً غَلِيظاً، قالَتْ: قُبِضَ رُوحُ النَّبِيِّ ﷺ في هٰذَيْنِ.

(20) CHAPTER. *Ishtimāl-aṣ-Ṣammā*[1].

(٢٠) **بابُ** اشْتِمالِ الصَّمَّاءِ

5819. Narrated Abū Hurairah رَضِيَ اللهُ عَنهُ: The Prophet ﷺ had forbidden: (A) the *Mulāmasa* and *Munābadha* (bargains), (B) the offering of two *Ṣalāt* (prayers), one after the morning compulsory *Ṣalāt* (prayer) till the sun rises, and the other, after the *'Aṣr* prayer till the sun sets. (C) He also forbade

٥٨١٩ - **حَدَّثَني** مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنا عَبْدُ الوَهَّابِ: حَدَّثَنا عُبَيْدُ اللهِ، عَنْ خُبَيْبٍ، عَنْ حَفْصِ بنِ عاصِمٍ، عَنْ أبي هُرَيْرَةَ قالَ: نَهَى النَّبِيُّ ﷺ عَنِ المُلامَسَةِ والمُنابَذَةِ،

(1) (Chap. 20) See *Ḥadīth* No.5820.

that one should sit wearing one garment, nothing of which covers his private parts (D) and prevent them from exposure to the sky; (E) he also forbade *Ishtimāl-as-Ṣammā'*." (See H. 5820)

وَعَنْ صَلاتَيْنِ: بَعْدَ الفَجْرِ حتى تَرْتَفِعَ الشَّمْسُ، وَبَعْدَ العَصْرِ حتى تَغِيبَ الشَّمْسُ. وأن يحتَبِيَ بالثَّوْبِ الوَاحِدِ لَيسَ عَلى فَرجِهِ مِنْهُ شَيْءٌ بَيْنَهُ وَ بَينَ السَّماءِ، وَأنْ يشتَمِلَ الصَّمَّاءَ.

[راجع: ٣٦٨]

5820. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade two ways of wearing clothes and two kinds of dealings: (A) He forbade the dealings of the *Mulāmasa* and the *Munābadha*. In the *Mulāmasa* transaction the buyer just touches the garment he wants to buy at night or by daytime, and that touch would oblige him to buy it. In the *Munābadha*, one man throws his garment at another and the latter throws his at the former and the barter is complete and valid without examining the two objects or being satisfied with them. (B) The two ways of wearing clothes were *Ishtimāl-aṣ-Ṣammā*,' i.e., to cover one shoulder with a garment and leave the other bare; and the other way was to wrap oneself with a garment while sitting in such a way that nothing of that garment would cover one's private parts.

٥٨٢٠ - حدَّثنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَنِي عامِرُ بنُ سَعْدٍ أنَّ أبا سَعيدٍ الخُدْرِيَّ قالَ: نَهى رَسُولُ اللهِ ﷺ عَنْ لِبْسَتَيْنِ وَعَنْ بَيْعَتَيْنِ: نَهَى عَنِ المُلامَسَةِ والمُنابَذَةِ في البَيْعِ، والمُلامَسَةُ: لَمْسُ الرَّجُلِ ثَوْبَ الآخَرِ بيَدِهِ باللَّيْلِ أوْ بالنَّهارِ، وَلا يُقَلِّبُهُ إلَّا بِذلِك، والمُنابَذَةُ: أنْ يَنْبِذَ الرَّجُلُ إلى الرَّجُلِ بِثَوْبِهِ، وَيَنْبِذَ الآخَرُ ثَوْبَهُ وَيَكُونَ ذلكَ بَيْعَهُما عَنْ غَيرِ نَظَرٍ وَلا تَراضٍ. وَاللِّبْسَتانِ اشْتِمالُ الصَّمَّاءِ، والصَّمَّاءُ: أنْ يَجْعَلَ ثَوبَهُ عَلى أحَدِ عاتِقَيْهِ، فَيَبْدُو أحَدُ شِقَّيهِ لَيْسَ عَلَيْهِ ثَوبٌ، واللِّبْسَةُ الأُخْرَى احْتِباؤُهُ بثَوْبِهِ وَهُوَ جالِسٌ، لَيْسَ عَلى فَرْجِهِ مِنْهُ شَيءٌ.

[راجع: ٣٦٧]

(21) CHAPTER. *Al-Iḥtibā'* in one garment (to sit wrapped with one garment around his back and knees).

(٢١) بابُ الاحْتِباءِ في ثَوْبٍ وَاحِدٍ

5821. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade two types of dresses: (A) To sit in an *Iḥtibā'* posture in

٥٨٢١ - حدَّثنا إسْماعِيلُ قالَ: حدَّثَنِي مالكٌ، عَنْ أبي الزِّنادِ، عَنِ

one garment, nothing of which covers his private parts; (B) to cover one side of his body with one garment and leave the other side bare. The Prophet ﷺ also forbade the *Mulāmasa* and *Munābadha* (transactions). (See H. 368)

الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: نَهى رَسُولُ اللهِ ﷺ عَنْ لِبْسَتَيْنِ: أن يَحْتَبِيَ الرَّجُلُ في الثَّوْبِ الوَاحِدِ لَيْسَ عَلى فَرْجِهِ مِنْهُ شَيْءٌ، وأنْ يشْتَمِلَ بالثَّوْبِ الوَاحِدِ لَيْسَ عَلى أحَدِ شِقَّيْهِ، وَعَنِ المُلامَسَةِ والمُنابَذَةِ. [راجع: ٣٦٨]

5822. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade *Ishtimāl-as-Ṣammā'* and that a man should sit in an *Iḥtibā'* posture in one garment, nothing of which covers his private parts.

٥٨٢٢ - **حدَّثنا** مُحَمَّدٌ قالَ: أخْبرَني مَخْلَدٌ: أخبرَنا ابنُ جُرَيْجٍ قالَ: أخْبرَني ابنُ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنْ أبي سَعيدٍ الخُدْرِيِّ: أنَّ النَّبيَّ ﷺ نَهى عَنِ اشْتِمالِ الصَّمَّاءِ، وأنْ يَحْتَبِيَ الرَّجُلُ في الثَّوْبِ الوَاحِدِ لَيْسَ عَلى فَرْجِهِ مِنْهُ شَيْءٌ. [راجع: ٣٦٧]

(22) CHAPTER. The black *Khamīṣa*.

(٢٢) بابُ الخَميصَةِ السَّوْداءِ

5823. Narrated Umm Khālid bint Khālid: The Prophet ﷺ was given some clothes including a black *Khamīṣa*. The Prophet ﷺ said, "To whom shall we give this to wear?" The people kept silent whereupon the Prophet ﷺ said, "Fetch Umm Khālid for me." I (Umm Khālid) was brought carried (as I was a small girl at that time). The Prophet ﷺ took the *Khamīṣa* in his hands and made me wear it and said, "May you live so long that your dress will wear out and you will mend it many times." On the *Khamīṣa* there were some green or pale designs. (The Prophet ﷺ saw these designs) and said, "O Umm Khālid! This is *Sanāh*." (*Sanāh* is an Ethiopian word meaning beautiful).

٥٨٢٣ - **حدَّثنا** أبو نُعَيْمٍ: حدَّثنا إسحاقُ بنُ سَعيدٍ، عَنْ أبيهِ سَعيدِ بنِ فُلانٍ بْنُ سَعيدِ بن العاصِ - عَنْ أُمِّ خالِدٍ بِنْتِ خالِدٍ: أُتِيَ النَّبيُّ ﷺ بِثِيابٍ فِيها خَميصَةٌ سَوْداءُ صَغيرَةٌ فَقالَ: «مَنْ تَرَوْنَ أنْ نَكْسُوَ هٰذِهِ؟» فَسَكَتَ القَوْمُ قالَ: ائْتُوني بأُمِّ خالِدٍ، فأُتِيَ بها تُحْمَلُ، فأخَذَ الخَميصَةَ بِيَدِهِ فألْبَسَها وَقالَ: «أبْلِي وأخْلِقي». وكانَ فِيها عَلَمٌ أخْضَرُ أوْ أصْفَرُ. فَقالَ: «يا أُمَّ خالِدٍ، هٰذا سَناه». وسَناهْ بالحَبَشِيَّةِ. [راجع: ٣٠٧١]

5824. Narrated Anas رَضِيَ اللهُ عَنْهُ: When Umm Sulaim gave birth to a child, she said to me, "O Anas! Watch this boy carefully and do not give him anything to eat or drink until you have taken him to the Prophet ﷺ tomorrow morning for the *Taḥnīk*." So the next morning I took the child to the Prophet ﷺ who was sitting in a garden and was wearing a *Ḥuraithiya Khamīṣa* and was branding the she-camel on which he had come during the conquest of Makkah.

(23) CHAPTER. Green clothes.

5825. Narrated 'Ikrima: Rifā'a divorced his wife whereupon 'Abdur-Raḥmān bin Az-Zubair Al-Qurazī married her. 'Āishah said that the lady (came), wearing a green veil (and complained to her ('Āishah) of her husband and showed her a green spot on her skin caused by beating). It was the habit of ladies to support each other, so when Allāh's Messenger ﷺ came, 'Āishah said, "I have not seen the women suffering as the believing women. Look! Her skin is greener than her clothes!" When 'Abdur-Raḥmān heard that his wife had gone to the Prophet ﷺ, he came with his two sons from another wife. She said, "By Allāh! I have done no wrong to him, but he is impotent and is as useless to me as this," holding and showing the fringe of her garment. 'Abdur-Raḥmān said, "By Allāh, O Allāh's Messenger! She has told a lie! I am very strong and can satisfy her but she is disobedient and wants to go back to Rifā'a." Allāh's Messenger ﷺ said, to her, "If that is your intention, then know that it is unlawful for you to re-marry Rifā'a unless 'Abdur-Raḥmān has had sexual intercourse with you." Then the Prophet ﷺ saw two boys

٥٨٢٤ - حدَّثَني مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَني ابنُ أبي عَدِيٍّ، عَن ابن عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا وَلَدَتْ أُمُّ سُلَيْمٍ قالَتْ لي: يا أَنَسُ، انْظُرْ هٰذَا الغُلامَ فَلا يُصِيبَنَّ شَيْئاً حتى تَغْدُوَ بِهِ إلى النَّبِيِّ ﷺ يُحَنِّكُهُ. فغَدَوْتُ بِهِ فإذَا هُوَ في حائِطٍ وَعَلَيْهِ خَمِيصَةٌ حُرَيْثِيَّةٌ، وَهُوَ يَسِمُ الظَّهْرَ الَّذي قَدِمَ عَلَيْهِ في الفَتْحِ. [راجع: ١٥٠٢]

(٢٣) بابُ الثِّيابِ الخُضْرِ

٥٨٢٥ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا عَبْدُ الوَهَّابِ: أخبرَنا أيُّوبُ، عَنْ عِكْرِمَةَ: أن رِفاعَةَ طَلَّقَ امْرأتَه، فتَزَوَّجَها عَبْدُ الرَّحمٰنِ بنُ الزَّبِيرِ القُرَظِيُّ. قالَتْ عائِشَةُ: وَعَلَيْها خِمارٌ أخْضَرُ فَشَكَتْ إلَيْها وأرَتْها خُضْرَةً بِجِلْدِها، فَلَمَّا جاءَ رَسُولُ اللهِ ﷺ - والنِّساءُ يَنْصُرُ بَعْضُهُنَّ بَعْضاً - قالَتْ عائِشَةُ: ما رأَيْتُ مِثْلَ ما يَلْقَى المُؤمِناتُ! لَجِلْدُها أشَدُّ خُضْرَةً مِنْ ثَوْبِها. قالَ: وسَمِعَ أنها قَدْ أتَتْ رَسُولَ اللهِ ﷺ فَجاءَ ومَعَهُ ابْنانِ لَهُ مِنْ غَيرِها، قالَتْ: وَاللهِ ما لي إلَيْهِ مِنْ ذَنْبٍ إلَّا أن ما مَعَهُ لَيْسَ بأغْنَى عَنِّي مِنْ هٰذِهِ، وأخَذَتْ هُدْبَةً مِنْ ثَوْبِها. فَقالَ: كَذَبَتْ وَاللهِ يا رَسُولَ اللهِ، إنّي لأنْفُضُها نَفْضَ الأدِيمِ،

with 'Abdur-Raḥmān and asked (him), "Are these your sons?" On that 'Abdur-Raḥmān said, "Yes." The Prophet ﷺ said, "You claim what you claim (i.e., that he is impotent)? But by Allāh, these boys resemble him as a crow resembles a crow."

وَلٰكِنَّها ناشِزٌ تُرِيدُ رِفاعَةَ. فَقالَ رَسُولُ اللهِ ﷺ: «فإنْ كانَ ذٰلكَ لَمْ تَحِلِّي لَهُ، أوْ لَمْ تَصْلُحي لَهُ، حتى يَذُوقَ مِنْ عُسَيْلَتِكِ»، قالَ: وأبْصَرَ مَعَهُ ابْنَينِ لَهُ، فَقالَ: «بَنُوكَ هٰؤُلاءِ؟» قالَ: نَعَمْ، قالَ: «هٰذَا الَّذي تَزْعُمِينَ ما تَزْعُمِينَ، فَوَاللهِ لَهُمْ أشْبَهُ بِهِ مِنَ الغُرَابِ بالغُرَابِ». [راجع: ٢٦٣٩]

(24) CHAPTER. White clothes.

(٢٤) بابُ الثِّيابِ البِيضِ

5826. Narrated Sa'd: On the day of the battle of Uḥud, on the right and on the left of the Prophet ﷺ were two men wearing white clothes, and I had neither seen them before, nor did I see them afterwards.

٥٨٢٦ - **حدَّثَنا** إسحاقُ بنُ إبْرَاهِيمَ الحَنْظَلِيُّ: أخْبرَنا مُحَمَّدُ بنُ بِشْرٍ: حدَّثَنا مِسْعَرٌ، عَنْ سَعْدِ بنِ إبراهيمَ، عَنْ أبيهِ، عَنْ سَعْدٍ قالَ: رأيْتُ بِشِمالِ النَّبيِّ ﷺ ويَمِينِه رَجُلَينِ عَلَيْهِما ثِيابٌ بِيضٌ يَوْمَ أُحُدٍ، ما رأيْتُهما قَبْلُ وَلا بَعْدُ. [راجع: ٤٠٥٤]

5827. Narrated Abū Dhar: I came to the Prophet ﷺ while he was wearing white clothes and sleeping. Then I went back to him again after he had got up from his sleep. He said, "Nobody says: *'Lā ilāha illallāh'* (None has the right to be worshipped but Allāh), and then later on he dies while believing in that, except that he will enter Paradise." I said, "Even if he had committed illegal sexual intercourse and theft?" He said, "Even if he had committed illegal sexual intercourse and theft." I said, "Even if he had committed illegal sexual intercourse and theft?" He said, "Even if he had committed illegal sexual intercourse and theft," I said, "Even if he had committed illegal sexual intercourse and theft?" He said, "Even if he had committed illegal

٥٨٢٧ - **حدَّثَنا** أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ، عَنِ الحُسَينِ، عَنْ عَبْدِ اللهِ ابنِ بُرَيْدَةَ، عَنْ يَحْيَى بنِ يَعْمُرَ: حدَّثَهُ أن أبا الأسْوَدِ الدِّيليَّ حدَّثَهُ: أنَّ أبا ذَرٍّ رَضِيَ اللهُ عَنْهُ حدَّثَهُ، قالَ: أتَيْتُ النَّبيَّ ﷺ وَعَلَيهِ ثَوْبٌ أبْيَضُ وَهُوَ نائمٌ، ثُمَّ أتَيْتُهُ وَقَد اسْتَيْقَظَ فَقالَ: «ما مِنْ عَبْدٍ قالَ: لا إلٰهَ إلَّا اللهُ، ثُمَّ ماتَ عَلى ذٰلكَ إلا دَخَلَ الجَنَّةَ»، قُلْتُ: وإنْ زَنى وإنْ سَرَقَ؟ قالَ: «وإنْ زَنى وإنْ سَرَقَ». قُلْتُ: وإنْ زَنى وإنْ سَرَقَ؟ قالَ: «وإن زَنى

sexual intercourse and theft in spite of Abū Dhar's dislikeness."

Abū 'Abdullāh said: This is at the time of death or before it; if one repents and regrets and says *Lā ilāha illallāh* (None has the right to be worshipped but Allāh); he will be forgiven his sins.

وإنْ سَرَقَ». قُلْتُ: وإنْ زَنى وإنْ سَرَقَ؟ قالَ: «وإنْ زَنى وإنْ سَرَقَ، عَلى رَغْمِ أنْفِ أبي ذَرٍّ». وكانَ أبو ذَرٍّ إذَا حَدَّثَ بِهٰذا قالَ: وإنْ رَغِمَ أنْفُ أبي ذَرٍّ.

قالَ أبو عَبْدِ اللهِ: هٰذَا عِنْدَ المَوْتِ أوْ قَبْلَهُ إذَا تابَ وَنَدِمَ وَقالَ: لا إلٰهَ إلَّا اللهُ، غُفِرَ لَهُ. [راجع: ١٢٣٧]

(25) CHAPTER. The wearing of silk clothes by men and what is allowed thereof.

(٢٥) بابُ لُبْسِ الحَرِيرِ للرِّجالِ وَقَدْرِ ما يَجُوزُ مِنْهُ

5828. Narrated Abā 'Uthmān An-Nahdī: While we were with 'Utba bin Farqad at Adharbījān, there came 'Umar's letter indicating that Allāh's Messenger ﷺ had forbidden the use of silk except this much, then he pointed with his index and middle fingers. To our knowledge, by that he meant embroidery.

٥٨٢٨ - **حدَّثَنا** آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا قَتادَةُ قالَ: سَمِعْتُ أبا عُثْمانَ النَّهْدِيَّ قالَ: أتانا كِتابُ عُمَرَ، ونَحْنُ مَعَ عُتْبَةَ بنِ فَرْقَدٍ بأذْرَبِيجانَ: أنَّ رَسُولَ اللهِ ﷺ نَهى عَنِ الحَرِيرِ إلَّا هٰكَذَا، وأشارَ بإصْبَعَيْهِ اللَّتَيْنِ تَلِيانِ الإبهامَ، قالَ: فِيما عَلِمْنا أنَّهُ يَعْنِي الأعْلامَ. [انظر: ٥٨٢٩، ٥٨٣٠، ٥٨٣٤، ٥٨٣٥]

5829. Narrated Abū 'Uthmān: While we were at Adharbījān, 'Umar wrote to us: "Allāh's Messenger ﷺ forbade wearing silk except this much. Then the Prophet ﷺ approximated his two fingers (index and middle fingers) (to illustrate that) to us." Zuhair (the subnarrator) raised up his middle and index fingers.

٥٨٢٩ - **حدَّثَنا** أحمَدُ بنُ يُونُسَ: حدَّثَنا زُهَيرٌ: حدَّثَنا عاصِمٌ، عَنْ أبي عُثْمانَ قالَ: كَتَبَ إلَيْنا عُمَرُ، ونَحْنُ بأذْرَبِيجانَ: أنَّ النَّبيَّ ﷺ نَهى عَنْ لُبْسِ الحَرِيرِ إلَّا هٰكَذَا، وَصَفَّ لَنا النَّبيُّ ﷺ إصْبَعَيْهِ. وَرَفَعَ زُهَيرٌ الوُسْطَى والسَّبَّابَةَ. [راجع: ٥٨٢٨]

5830. Narrated Abū 'Uthmān: While we were with 'Utba, 'Umar wrote to us: "The

٥٨٣٠ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا

يَحْيَى، عَنِ التَّيْمِيِّ، عَنْ أبي عُثْمانَ قالَ: كُنَّا مَعَ عُتْبَةَ فكَتَبَ إلَيْهِ عُمَرُ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ قالَ: «لا يُلْبَسُ الحَرِيرُ في الدُّنْيا إلَّا لَمْ يُلْبَسْ مِنْهُ شَيءٌ في الآخِرَةِ». وَأَشارَ أَبُو عُثْمَانَ بِإِصْبَعَيهِ المُسَبِّحَةِ وَالْوُسْطَى.

حدَّثَنا الحَسَنُ بنُ عُمَرَ: حدَّثنا مُعْتَمِرٌ: حدَّثنا أبي: حدَّثنا أبو عُثْمانَ: وأشارَ أبو عُثْمانَ بإصْبَعَيْهِ المُسَبِّحَةِ والوُسْطَى. [راجع: ٥٨٢٨]

Prophet ﷺ said, 'There is none who wears silk in this world except that he will wear nothing of it in the Hereafter.' " Abū 'Uthmān pointed out with his middle and index fingers.

٥٨٣١ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ عَنِ ابنِ أبي لَيْلَى قالَ: كانَ حُذَيْفَةُ بالمَدائنِ فاسْتَسقى فأتاهُ دُهْقانٌ بِماءٍ في إناءٍ مِنْ فِضَّةٍ فَرَماهُ بِهِ، وَقالَ: إنّي لَمْ أرْمِهِ إلَّا أنّي نَهَيْتُهُ فَلَمْ يَنْتَهِ، قالَ رَسُولُ اللهِ ﷺ: «الذَّهَبُ، والفِضَّةُ، والحَرِيرُ، والدِّيباجُ، هيَ لَهُمْ في الدُّنْيا وَلَكُمْ في الآخِرَةِ». [راجع: ٥٤٢٦]

5831. Narrated Ibn Abī Lailā: While Ḥudhaifa was at Al-Madā'in, he asked for water whereupon the chief of the village brought him water in a silver cup. Ḥudhaifa threw it at him and said, "I have thrown it only because I have forbidden him to use it, but he does not stop using it. Allāh's Messenger ﷺ said, 'Gold, silver, silk and *Dībāj* (a kind of silk) are for them (disbelievers) in this world and for you (Muslims) in the Hereafter'."

٥٨٣٢ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا عَبْدُ العَزِيزِ بنُ صُهَيْبٍ قالَ: سَمِعْتُ أنَسَ بنَ مالكٍ؛ قالَ شُعْبَةُ: فَقُلْتُ: أعَنِ النَّبِيِّ ﷺ؟ فَقالَ شَديداً: عَنِ النَّبِيِّ ﷺ فَقالَ: «مَنْ لَبِسَ الحَرِيرَ في الدُّنْيا فَلَنْ يَلْبَسَهُ في الآخِرَةِ».

5832. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever wears silk in this world, shall not wear it in the Hereafter."

5833. Narrated Thābit: I heard Ibn Az-Zubair delivering a *Khuṭba* saying, "Muḥammad ﷺ said, 'Whoever wears silk in this world, shall not wear it in the Hereafter'."

5834. Narrated Ibn Az-Zubair: I heard 'Umar saying, "The Prophet ﷺ said, 'Whoever wears silk in this world, shall not wear it in the Hereafter'."

5835. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "None wears silk in this world, but he who will have no share in the Hereafter."

٥٨٣٣ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ ثابِتٍ قالَ: سَمِعْتُ ابنَ الزُّبَيرِ يَخْطُبُ يَقُولُ: قالَ مُحَمَّدٌ ﷺ: «مَنْ لَبِسَ الحَرِيرَ في الدُّنْيا لَنْ يَلْبَسَهُ في الآخِرَةِ».

٥٨٣٤ - حدَّثَنا عَليُّ بنُ الجَعْدِ: أخْبرَنا شُعْبَةُ، عَنْ أبي ذُبْيانَ خَلِيفَةَ بنِ كَعْبٍ قالَ: سَمِعْتُ ابنَ الزُّبَيرِ يَقُولُ: سَمِعْتُ عُمَرَ يَقُولُ: قالَ النَّبيّ ﷺ: «مَنْ لَبِسَ الحَرِيرَ في الدُّنْيا لَمْ يَلْبَسْهُ في الآخِرَةِ».

وَقالَ لنا أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ، عَنْ يَزِيدَ: قالَتْ مُعاذَةُ: أخْبرَتْني أُمُّ عَمْرٍو بِنْتُ عَبْدِ اللهِ: سَمِعْتُ عَبْدَ اللهِ بنَ الزُّبَيرِ، سَمِعَ عُمَرَ: سَمِعَ النَّبيَّ ﷺ نَحْوَهُ. [راجع: ٥٨٢٨]

٥٨٣٥ - حدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا عُثْمانُ بنُ عُمَرَ: حدَّثَنا عَليُّ بنُ المُبارَكِ، عَنْ يَحْيَى بن أبي كَثِير، عَنْ عِمْرَانَ بن حِطَّانَ قالَ: سألْتُ عائشَةَ عَنِ الحَرِير فَقالَت: ائْتِ ابنَ عَبَّاس فَسَلْهُ. قالَ: فَسألْتُهُ فَقالَ: سَلِ ابنَ عُمَرَ، قالَ: فَسألْتُ ابنَ عُمَرَ فَقالَ: أخْبرَني أبو حَفْصٍ - يَعْنِي عُمَرَ بنَ الخَطَّابِ - أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّما يَلْبَسُ الحَرِيرَ في

الدُّنْيا مَنْ لا خَلاقَ لَهُ في الآخِرَةِ»، فَقُلْتُ: صَدَقَ وَما كَذَبَ أبو حَفْصٍ عَلى رَسُولِ اللهِ ﷺ. [راجع: ٥٨٢٨]

وَقالَ عَبْدُ اللهِ بنُ رَجاءٍ: حدَّثَنا حَرْبٌ، عَنْ يَحْيَى: حدَّثَنِي عِمْرانُ: وَقَصَّ الحَدِيثَ.

(26) CHAPTER. Whoever just touches silk but does not wear it.

(٢٦) بابٌ مَنْ مَسَّ الحَرِيرَ مِنْ غَيرِ لُبْسٍ،

وَيُرْوَى فِيهِ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ عَنْ أنَسٍ عَنِ النَّبِيِّ ﷺ.

5836. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was given a silk garment as a gift and we started touching it with our hands and admiring it. On that the Prophet ﷺ said, "Do you wonder at this?" We said, "Yes." He said, "The handkerchiefs of Sa'd bin Mu'ādh in Paradise are better than this."

٥٨٣٦ - **حدَّثَنا** عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إسرائِيلَ، عَنْ أبي إسحاقَ، عَنِ البَراءِ رَضِيَ اللهُ عَنْهُ قالَ: أُهْدِيَ لِلنَّبِيِّ ﷺ ثَوْبُ حَرِيرٍ فَجَعَلْنا نَلْمِسُهُ ونَتَعَجَّبُ مِنْهُ، فَقالَ النَّبِيُّ ﷺ: «أتَعْجَبُونَ مِنْ هٰذَا؟» قُلْنا: نَعَمْ، قالَ: «مَنادِيلُ سَعْدِ بنِ مُعاذٍ في الجَنَّةِ خَيرٌ مِنْ هٰذَا». [راجع: ٣٢٤٩]

(27) CHAPTER. The use of silk in bedding.

'Ubaida said: It is like wearing it.

(٢٧) بابُ افْتِرَاشِ الحَرِيرِ،

وَقالَ عَبِيدَةُ: هُوَ كَلُبْسِهِ.

5837. Narrated Hudhaifa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade us to drink out of gold and silver vessels, or eat in it, and also forbade the wearing of silk and *Dībāj* or sitting on it.

٥٨٣٧ - **حدَّثَنا** عَلِيٌّ: حدَّثَنا وَهْبُ ابنُ جَرِيرٍ: حدَّثَنا أبي قالَ: سَمِعْتُ ابنَ أبي نَجِيحٍ، عَنْ مُجاهِدٍ، عَنِ ابنِ أبي لَيْلَى، عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قالَ: نَهانا النَّبِيُّ ﷺ أنْ نَشْرَبَ في آنِيَةِ الذَّهَبِ والفِضَّةِ، وأنْ نأكُلَ فِيها، وَعَنْ لُبْسِ الحَرِيرِ

والـدِّيبـاجِ، وأنْ نَـجْـلِـسَ عَـلَـيْـهِ.
[راجع: ٥٤٢٦]

(28) CHAPTER. The wearing of *Qassiy*.

(٢٨) بابُ لُبْسِ القَسِّيِّ،

Narrated Abū Burda: I said to 'Alī, "What is *Qassiy*?" He said, "Clothes brought to us from Sham or Egypt. It has lines like ribs and contains silk, and the ribs look like citrons. And *Al-Mithara* was a cushion the women used to make for their husbands."

Yazīd said: *Al-Qassiy* were clothes having lines like ribs and containing silk and were brought from Egypt. *Al-Mithara* was made of lion skin.

وَقالَ عاصِمٌ، عَنْ أبي بُرْدَةَ قالَ: قُلْتُ لعَلِيٍّ: ما القَسِّيَّةُ؟ قالَ: ثِيابٌ أَتَتْنا مِنَ الشامِ أوْ مِنْ مِصْرَ مُضَلَّعَةٌ، فِيها حَرِيرٌ، وفِيها أمْثالُ الأُتْرُنْجِ. والمِيثَرَةُ كانَتِ النِّساءُ تَصْنَعُهُ لبُعُولَتِهِن مِثْلَ القَطائفِ يَصُفُّونَهَا.

وَقالَ جَرِيرٌ، عَنْ يَزِيدَ في حَدِيثِهِ: القَسِّيَّةُ: ثِيابٌ مُضَلَّعَةٌ يُجاءُ بِها مِنْ مِصْرَ فِيها الحَرِيرُ، والمِيثَرَةُ: جُلُود السِّباعِ. قال أبو عَبْدِ اللهِ: عاصِمٌ أكْثَرُ وأَصَحّ في المِيثَرَةِ.

5838. Narrated Ibn 'Āzib: The Prophet ﷺ forbade us to use the red *Mayāthir* and to use *Al-Qassiy*.

٥٨٣٨ - حَدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا سُفْيانُ، عَنْ أشعَثَ بنِ أبي الشَّعْثاءِ: حدَّثَنا مُعاوِيَةُ ابنُ سُوَيْدِ بنِ مُقَرِّنٍ، عَنِ ابنِ عازِبٍ قالَ: نهانا النَّبِي ﷺ عَنِ المَياثِرِ الحُمْرِ وَعَنِ الْقَسِّيِّ.
[راجع: ١٢٣٩]

(29) CHAPTER. Silk is allowed for men suffering from an itch.

(٢٩) بابُ ما يُرَخَّصُ للرِّجالِ مِنَ الحَرِيرِ للحِكَّةِ

5839. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ allowed Az-Zubair and 'Abdur-Raḥmān to wear silk because they were suffering from an itch.

٥٨٣٩ - حدَّثَني مُحَمَّدٌ: أخْبرَنا وكِيعٌ: أخْبرَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أنَسٍ قالَ: رَخَّصَ النَّبيُّ ﷺ للزُّبَيرِ وَعَبْدِ الرَّحمٰنِ في لُبْسِ الحَرِيرِ لحِكَّةٍ بِهِما. [راجع: ٢٩١٩]

(30) CHAPTER. Silk for women.

(٣٠) بابُ الحَرِيرِ للنِّساءِ

5840. Narrated 'Alī bin Abī Ṭālib: The Prophet ﷺ gave me a silk suit. I went out wearing it, but seeing the signs of anger on his face, I tore it and distributed it among my wives.

٥٨٤٠ - **حدَّثنا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا شُعْبَةُ ح، وحدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ، حدَّثنا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ بنِ مَيْسَرَةَ، عَنْ زَيْدِ بنِ وَهْبٍ، عَنْ عَليٍّ ابنِ أبي طالِبٍ رَضِيَ اللهُ عَنْهُ قالَ: كَساني النَّبيُّ ﷺ حُلَّةً سِيَراءَ، فَخَرَجْتُ فِيها، فَرأَيْتُ الغَضَبَ في وَجْهِهِ، فَشَقَقْتُها بَينَ نِسائي. [راجع: ٢٦١٤]

5841. Narrated 'Abdullāh bin 'Umar: 'Umar رَضِيَ اللهُ عَنْهُ saw a silk suit being sold, so he said, "O Allāh's Messenger! Why don't you buy it so that you may wear it when delegates come to you, and also on Fridays?" The Prophet ﷺ said, "This is worn only by him who has no share in the Hereafter." Afterwards the Prophet ﷺ sent to 'Umar a silk suit suitable for wearing. 'Umar said to the Prophet ﷺ, "You have given it to me to wear, yet I have heard you saying about it what you said?" The Prophet ﷺ said, "I sent it to you so that you might either sell it or give it to somebody else to wear."

٥٨٤١ - **حدَّثنا** مُوسَى بنُ إسْماعِيلَ قالَ: حدَّثني جُوَيْرِيَةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ: أنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ رأى حُلَّةً سِيَراءَ تُباعُ، فَقالَ: يا رَسُولَ اللهِ لَوِ ابْتَعْتَها فَلَبِسْتَها للوَفْدِ إذا أتَوْكَ، والجُمُعَةِ، قالَ: «إنَّما يَلْبَسُ هٰذِهِ مَنْ لا خَلاقَ لَهُ». وأنَّ النَّبيَّ ﷺ بَعَثَ بَعْدَ ذٰلِكَ إلى عُمَرَ حُلَّةَ سِيَرَاءَ حَرِيراً، كَساها إيَّاهُ فَقالَ عُمَرُ: كَسَوْتَنِيها وَقَدْ سَمِعْتُكَ تَقُولُ فيها ما قُلْتَ؟ فَقالَ: «إنَمَا بَعَثْتُ بِهَا إلَيْكَ لِتَبيعَها أوْ تَكْسُوَها». [راجع: ٨٨٦]

5842. Narrated Anas bin Mālik that he had seen Umm Kulthūm عليها السلام, the daughter of Allāh's Messenger ﷺ, wearing a red silk garment.

٥٨٤٢ - **حدَّثنا** أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني أنَسُ ابنُ مالِكٍ: أنَّهُ رأى عَلى أُمِّ كُلْثُوم - عَلَيْهَا السَّلام - بِنْتِ رَسُولِ اللهِ ﷺ بُرْدَ حَرِيرٍ سِيَراءَ.

(31) CHAPTER. The Prophet ﷺ used to be contented with whatever clothes or mats were available.

5843. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: For one year I wanted to ask 'Umar about the women who helped each other against the Prophet ﷺ, but I was afraid of him. One day he dismounted his riding animal and went among the trees of *Arak* to answer the call of nature, and when he returned, I asked him and he said, "(They were) 'Āishah and Ḥafṣa." Then he added, "We never used to give significance to ladies in the days of the Pre-Islāmic Period of Ignorance, but when Islām came and Allāh mentioned their rights, we used to give them their rights but did not allow them to interfere in our affairs. Once there was some dispute between me and my wife and she answered me back in a loud voice. I said to her, 'Strange! You can retort in this way?' She said, 'Yes. Do you say this to me while your daughter annoys Allāh's Messenger?' So I went to Ḥafṣa and said to her, 'I warn you not to disobey Allāh and His Messenger.' I first went to Ḥafṣa and then to Umm Salama and told her the same. She said to me, 'O 'Umar! It surprises me that you interfere in our affairs so much that you would poke your nose even into the affairs of Allāh's Messenger ﷺ and his wives.' So she rejected my advice. There was an *Anṣārī* man; whenever he was absent from Allāh's Messenger ﷺ and I was present there, I used to convey to him what had happened (on that day), and when I was absent and he was present there, he used to convey to me what had happened as regards news from Allāh's Messenger ﷺ. During that time all the rulers of the nearby lands had surrendered to Allāh's Messenger ﷺ except the king of Ghassān in Shām, and we were afraid that he might attack us. All of a sudden the *Anṣārī*

(٣١) بابٌ ما كانَ النَّبِيُّ ﷺ يَتَجَوَّزُ مِنَ اللِّباسِ والبُسْطِ

٥٨٤٣ - حدَّثنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ يَحْيَى بنِ سَعيدٍ، عَنْ عُبَيْدِ بنِ حُنَيْنٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَبِثْتُ سَنَةً وأنا أُريدُ أنْ أسألَ عُمَرَ عَنِ المَرأتَيْنِ اللَّتَيْنِ تَظاهَرَتا عَلى النَّبِيِّ ﷺ، فجَعَلْتُ أهابُهُ، فنَزَلَ يَوْماً مَنْزِلاً فَدَخَلَ الأراكَ، فَلَمَّا خَرَجَ سألْتُهُ فَقالَ: عائِشَةُ وحَفْصَةُ، ثُمَّ قالَ: كُنَّا في الجاهِلِيَّةِ لا نَعُدُّ النِّساءَ شَيْئاً، فَلَمَّا جاءَ الإسْلامُ وَذَكَرَهُنَّ اللهُ، رأيْنا لَهُنَّ بذٰلكَ عَلَيْنا حَقّاً، مِن غيرِ أنْ نُدْخِلَهُنَّ في شَيْءٍ مِنْ أُمورِنا. وكانَ بَيْني وَبَيْنَ امْرأتي كَلامٌ فأغْلَظَتْ لي، فَقُلْتُ لها: وإنَّكِ لَهُناكِ، قالَتْ: تَقُولُ هٰذا لي وابْنَتُكَ تُؤْذِي رَسُولَ اللهِ ﷺ؟ فأتَيْتُ حَفْصَةَ فَقُلْتُ لَها: إنِّي أُحَذِّرُكِ أنْ تَعْصِيَ اللهَ وَرَسُولَهُ، وَتَقَدَّمْتُ إلَيْها في أذاهُ، فأتَيْتُ أُمَّ سَلَمَةَ فَقُلْت لها، فَقالَتْ: أعْجَبُ مِنْكَ يا عُمَرُ، قَدْ دَخَلْتَ في أُمُورِنا، فَلَمْ يَبْقَ إلَّا أنْ تَدْخُلَ بَيْنَ رَسُولِ اللهِ ﷺ وأزْواجِهِ: فَرَدَّدَتْ. وكانَ رَجُلٌ مِنَ الأنْصارِ إذا غابَ عَنْ رَسُولِ اللهِ ﷺ وَشَهِدْتُهُ، أتَيْتُهُ بِما يَكُونُ، وإذا غِبْتُ عَنْ رَسُولِ اللهِ ﷺ

came and said, 'A great event has happened!' I asked him, 'What is it? Has the Ghassānī (king) come?' He said, 'Greater than that! Allāh's Messenger ﷺ has divorced his wives!' I went to them and found all of them weeping in their dwellings, and the Prophet ﷺ had ascended to an upper room of his. At the door of the room there was a slave to whom I went and said, "Ask the permission for me to enter. He admitted me and I entered to see the Prophet ﷺ lying on a mat that had left its imprint on his side. Under his head there was a leather pillow stuffed with palm fibres. Behold! There were some hides hanging there and some grass for tanning. Then I mentioned what I had said to Ḥafṣa and Umm Salama and what reply Umm Salama had given me. Allāh's Messenger ﷺ smiled and stayed there for twenty nine days and then came down."

(See *Ḥadīth* No.2468, Vol.3 for details)

وشَهِدَ، أتاني بِمَا يَكُونُ مِنْ رَسُولِ اللهِ ﷺ. وكانَ مَنْ حَوْلَ رَسُولِ اللهِ ﷺ قَدِ اسْتَقامَ لَهُ، فَلَمْ يَبْقَ إلَّا مَلِكُ غَسَّانَ بالشامِ، كُنَّا نَخافُ أنْ يأتِيَنا، فَمَا شَعَرْتُ إلَّا بالأنْصارِيِّ وَهُوَ يَقُولُ: إنَّه قَدْ حَدَثَ أمْرٌ، قُلْتُ لَهُ: وَما هُوَ؟ أجاء الغَسَّانِيُّ؟ قالَ: أعْظَمُ مِنْ ذٰلِكَ، طَلَّقَ رَسُولُ اللهِ ﷺ نِساءَهُ. فجِئْتُ فإذَا البُكاءُ مِنْ حُجَرِهِنَّ كُلِّهِنَّ، وإذَا النَّبِيُّ ﷺ قَدْ صَعِدَ في مَشْرُبَةٍ لَهُ، وَعَلى بابِ المَشْرُبَةِ وَصِيفٌ، فأتَيْتُهُ فَقُلْتُ: اسْتأذِنْ لي، فأذِنَ لي، فَدَخَلْتُ فإذَا النَّبِيُّ ﷺ عَلى حَصِيرٍ قَدْ أثَّرَ في جَنْبِهِ، وتَحْتَ رأسِهِ مِرْفَقَةٌ مِنْ أدَمٍ حَشْوُها لِيفٌ، وَإذَا أُهُبٌ مُعَلَّقَةٌ وَقَرَظٌ. فَذَكَرْتُ الَّذِي قُلْتُ لِحَفْصَةَ وأُمِّ سَلَمَةَ وَالَّذِي رَدَّتْ عَلَيَّ أُمُّ سَلَمَةَ، فَضَحِكَ رَسُولُ اللهِ ﷺ، فَلَبِثَ تِسْعاً وَعِشْرِينَ لَيْلَةً ثُمَّ نَزَلَ.

[راجع: ٨٩]

5844. Narrated Umm Salama رَضِيَ اللهُ عَنها: One night the Prophet ﷺ woke up saying: "*Lā ilāha illallāh* (None has the right to be worshipped but Allāh)! How many *Fitan* (trials and afflictions) have been sent down tonight, and how many treasures have been sent down (disclosed)! Who will go and wake up [for *Ṣalāt* (prayers)] the lady dwellers of these rooms? Many well-dressed (people) in this world, will be naked on the Day of Resurrection."

٥٨٤٤ - **حَدَّثَني** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامٌ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قَالَ: أخْبَرَتْنِي هِنْدٌ بِنْتُ الحارِثِ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْها قالَتْ: اسْتَيْقَظَ النَّبِيُّ ﷺ مِنَ اللَّيْلِ وَهُوَ يَقُولُ: «لا إلٰهَ إلَّا اللهُ، ماذَا أُنْزِلَ اللَّيْلَةَ مِنَ الفِتَنِ!؟ ماذَا

أُنْزِلَ مِنَ الخَزَائِنِ!؟ مَنْ يُوقِظُ صَوَاحِبَ الحُجُرَاتِ؟ كَمْ مِنْ كاسِيَةٍ في الدُّنْيا عارِيَةٍ يَوْمَ القِيامَةِ؟».

[راجع: ١١٥]

قالَ الزُّهْري: وكانَتْ هِنْدٌ لَها أَزْرارٌ في كُمَّيْها بَينَ أَصابِعِها.

(32) CHAPTER. What to invoke for the one who has worn a new garment.

(٣٢) بابٌ ما يُدْعَى لِمَنْ لَبِسَ ثَوْباً جَدِيداً

5845. Narrated Umm Khālid bint Khālid: Some clothes were presented to Allāh's Messenger ﷺ as a gift along with a black *Khamīṣa*. The Prophet ﷺ asked (his Companions), "To whom do you suggest we give this *Khamīṣa*?" The people kept quiet. Then he said, "Bring me Umm Khālid." So I was brought to him and he dressed me with it with his own hands and said twice, "May you live so long that you will wear out many garments." He then started looking at the embroidery of that *Khamīṣa* and said, "O Umm Khālid! This is *Sanā*!" (*Sanā* in Ethiopian language means beautiful).

Isḥāq, a subnarrator, said: A woman of my family had told me that she had seen that *Khamīṣa* over Umm Khālid. (See H. 3071)

٥٨٤٥ - حدَّثَنا أَبُو الوَلِيدِ: حدَّثَنا إسحاقُ بنُ سَعيدِ بنِ عَمْرِو بنِ سَعيدِ بنِ العاصِ قالَ: حدَّثَني أبي قالَ: حدَّثَتْني أُمُّ خالِدٍ بِنْتُ خالِدٍ قالَتْ: أُتيَ رَسُولُ اللهِ ﷺ بثِيابٍ فِيها خَميصَةٌ سَوْداءُ فقالَ: «مَنْ تَرَوْنَ نَكْسُوها هٰذِهِ الخَمِيصَةَ؟» فأُسْكِتَ القَوْمُ، فَقالَ: «ائْتُونِي بأُمِّ خالِدٍ»، فأُتيَ بِيَ النَّبيُّ ﷺ فَأَلْبَسَنِيْها بيَدِهِ وَقالَ: «أَبْلِي وأَخْلِقي»، مَرَّتَينِ. فجَعَلَ يَنْظُرُ إلى عَلَمِ الخَميصَةِ، وَيُشِيرُ بيَدِهِ إليَّ ويَقُولُ: «يا أُمَّ خالِدٍ، هٰذَا سَنا». والسَّنا بلِسانِ الحَبَشيَّةِ: الحسنُ.

قالَ إسحاقُ: حدَّثَتْني امْرأَةٌ مِنْ أَهْلِي أنها رأَتْهُ عَلى أُمِّ خالِدٍ.

[راجع: ٣٠٧١]

(33) CHAPTER. Men are forbidden to use saffron.

(٣٣) بابُ النَّهْيِ عَنِ التَّزَعْفُرِ للرِّجالِ

5846. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade men to use saffron.

٥٨٤٦ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا

عَبْدُ الوَارِثِ، عَنْ عَبْدِ العَزِيزِ، عَنْ أَنَسٍ قالَ: نَهَى النَّبِيُّ ﷺ أَنْ يَتَزَعْفَرَ الرَّجُلُ.

(34) CHAPTER. The garment dyed with saffron.

(٣٤) بابُ الثَّوْبِ المُزَعْفَرِ

5847. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: The Prophet ﷺ forbade a *Muhrim* to wear clothes dyed with *Wars* or saffron.

٥٨٤٧ - حدَّثَنا أبو نُعَيم: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: نَهَى النَّبِيُّ ﷺ أَنْ يَلْبَسَ المُحْرِمُ ثَوْباً مَصْبُوغاً بِوَرْسٍ أَوْ بِزَعْفَرانٍ. [راجع: ١٣٤]

(35) CHAPTER. The red garment.

(٣٥) بابُ الثَّوْبِ الأَحْمَرِ

5848. Narrated Al-Barā' رَضِيَ الله عَنْهُ: The Prophet ﷺ was of a modest height. I saw him wearing a red suit, and I did not see anything better than him.

٥٨٤٨ - حدَّثَنا أبو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ أَبي إسحَاقَ: سَمِعَ البَرَاءَ رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَ النَّبِيّ ﷺ مَرْبُوعاً، وَقَدْ رأَيْتُهُ في حُلَّةٍ حَمْرَاءَ، ما رأَيْتُ شَيْئاً أَحْسَنَ مِنْهُ. [راجع: ٣٥٥١]

(36) CHAPTER. The red *Mithara*. (a kind of silk-cushions)

(٣٦) بابُ المِيثَرَةِ الحَمْراءِ

5849. Narrated Al-Barā' رَضِيَ الله عَنْهُ: The Prophet ﷺ ordered us to observe seven things: To visit the sick; follow funeral processions; say 'May Allāh bestow His Mercy on you,' to the sneezer if he says 'Praise be to Allāh!.' He forbade us to wear silk, *Dībāj, Qassiy* and *Istabraq* (various kinds of silken clothes); or to use red *Mayāthir* (silk-cushions). (See *Hadīth* No.6253)

٥٨٤٩ - حدَّثَنا قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنْ أَشْعَثَ، عَنْ مُعاوِيَةَ بنِ سُوَيْدِ بنِ مُقَرِّنٍ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: أَمَرَنا النَّبِيُّ ﷺ بِسَبْعٍ: عِيادَةِ المَرِيضِ، واتِّباعِ الجَنائِزِ، وَتَشْمِيتِ العاطِسِ. ونَهانا عَنْ لُبْسِ الحَرِيرِ، وَالديباجِ، والقَسِّيِّ، والإسْتَبْرَقِ، ومَيَاثِرِ الحُمْرِ. [راجع: ١٢٣٩]

(37) CHAPTER. The *Sibtiya* (shoes made of tanned leather) and other shoes[1]

5850. Narrated Sa'id Abū Maslama: I asked Anas (bin Mālik), "Did the Prophet ﷺ use to offer the *Ṣalāt* (prayers) while wearing his shoes?" He said, "Yes."

5851. Narrated Sa'īd Al-Maqburī: 'Ubaid bin Juraij said to 'Abdullāh bin 'Umar, "I see you doing four things which are not done by your friends." Ibn 'Umar said, "What are they, O Ibn Juraij?" He said: "I see that you do not touch except the two Yemenite corners of the Ka'bah (while performing the *Ṭawāf*): and I see you wearing the *Sibtiya* shoes; and I see you dyeing (your hair) with *Ṣufra*; and I see that when you are in Makkah, the people assume the state of *Iḥrām* on seeing the cresent (on the first day of Dhul-Ḥijja) while you do not assume the state of *Iḥrām* till the Day of *Tarwiya* (8th Dhul-Ḥijja)." 'Abdullāh bin 'Umar said to him, "As for the corners of the Ka'bah, I have not seen Allāh's Messenger ﷺ touching except the two Yemenite corners. As for the *Sibtiya* shoes, I saw Allāh's Messenger ﷺ wearing leather shoes that had no hair, and he used to perform the ablution while wearing them. Therefore, I like to wear such shoes. As regards dyeing with *Ṣufra*, I saw Allāh's Messenger ﷺ dyeing his hair with it, so I like to dye (my hair) with it. As regards the cresent (of Dhul-Ḥijja), I have not seen Allāh's Messenger ﷺ assuming the state of *Iḥrām* till his she-camel set out."

(٣٧) بابُ النِّعالِ السِّبْتِيَّةِ وَغيرِها

٥٨٥٠ - حدَّثنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادٌ، عَنْ سَعيدٍ أبي مَسْلَمَةَ قالَ: سألْتُ أنَساً: أكانَ النَّبيُّ ﷺ يُصَلِّي في نَعْلَيْهِ؟ قالَ: نَعَمْ.

[راجع: ٣٨٦]

٥٨٥١ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ سَعيدٍ المَقْبُرِيِّ، عَنْ عُبَيْدِ بنِ جُرَيْجٍ: أنَّهُ قالَ لِعَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: رأيْتُكَ تَصْنَعُ أرْبَعاً لَمْ أرَ أحَداً مِنْ أصحابِكَ يَصْنَعُها، قالَ: ما هيَ يا ابنَ جُرَيْجٍ؟ قالَ: رَأيْتُكَ لا تَمَسُّ مِنَ الأرْكانِ إلَّا اليَمانِيَيْنِ، وَرَأيْتُكَ تَلْبَسُ النِّعالَ السِّبْتِيَّةَ، ورأيْتُكَ تَصْبُغُ بالصُّفْرَةِ، ورأيْتُكَ إذا كُنْتَ بِمَكَّةَ أهَلَّ النّاسُ إذا رأَوُا الهِلالَ، ولَمْ تُهِلَّ أنْتَ حتى كانَ يَوْمُ التَّرْوِيَةِ. فَقالَ لَهُ عَبْدُ اللهِ بنُ عُمَرَ: أمَّا الأرْكانُ: فإنّي لَمْ أرَ رَسُولَ اللهِ ﷺ يَمَسُّ إلَّا اليَمانِيَيْنِ. وأمَّا النِّعالُ السِّبْتِيَّةُ فإنّي رأيْتُ رَسُولَ اللهِ ﷺ يَلْبَسُ النِّعالَ التي لَيْسَ فِيها شَعَرٌ وَيَتَوَضأُ فِيها، فأنا أُحِبُّ أنْ ألْبَسَها. وأمَّا الصُّفْرَةُ: فإنّي رَأيْتُ رَسُولَ اللهِ ﷺ يَصْبُغُ بِها، فأنا أُحِبُّ أنْ أصْبُغَ

(1) (Chap. 37) Shoes made of tanned leather from which hair is removed.

بِها. وأمّا الإهْلالُ: فإنّي لَمْ أرَ رَسُولَ اللهِ ﷺ يُهِلُّ حتى تَنْبَعِثَ به رَاحِلَتُهُ. [راجع: ١٦٦]

٥٨٥٢ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: نَهى رَسُولُ اللهِ ﷺ أنْ يَلْبَسَ المُحْرِمُ ثَوْباً مَصْبُوغاً بزَعْفَرانٍ أوْ وَرْسٍ، وَقالَ: «مَنْ لَمْ يَجِدْ نَعْلَينِ فَلْيَلْبَسْ خُفَّينِ، وَلْيَقْطَعْهُما أسْفَلَ مِنَ الكَعْبَينِ». [راجع: ١٣٤]

5852. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ forbade that a *Muḥrim* should wear clothes dyed with Saffron or *Wars*, and said, "Whoever has no shoes can put on *Khuff* after cutting it below the ankles."

٥٨٥٣ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ جابِرِ ابنِ زَيْدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ لَمْ يَكُنْ لَهُ إزارٌ فَلْيَلْبَسِ السَّراوِيلَ، وَمَنْ لَمْ يَكُنْ لَهُ نَعْلانِ فَلْيَلبَسْ خُفَّيْنِ». [راجع: ١٧٤٠]

5853. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Whoever has no *Izār* (waistsheet), can wear trousers; and whoever has no sandals, can wear *Khuff*." (but cut them short below the ankles).

(٣٨) بابٌ: يَبْدَأُ بالنَّعْلِ اليُمْنَى

(38) CHAPTER. While putting on the shoes, one should start with the right foot.

٥٨٥٤ - حدَّثَنا حَجَّاجُ بنُ مِنْهالٍ: حدَّثَنا شُعْبَةُ قالَ: أخبرَني أشْعَثُ بنُ سُلَيْمٍ: سَمِعْتُ أبي يُحَدِّثُ عَنْ مَسْرُوقٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنها قالَتْ: كانَ النَّبِيُّ ﷺ يُحِبُّ التَّيَمُّنَ في طُهُورِهِ، وتَرَجُّلِهِ، وَتَنَعُّلِهِ. [راجع: ١٦٨]

5854. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ used to like starting from the right in performing ablution, combing his hair and putting on his shoes.

(٣٩) بابٌ: لا يَمْشِي في نَعْلٍ وَاحِدَةٍ

(39) CHAPTER. Do not walk wearing one shoe only.

5855. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "None of you should walk, wearing one shoe only; he should either put on both shoes or wear no shoes whatsoever."

٥٨٥٥ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يَمْشِي أحَدُكُمْ في نَعْلٍ واحِدَةٍ، أو لِيُحْفِهِما جميعاً».

(40) CHAPTER. One should take off the left shoe first.

(٤٠) بابٌ: يَنْزِعُ نَعْلَهُ اليُسْرَى

5856. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If you want to put on your shoes, put on the right shoe first; and if you want to take them off, take off the left one first. Let the right shoe be the first to be put on and the last to be taken off."

٥٨٥٦ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا انْتَعَلَ أحَدُكُمْ فَلْيَبْدأْ باليَمِينِ، وإذَا انْتَزَعَ فَلْيَبْدأْ بالشِّمالِ، لِتَكُنِ اليُمْنَى أوَّلَهُما تُنْعَلُ وآخِرَهُما تُنْزَعُ».

(41) CHAPTER. Two straps in a sandal; and whoever thinks that it is permissible to use one strap.

(٤١) بابٌ قِبالانِ في نَعْلٍ، وَمَنْ رأى قِبالاً واحِداً واسِعاً

5857. Narrated Anas رَضِيَ اللهُ عَنْهُ: The sandal of the Prophet ﷺ had two straps.

٥٨٥٧ - حدَّثَنا حَجّاجُ بنُ مِنْهالٍ: حدَّثَنا هَمّامٌ، عَنْ قَتادَةَ: حدَّثَنا أنَسٌ رَضِيَ اللهُ عَنْهُ: أنَّ نَعْلَي النَّبيِّ ﷺ كانَ لَهُما قِبالانِ. [انظر: ٥٨٥٨]

5858. Narrated 'Īsā bin Ṭahmān: Anas bin Mālik brought out for us, two sandals having two straps. Thābit Al-Banānī said, "These were the sandals of the Prophet ﷺ."

٥٨٥٨ - حدَّثَني مُحَمَّدٌ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا عِيسَى بنُ طَهْمانَ قالَ: أخْرَجَ إلَيْنا أنَسُ بنُ مالكٍ نَعْلَيْنِ لَهُما قِبالانِ، فَقال ثابِتٌ البُنانِيُّ: هٰذِهِ نَعْلُ النَّبيِّ ﷺ. [راجع: ٥٨٥٧]

(42) CHAPTER. The red tent of leather.

(٤٢) بابُ القُبَّةِ الحَمْراءِ مِنْ أدَمٍ

5859. Narrated Abū Juhaifa رَضِيَ الله عَنْهُ: I came to the Prophet ﷺ while he was inside a red leather tent and I saw Bilāl taking the remaining water of the ablution of the Prophet ﷺ, and the people were taking of that water and rubbing it on their faces; and whoever could not get anything of it, would share the moisture of the hand of his companion (and then rub it on his face).

٥٨٥٩ - **حدَّثَنا** مُحَمَّدُ بنُ عَرْعَرَةَ قالَ: حدَّثَنِي عُمَرُ بنُ أبي زَائدَةَ، عَنْ عَوْنِ بن أبي جُحَيْفَةَ، عَنْ أبيهِ قالَ: أتَيْتُ النَّبيَّ ﷺ وَهُوَ في قُبَّةٍ حَمْرَاءَ مِنْ أدَم، ورأيْتُ بِلالاً أخَذَ وَضُوءَ النَّبيِّ ﷺ والنَّاسُ يَبْتَدِرُونَ الوَضُوءَ، فَمَنْ أصَابَ مِنْهُ شَيْئاً تَمَسَّحَ بِهِ، وَمَنْ لَمْ يُصِبْ مِنْهُ شَيْئاً أخَذَ مِنْ بَلَلِ يَدِ صَاحِبِهِ. [راجع: ١٨٧]

5860. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: The Prophet ﷺ called for the *Anṣār* and gathered them in a leather tent.

٥٨٦٠ - **حدَّثَنا** أبو اليَمان: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيّ، أخبرَنِي أنَسُ بنُ مالكٍ. ح، وَقالَ اللَّيْثُ حدَّثَنِي يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: أخبرَنِي أنَسُ بنُ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: أرْسَلَ النَّبيُّ ﷺ إلى الأنْصارِ وَجَمَعَهُمْ في قُبَّةٍ مِنْ أدَمٍ. [راجع: ٣١٤٦]

(43) CHAPTER. To sit on a *Ḥaṣīr* (a mat made of leaves of date-palms) or similar thing.

(٤٣) بابُ الجُلُوسِ عَلى الحَصِيرِ ونَحْوِهِ

5861. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ used to construct a room with a *Ḥaṣīr* at night in order to offer the *Ṣalāt* (prayer) therein, and during the day he used to spread it out and sit on it. The people started coming to the Prophet ﷺ at night to offer the *Ṣalāt* (prayer) behind him. When their number increased, the Prophet ﷺ faced them and said, "O people! Take upon yourselves only those good deeds which are within your ability, for Allāh does not get tired (of giving reward till you get tired, and the most beloved deeds to Allāh are the most regular and the constant ones even

٥٨٦١ - **حدَّثني** مُحَمَّدُ بنُ أبي بَكْرٍ: حدَّثَنا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللهِ، عَنْ سَعيدٍ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحمٰنِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبيَّ ﷺ كانَ يَحْتَجِرُ حَصِيراً بالَّليْلِ فَيُصَلِّي، ويَبْسُطُهُ بالنَّهارِ فَيَجْلِسُ عَلَيْهِ. فَجَعَلَ النَّاسُ يَثُوبُونَ إلى النَّبيِّ ﷺ فَيُصَلُّونَ بِصَلاتِهِ حَتَّى كَثُرُوا، فأقْبَلَ فَقالَ: «يا أيُّها النَّاسُ،

خُذُوا مِنَ الأعْمالِ ما تُطِيقونَ، فإنَّ اللهَ لا يَمَلُّ حتَّى تَمَلُّوا، وإنَّ أحَبَّ الأعْمالِ إلى اللهِ ما دَامَ وَإنْ قَلَّ». [راجع: ٧٢٩]

though they were few."

(٤٤) بابُ المُزَرَّرِ بالذَّهَبِ

(44) CHAPTER. Garments having gold buttons.

٥٨٦٢ - وَقالَ اللَّيْثُ: حدَّثَني ابنُ أبي مُلَيْكَةَ، عَنِ المِسْوَرِ بنِ مَخْرَمَةَ أنَّ أباهُ مَخْرَمَةَ قالَ لَهُ: يا بُنَيَّ إنَّهُ بَلَغَني أنَّ النَّبيَّ ﷺ قَدِمَتْ عَلَيْهِ أقبِيَةٌ فَهُوَ يَقْسِمُها، فاذْهَبْ بِنا إلَيْهِ، فَذَهَبْنا، فَوَجَدْنا النَّبيَّ ﷺ في مَنْزِلِهِ فَقالَ لي: يا بُنَيَّ ادْعُ لي النَّبيَّ ﷺ فَأعْظَمْتُ ذلكَ، فقُلْتُ: أدعُو لكَ رَسُولَ اللهِ؟ فَقالَ: يا بُنيَّ، إنَّهُ لَيْسَ بِجَبَّارٍ، فَدَعَوْتُهُ فَخَرَجَ وَعَلَيْهِ قَباءٌ مِنْ ديباجٍ مُزَرَّرٌ بالذَّهَبِ، فَقالَ: «يا مَخْرَمَةُ، هٰذا خَبَّأْتُهُ لَكَ». فأعْطاهُ إيَّاهُ. [راجع: ٢٥٩٩]

5862. Narrated Al-Miswar bin Makhrama: My father, Makhrama said to me, "I have come to know that some cloaks have come to the Prophet ﷺ and he is distributing them. So O my son! take me to him." We went to the Prophet ﷺ and found him in the house. My father said to me, "O my son! Call the Prophet ﷺ for me." I found it hard to do so, so I said surprisingly, "Shall I call Allāh's Messenger ﷺ for you?" My father said, "O my son! He is not a tyrant." So I called him and he came out wearing a *Dībāj* cloak[1] having gold buttons, and said, "O Makhrama! I kept this for you." The Prophet ﷺ then gave it to him.

(٤٥) بابُ خَواتِيمِ الذَّهَبِ

(45) CHAPTER. Gold rings.

٥٨٦٣ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا أشْعَثُ بنُ سُلَيْمٍ قالَ: سَمِعْتُ مُعاوِيَةَ بنَ سُوَيْدِ بنِ مُقَرِّنٍ قالَ: سَمِعْتُ البَراءَ بنَ عازِبٍ رَضِيَ اللهُ عَنْهُما يقُولُ: نَهانا النَّبيُّ ﷺ عَنْ

5863. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ forbade us to use seven things: He forbade using gold rings, silk, *Istabraq, Dībāj*, red *Mayāthir, Al-Qassiy*,[2] and silver utensils. He ordered us to do seven other things. To pay a visit to the sick; to follow funeral processions; to say "May Allāh be Merciful to you" to a sneezer if he

(1) (H. 5862) That was either before the prohibition of the wearing of *Dībāj* or the Prophet ﷺ was just putting that cloak on his shoulders to show it to Makhrama.

(2) (H. 5863) *Istabraq* and *Dībāj* are two kinds of silk. *Mayāthir* are luxurious cushions. *Al-Qassiy* are garments decorated with silk and made in Qass, an Egyptian town.

says "Praise be to Allāh"; to return greetings; to accept invitations; to help others to fulfil their oaths; and to help the oppressed ones.

سَبْعٍ، نَهى عَنْ خاتَمِ الذَّهَبِ - أَوْ قالَ: حَلْقَةِ الذَّهَبِ - وَعَنِ الحَرِيرِ، والإِسْتَبْرَقِ، والدِّيباجِ، والمِيْثَرةِ الحَمْرَاءِ، والقَسِّيِّ، وآنِيَةِ الفِضَّةِ. وأَمَرَنا بِسَبْعٍ: بِعِيادَةِ المَرِيضِ، واتِّباعِ الجَنائِزِ، وتَشْمِيتِ العاطِسِ، ورَدِّ السَّلامِ، وإِجابَةِ الدَّاعِي، وإِبْرارِ المُقْسِمِ، ونَصْرِ المَظْلُومِ. [راجع: ١٢٣٩]

5864. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade the wearing of a gold ring.

٥٨٦٤ - **حدَّثَني** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنِ النَّضْرِ بنِ أَنَسٍ، عَنْ بَشِيرِ بن نَهِيكٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهى عَنْ خاتَمِ الذَّهَبِ.

وَقالَ عَمْرٌو: أَخْبَرَنا شُعْبَةُ، عَنْ قَتادَةَ: سَمِعَ النَّضْرَ: سَمِعَ بَشِيراً مِثْلَهُ.

5865. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ wore a gold ring and placed its stone towards the palm of his hand. The people also started wearing gold rings like it, but when the Prophet ﷺ saw them wearing such rings, he threw it away (that gold ring) and then took a ring made of silver (and wore it)."

٥٨٦٥ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَني نافِعٌ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ اتَّخَذَ خاتَماً مِنْ ذَهَبٍ وَجَعَلَ فَصَّهُ مِمَّا يَلِي كَفَّهُ، فاتَّخَذَهُ النَّاسُ، فَرَمى بِهِ، واتَّخَذَ خاتَماً مِنْ وَرِقٍ أَوْ فِضَّةٍ. [انظر: ٥٨٦٦، ٥٨٦٧، ٥٨٧٣، ٥٨٧٦، ٦٦٥١، ٧٢٩٨]

(46) CHAPTER. Silver rings.

(٤٦) **بابُ** خاتَمِ الفِضَّةِ

5866. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ wore a gold ring or a

٥٨٦٦ - **حدَّثَنا** يُوسُفُ بنُ

silver ring and placed its stone towards the palm of his hand and had the name 'Muhammad, the Messenger of Allāh' engraved on it. The people also started wearing gold rings like it, but when the Prophet ﷺ saw them wearing such rings, he threw it away (his ring) and said, "I will never wear it," and then wore a silver ring, whereupon the people too started wearing silver rings. Ibn 'Umar added: After the Prophet ﷺ, Abū Bakr wore that ring, and then 'Umar and then 'Uthmān wore it till it fell in the Arīs well from 'Uthmān.

مُوسَى: حدَّثنا أبو أُسامَةَ: حدَّثنا عُبَيْدُ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ اتّخَذَ خاتَماً مِنْ ذَهَبٍ - أوْ فِضَّةٍ - وَجَعَلَ فَصَّهُ ممَّا يَلِي كَفَّهُ، وَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللهِ، فاتَّخَذَ النَّاسُ مِثْلَهُ، فَلَمَّا رآهُمْ قَدِ اتَّخذوها رَمى بِهِ وَقالَ: «لا أَلْبَسُهُ أبداً»، ثُمَّ اتَّخَذَ خاتَماً مِنْ فِضَّةٍ فاتّخذ النَّاسُ خَواتِيمَ الفِضّة. قالَ ابنُ عُمَرَ: فَلَبِسَ الخاتَمَ بَعْدَ النَّبِيِّ ﷺ أبو بَكْرٍ ثُمَّ عُمَرُ، ثُمَّ عُثْمانُ حتى وَقَعَ مِنْ عُثْمانَ في بِئْرِ أريسَ. [راجع: ٥٨٦٥]

(47) CHAPTER.

(٤٧) بابٌ:

5867. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ wore a gold ring, then he threw it and said, "I will never wear it." The people also threw their (gold) rings.

٥٨٦٧ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ عَبْدِ اللهِ بنِ دينارٍ، عَنْ عَبْدِ اللهِ بنُ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ رَسُولُ اللهِ ﷺ يَلْبَسُ خاتَماً مِنْ ذَهَبٍ فَنَبَذَهُ فقالَ: «لا أَلْبَسُهُ أبداً»، فَنَبَذَ النَّاسُ خَواتِيمَهُمْ. [راجع: ٥٨٦٥]

5868. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ that he saw a silver ring on the hand of Allāh's Messenger ﷺ for one day only. Then the people had silver rings made for themselves and wore it. On that Allāh's Messenger ﷺ threw his ring away and the people threw their rings as well. (For the details of this *Hadīth*, see *Fath-Al-Bārī*).

٥٨٦٨ - حدَّثَني يَحْيى بنُ بُكَيْرٍ: حدَّثنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني أنَسُ بنُ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّهُ رأى في يَدِ رَسُولِ اللهِ ﷺ خاتَماً مِنْ وَرِقٍ يَوْماً واحِداً، ثُمَّ إن النَّاسَ اصْطَنَعُوا الخَواتِيمَ مِنْ وَرِقٍ وَلَبِسُوها، فَطَرَحَ رَسُولُ اللهِ ﷺ

خاتَمَهُ، فَطَرَحَ النَّاسُ خَوَاتِيمَهُمْ.

تابَعَهُ إبراهِيمُ بنُ سَعْدٍ، وَزِيادٌ، وَشُعَيْبٌ عَنِ الزُّهْرِيِّ. وَقالَ ابنُ مُسافِرٍ، عَنِ الزُّهْرِيِّ أُرَى: خاتَماً مِنْ وَرِقٍ.

(48) CHAPTER. The stone of the ring.

(٤٨) بابُ فَصِّ الخاتَمِ

5869. Narrated Humaid: Anas was asked, "Did the Prophet ﷺ wear a ring?" Anas said, "Once he delayed the *'Ishā'* prayer till midnight. Then he came, facing us... as if I am now looking at the glitter of his ring... and said, "The people have offered their *Salāt* (prayers) and slept but you have been in *Salāt* (prayer) as you have been waiting for it."

٥٨٦٩ - **حدَّثنا** عَبْدانُ: أخْبرَنا يَزيدُ ابنُ زُرَيْعٍ: أخْبرَنا حُمَيْدٌ قالَ: سُئِلَ أَنَسٌ: هَلِ اتَّخَذَ النَّبيُّ ﷺ خاتَماً؟ قالَ: أخَّرَ لَيْلَةً صَلاةَ العِشاءِ إلى شَطْرِ اللَّيْلِ، ثُمَّ أقْبَلَ عَلَيْنا بِوَجْهِهِ، فَكأنِّي أنْظُرُ إلى وَبِيصِ خاتَمِهِ، قالَ: «إنَّ النَّاسَ قَدْ صَلَّوْا وَنامُوا وإنَّكُمْ لَنْ تَزَالُوا في صَلاةٍ ما انْتَظَرْتُمُوها». [راجع: ٥٧٢]

5870. Narrated Anas رَضِيَ اللهُ عَنْهُ: The ring of the Prophet ﷺ was of silver, and its stone was of silver too.

٥٨٧٠ - **حدَّثنا** إسحاقُ: أخْبرَنا مُعْتَمِرٌ قالَ: سَمِعْتُ حُمَيْداً يُحَدِّثُ عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبيَّ ﷺ كانَ خاتَمُهُ مِنْ فِضَّةٍ، وكانَ فَصُّهُ مِنْهُ.

وَقالَ يَحْيَى بنُ أيُّوبَ: حدَّثَني حُمَيْدٌ: سَمعَ أنَساً، عَنِ النَّبيِّ ﷺ. [راجع: ٦٥]

(49) CHAPTER. An iron ring.

(٤٩) بابُ خاتَمِ الحَدِيدِ

5871. Narrated Sahl: A woman came to the Prophet ﷺ and said, "I have come to present myself to you (for marriage)." She kept standing for a long period during which period the Prophet ﷺ looked at her carefully. When she stayed for a long

٥٨٧١ - **حدَّثنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثنا عَبْدُ العَزيزِ بنُ أبي حازِمٍ، عَنْ أبيهِ أنَّهُ سَمِعَ سَهْلاً يَقُولُ: جاءَتِ امْرأةٌ إلى النَّبيِّ ﷺ

period, a man said to the Prophet ﷺ, "If you are not in need of her, then marry her to me." The Prophet ﷺ said, "Have you got anything to give her (as *Mahr*)?" The man said, "No." The Prophet ﷺ said, "Go (to your house) and search for something." The man went and came back to say, "By Allāh, I could not find anything." The Prophet ﷺ said, "Go again and search for something, even if it be an iron ring." He went again and came back saying, "No, by Allāh, I could not get even an iron ring." The man had only an *Izār* and had no *Ridā'* (upper garment). He said, "I will give her my *Izār* as *Mahr*." On that the Prophet ﷺ said, "Your *Izār*? If she wears it, nothing of it will remain on you, and if you wear it nothing of it will be on her." The man went aside and sat down. When the Prophet ﷺ saw him leaving (after a while), he called back and asked, "How much Qur'ān do you know (by heart)?" He said, "I know such and such *Sūrah*," naming some *Sūrah*. The Prophet ﷺ said, "I marry her to you for the amount of Qur'ān you know (by heart)."

فَقالَتْ: جِئْتُ أَهَبُ نَفْسِي، فَقامَتْ طَوِيلاً، فَنَظَرَ وَصَوَّبَ، فَلَمَّا طالَ مُقامُها، فَقالَ رَجُلٌ: زَوِّجْنِيها إِنْ لَمْ يَكُنْ لَكَ بِها حاجَةٌ، قالَ: «عِنْدَكَ شَيْءٌ تُصْدِقُها؟» قالَ: لا، قالَ: «انْظُرْ»، فَذَهَبَ ثُمَّ رَجَعَ فَقالَ: وَاللهِ إِنْ وَجَدْتُ شَيْئاً، قالَ: «اذْهَبْ فالْتَمِسْ ولَوْ خاتَماً مِنْ حَدِيدٍ»، فَذَهَبَ ثُمَّ رَجَعَ قالَ: لا وَاللهِ، وَلا خاتَماً مِنْ حَدِيدٍ. وَعَلَيْهِ إِزارٌ ما عَلَيْهِ رِداءٌ، فَقالَ: أُصْدِقُها إِزارِي؟ فَقالَ النَّبِيُّ ﷺ: «إِزارُكَ إِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ، وإِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْها مِنْهُ شَيْءٌ»، فَتَنَحَّى الرَّجُلُ فَجَلَسَ فَرَآهُ النَّبِيُّ ﷺ مُوَلِّياً، فأَمَرَ بِهِ فَدُعِيَ فَقالَ: «ما مَعَكَ مِنَ القُرآنِ؟» قالَ: سُورَةُ كَذا وكَذا، لِسُوَرٍ عَدَّدَها. قالَ: «قَدْ مَلَّكْتُكَها بِمَا مَعَكَ مِنَ القُرآنِ». [راجع: ٢٣١٠]

(50) CHAPTER. To engrave a ring.

(٥٠) بابُ نَقْشِ الخاتَمِ

5872. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ wanted to write a letter to a group of people or some non-Arabs. It was said to him, "They do not accept any letter unless it is stamped." So the Prophet ﷺ had a silver ring made for himself, and on it was engraved: 'Muhammad, the Messenger of Allāh'... as if I am now looking at the glitter of the ring on the finger (or in the palm) of the Prophet ﷺ.

٥٨٧٢ - **حَدَّثَنا** عَبْدُ الأَعْلَى: حَدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حَدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ نَبِيَّ اللهِ ﷺ أَرادَ أَنْ يَكْتُبَ إِلى رَهْطٍ - أَوْ أُناسٍ - مِنَ الأَعاجِمِ، فَقِيلَ لَهُ: إِنَّهُمْ لا يَقْبَلُونَ كِتاباً إِلَّا عَلَيْهِ خاتَمٌ، فاتَّخَذَ النَّبِيُّ ﷺ خاتَماً مِنْ فِضَّةٍ نَقْشُهُ: مُحَمَّدٌ رَسُولُ

اللهِ، فَكأنّي بوَبِيصِ - أوْ ببَصيصِ - الخاتَمِ في إصْبَعِ النَّبيِّ ﷺ، أوْ في كَفِّهِ. [راجع: ٦٥]

٥٨٧٣ - حدَّثني مُحَمَّدُ بنُ سَلام: أخْبرَنا عَبْدُ اللهِ، بنُ نُمَيرٍ، عَنْ عُبَيْدِ الله عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهما قالَ: اتَّخَذَ رَسُولُ اللهِ ﷺ خاتَماً مِنْ وَرِقٍ، وكانَ في يَدِهِ، ثُمَّ كانَ بَعْدُ في يَدِ أبي بَكْرٍ، ثُمَّ كانَ بَعْدُ في يَدِ عُمَرَ، ثُمَّ كانَ بَعْدُ في يَدِ عُثْمانَ، حتى وَقَعَ بَعْدُ في بِئْرِ أرِيسَ، نَقْشُهُ: مُحَمَّدٌ رَسُولُ اللهِ. [راجع: ٥٨٦٥]

5873. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ took a ring made of silver for himself and it was worn by him on his hand. Afterwards it was worn by Abū Bakr, and then by 'Umar, and then by 'Uthmān till it fell in the Aris well. (On that ring) was engraved: 'Muḥammad, the Messenger of Allāh.'

(٥١) بابُ الخاتَمِ في الخِنْصَرِ

(51) CHAPTER. To wear the ring on the little finger.

٥٨٧٤ - حدَّثَنا أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا عَبْدُ العَزِيزِ بنُ صُهَيْبٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: صَنَعَ النَّبيُّ ﷺ خاتَماً، قالَ: «إنّا اتَّخَذْنا خاتَماً ونَقَشْنا فِيهِ نَقْشاً فَلا يَنْقُشْ عَلَيْهِ أحَدٌ»، قالَ: فإنّي لأرَى بَرِيقَهُ في خِنْصَرِهِ. [راجع: ٦٥]

5874. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ got a ring made for himself and said, "I have got a ring made (for myself) and engraved a certain engraving on it so none of you should get such an engraving on his ring." I saw the glitter of the ring on his little finger.

(٥٢) بابُ اتِّخاذِ الخاتَمِ لِيُخْتَمَ بِهِ الشَّيْءُ أوْ لِيُكْتَبَ بِهِ إلى أهْلِ الكِتابِ وَغَيرِهِمْ

(52) CHAPTER. Taking a ring for stamping certain things or (for stamping) letters written to the people of the Scripture (Jews and Christians) and other people.

٥٨٧٥ - حدَّثَنا آدَمُ بنُ أبي إياسٍ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ:

5875. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ intended to write to the Byzantines, it was said to him, "Those people do not read your letter unless it is stamped." So the Prophet ﷺ took a silver

لَمَّا أَرَادَ النَّبِيُّ ﷺ أَنْ يَكْتُبَ إِلى الرُّومِ قِيلَ لَهُ: إِنَّهُمْ لَنْ يَقْرَؤُوا كِتابَكَ إِذَا لَمْ يَكُنْ مَخْتُوماً، فاتَّخَذَ خاتَماً مِنْ فِضَّةٍ، وَنَقْشُهُ: مُحَمَّدٌ رَسُولُ اللهِ، فكأنَّما أَنْظُرُ إلى بياضِهِ في يَدِهِ. [راجع: ٦٥]

ring and got 'Muḥammad, the Messenger of Allāh' engraved on it... as if I am now looking at its glitter in his hand.

(٥٣) بابٌ مَنْ جَعَلَ فَصَّ الخاتَمِ في بَطْنِ كَفِّهِ

(53) CHAPTER. Keeping the stone of the ring towards the palm of the hand.

٥٨٧٦ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثنا جُوَيْرِيَةُ، عَنْ نافِعٍ: أنَّ عَبْدَ اللهِ حدَّثَهُ: أنَّ النَّبِيَّ ﷺ اصْطَنَعَ خاتَماً مِنْ ذَهَبٍ، وَجَعَلَ فَصَّهُ في بَطْنِ كَفِّهِ إذَا لَبِسَهُ، فاصْطَنَعَ النَّاسُ خَوَاتِيمَ مِنْ ذَهَبٍ، فَرَقِيَ المِنْبَرَ فَحَمِدَ اللهَ وأَثْنَى عَلَيْهِ، فَقالَ: «إنِّي كُنْتُ اصْطَنَعْتُهُ وإنِّي لا أَلْبَسُهُ» فَنَبَذَهُ، فَنَبَذَ النَّاسُ. [راجع: ٥٨٦٥]

قالَ جُوَيْرِيَةُ: وَلا أَحْسِبُهُ إلَّا قالَ: في يَدِهِ اليُمْنَى.

5876. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ got a ring made of gold for himself, and when he wore it, he used to turn its stone toward the palm of his hand. So the people too got gold rings made for themselves. The Prophet ﷺ then ascended the pulpit, and after glorifying and praising Allāh, he said, "I had it made for me, but now I will never wear it again." He threw it away, and then the people threw away their rings too. (Juwairiya, a subnarrator, said: I think Anas said that the Prophet ﷺ was wearing the ring in his right hand).

(٥٤) بابُ قَوْلِ النَّبِيِّ ﷺ: لا يُنْقَشُ عَلى نَقْشِ خاتَمِهِ

(54) CHAPTER. The statement of the Prophet ﷺ: "None should have the same engraving made on his ring as the engraving on my ring."

٥٨٧٧ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا حَمَّادٌ، عَنْ عَبْدِ العَزِيزِ بنِ صُهَيْبٍ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ اتَّخَذَ خاتَماً مِنْ فِضَّةٍ، وَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللهِ، وَقالَ: «إنِّي اتَّخَذْتُ خاتَماً مِنْ وَرِقٍ وَنَقَشْتُ

5877. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ took a silver ring and had 'Muḥammad, the Messenger of Allāh', engraved on it. The Prophet ﷺ then said (to us), "I have a silver ring with 'Muḥammad, the Messenger of Allāh' engraved on it, so none of you should have the same engraving on his ring."

فِيهِ: مُحَمَّدٌ رَسُولُ اللهِ، فَلا يَنْقُشَنَّ أَحَدٌ عَلى نَقْشِهِ». [راجع: ٦٥]

(55) CHAPTER. Should one get the engraving of the ring done in three lines?

(٥٥) بابٌ: هَلْ يُجْعَل نقْشُ الخاتَمِ ثَلاثَةَ أسْطُرٍ؟

5878. Narrated Anas that when Abū Bakr became the caliph, he wrote a letter to him (and stamped it with the Prophet's ring) and the engraving of the ring was in three lines: Muḥammad in one line, 'Messenger' in another line, and 'Allāh' in the third line.

٥٨٧٨ - **حدَّثني** مُحَمَّدُ بنُ عَبْدِ اللهِ الأنْصَارِيُّ قالَ: حدَّثَني أبي، عَنْ ثُمَامَةَ، عَنْ أنَسٍ: أنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ لَمَّا اسْتُخْلِفَ كَتَبَ لَهُ، وكانَ نَقْشُ الخاتَمِ ثَلاثَةَ أسْطُرٍ: مُحَمَّدٌ سَطْرٌ، وَرَسُولٌ سَطْرٌ، وَاللهُ سَطْرٌ. [راجع: ١٤٤٨]

5879. Narrated Anas: The ring of the Prophet ﷺ was in his hand, and after him, in Abū Bakr's hand, and then in 'Umar's hand after Abū Bakr. When 'Uthmān was the caliph, once he was sitting at the well of Arīs. He removed the ring from his hand and while he was trifling with it, it dropped into the well. We kept on going to the well with 'Uthmān for three days looking for the ring, and finally the well was drained, but the ring was not found.

٥٨٧٩ - قالَ أبو عَبْدِ اللهِ: وَزَادَني أحمَدُ: حدَّثَنا الأنْصَارِيُّ قالَ: حدَّثَني أبي، عَنْ ثُمَامَةَ، عَنْ أنَسٍ قالَ: كانَ خاتَمُ النَّبِيِّ ﷺ في يَدِهِ، وفي يَدِ أبي بَكْرٍ بَعْدَهُ، وفي يَدِ عُمَرَ بعد أبي بَكْرٍ، فَلَمَّا كانَ عُثْمانُ جَلَسَ عَلى بِئْرِ أريسَ، قالَ: فأخْرَجَ الخاتَمَ فجَعَلَ يَعبَثُ بِهِ، فَسَقَطَ، قالَ: فاخْتَلَفْنا ثَلاثَةَ أيَّامٍ مَعَ عُثْمانَ فَنَنْزَحُ البِئرَ فَلَمْ نَجِدْهُ.

(56) CHAPTER. Rings for women.

'Āishah had gold rings.

(٥٦) بابُ الخاتَمِ للنِّساءِ،

وكانَ عَلى عائشَةَ خَوَاتِيمُ الذَّهَبِ.

5880. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I offered the *'Eīd* prayer with the Prophet ﷺ and he offered *Ṣalāt* (prayer) before the *Khuṭba* (religious talk). Ibn 'Abbās added: Then the Prophet ﷺ came towards (the rows of) the women and ordered them to give

٥٨٨٠ - **حدَّثَنا** أبو عاصِمٍ: أخْبرَنا ابنُ جُرَيْجٍ: أخْبرَنا الحَسَنُ بنُ مُسْلِمٍ، عَنْ طاوُسٍ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: شَهِدْتُ العِيدَ مَعَ

alms, and the women started putting their big and small rings in the garment of Bilāl.

النَّبِيِّ ﷺ فَصَلَّى قَبْلَ الخُطْبَةِ.

قالَ أبو عَبْدِ اللهِ: وَزَادَ ابنُ وَهْبٍ عَنِ ابنِ جُرَيْجٍ: فَأتى النِّساءَ فَجَعَلْنَ يُلْقِينَ الفَتَخَ والخَوَاتِيمَ في ثَوْبِ بِلالٍ. [راجع: ٩٨]

(57) CHAPTER. The wearing of necklaces and *Sikhāb* by the women. (*Sikhāb* means a necklace made of the wood of certain plants).

(٥٧) بابُ القَلائِدِ والسِّخابِ لِلنِّساءِ،

يَعْني قِلادَةً، مِنْ طِيبٍ وَسُكٍّ.

5881. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ came out on the day of *'Eīd* and offered two-*Rak'āt Ṣalāt* (prayer), and he did not pray any *Rak'a* before it, nor after it. Then he went towards the women and ordered them to give alms. The women started donating their ear-rings and necklaces.

٥٨٨١ - **حدَّثَنا** مُحَمَّدُ بنُ عَرْعَرَةَ: حدَّثَنا شُعْبَةُ، عَنْ عَدِيِّ بنِ ثابِتٍ، عَنْ سَعيدِ ابنِ جُبَيرٍ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: خَرَجَ النَّبِيُّ ﷺ يَوْمَ عِيدٍ فَصَلَّى رَكْعَتَينِ، لَمْ يُصَلِّ قَبْلُ وَلا بَعْدُ، ثُمَّ أَتى النِّساءَ فأمَرَهُنَّ بالصَّدَقَةِ، فَجَعَلَتِ المَرأةُ تَصَّدَّقُ بِخُرْصِها وسِخابِها. [راجع: ٩٨]

(58) CHAPTER. To borrow a necklace.

(٥٨) بابُ اسْتِعارَةِ القَلائِدِ

5882. Narrated 'Āishah رَضِيَ اللهُ عَنْها: A necklace belonging to Asmā' was lost, and the Prophet ﷺ sent men in its search. The time for the *Ṣalāt* (prayer) became due and they were without ablution and they could not find water; therefore they offered *Ṣalāt* (prayer) without ablution. They mentioned that to the Prophet ﷺ. Then Allāh revealed the Verse of *Tayammum*. ('Āishah added that she had borrowed (the necklace) from Asmā').

٥٨٨٢ - **حَدَّثَني** إسحاقُ بنُ إبْراهيمَ: حدَّثَنا عَبْدَةُ: حدَّثَنا هِشامُ بنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: هَلَكَتْ قِلادَةٌ لأسْماءَ، فَبَعَثَ النَّبِيُّ ﷺ في طَلَبِها رِجالاً فَحَضَرَتِ الصلاةُ وَلَيْسُوا عَلى وُضوءٍ، ولَمْ يَجِدُوا ماءً فَصَلَّوا، وَهُمْ عَلى غَيرِ وُضوءٍ، فَذَكَرُوا ذٰلكَ لِلنَّبِيِّ ﷺ فأنْزَلَ اللهُ آيَةَ التَّيَمُّمِ. [راجع: ٣٣٤]

زَادَ ابنُ نُمَيرٍ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائشَةَ: اسْتَعارَتْ مِنْ أسْماءَ.

(٥٩) بابُ القُرْطِ للنِّساءِ،

وَقالَ ابنُ عَبَّاسٍ: أمَرَهُنَّ النَّبيُّ ﷺ بالصَّدَقةِ فرأيْتُهُنَّ يَهْوِينَ إلى آذانِهِنَّ وَحُلُوقهِنَّ.

(59) CHAPTER. Ear-rings for women.

Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ ordered the women to give alms, and I saw them stretching their hands towards their ears and necks (to give their necklaces and ear-rings).

٥٨٨٣ - حدَّثَنا حَجّاجُ بنُ مِنْهالٍ: حدَّثَنا شُعْبَةُ قالَ: أخْبرَني عَدِيٌّ قالَ: سَمِعْتُ سَعيداً، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبيَّ ﷺ صَلَّى يَوْمَ العيدِ رَكْعَتَينِ لَمْ يُصَلِّ قَبْلَهُما وَلا بَعْدَهُما، ثُمَّ أتَى النِّساءَ وَمَعَهُ بِلالٌ، فأمَرَهُنَّ بالصَّدَقَةِ، فَجَعَلَتِ المَرأةُ تُلْقي قُرْطَها.

[راجع: ٩٨]

5883. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: "The Prophet ﷺ offered two-*Rak'āt Ṣalāt* (prayer) on *'Eīd* day and he did not offer any [*Nawāfil Ṣalāt* (prayer)] before or after it. He then went towards the women, and Bilāl was accompanying him, and ordered them to give alms. And so the women started giving their ear-rings, (etc.)."

(٦٠) بابُ السِّخابِ للصِّبْيانِ

(60) CHAPTER. ***As-Sikhāb*** **(necklace formed of a string carrying beads) for boys.**

٥٨٨٤ - حدَّثَنا إسحاقُ بنُ إبْراهيمَ الحَنْظَليُّ: أخبرَنا يَحْيَى بنُ آدَمَ: حدَّثَنا وَرْقاءُ ابنُ عُمَرَ، عَنْ عُبَيْدِ اللهِ بنِ أبي يَزيدَ، عَنْ نافعِ بنِ جُبَيْرٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ مَعَ رَسُولِ اللهِ ﷺ في سُوقٍ مِنْ أسْواقِ المَدينَةِ، فانْصَرَفَ فانْصَرَفْتُ فَقالَ: «أيْنَ لُكَعُ؟- ثَلاثاً - ادْعُ الحَسَنَ بنَ عَليٍّ»، فَقامَ الحَسَنُ

5884. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I was with Allāh's Messenger ﷺ in one of the markets of Al-Madīna. He left (the market) and so did I. Then he asked thrice, "Where is the small (child)?" Then he said, "Call Al-Ḥasan bin 'Alī." So Al-Ḥasan bin 'Alī got up and started walking with a necklace (of beads) around his neck. The Prophet ﷺ stretched his hand out like this, and Al-Ḥasan did the same. The Prophet ﷺ embraced him and said, "O Allāh! I love him, so please love him and love those who love him." Since Allāh's Messenger ﷺ said that, nothing has been dearer to me than Al-Ḥasan.

بنُ عَليٍّ يَمْشِي، وفي عُنُقِهِ السِّخابُ، فَقالَ النَّبيُّ ﷺ بِيَدِهِ هٰكَذا، فَقالَ الحَسَنُ بِيَدِهِ هٰكَذا، فالْتَزَمَهُ فَقالَ: «اللَّهُمَّ إنِّي أُحِبُّهُ فأَحِبَّهُ وأَحِبَّ مَنْ يُحِبُّهُ». قالَ أبو هُرَيْرَةَ: فَمَا كانَ أحَدٌ أحَبَّ إليَّ مِنَ الحَسَنِ بنِ عَليٍّ بَعْدَما قالَ رَسُولُ اللهِ ﷺ ما قالَ. [راجع: ٢١٢٢]

(61) CHAPTER. About those men who are in the similitude (assume the manners) of women, and those women who are in the similitude (assume the manners) of men.

(٦١) بابٌ: المُتَشَبِّهِينَ بالنِّساءِ والمُتَشَبِّهاتِ بالرِّجالِ

5885. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ cursed effeminate men [those men who are in the similitude (assume the manners) of women] and those women who are in the similitude (assume the manners) of men.

٥٨٨٥ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَعَنَ رَسُولُ اللهِ ﷺ المُتَشَبِّهِينَ مِنَ الرِّجالِ بالنِّساءِ، والمُتَشَبِّهاتِ مِنَ النِّساءِ بالرِّجالِ.

تابَعَهُ عَمْرٌو: أخْبرَنا شُعْبَةُ.

[انظر: ٥٨٨٦، ٦٨٣٤]

(62) CHAPTER. The dismissal of such men as are in the similitude (assume the manners) of women, from the houses.

(٦٢) بابُ إخْراجِ المُتَشَبِّهِينَ بالنِّساءِ مِنَ البُيُوتِ

5886. Narrated Ibn 'Abbas رَضِيَ اللهُ عَنْهُما: the Prophet ﷺ cursed effeminate men [those men who are in the similitude (assume the manners) of women] and those women who assume the manners of men, and he said, "Turn them out of your houses." The Prophet ﷺ turned out such and such man, and 'Umar turned out such and such woman.

٥٨٨٦ - حدَّثَنا مُعاذُ بنُ فَضالَةَ: حدَّثَنا هِشامٌ، عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: لَعَنَ النَّبيُّ ﷺ المُخَنَّثِينَ مِنَ الرِّجالِ والمُتَرَجِّلاتِ مِنَ النِّساءِ وَقالَ: «أخْرِجُوهُمْ مِنْ بُيُوتِكُمْ»، قالَ:

فأخْرَجَ النَّبيُّ ﷺ فُلاناً، وأخْرَجَ عُمَرُ فُلانَةً،

٥٨٨٧ - حدَّثنا مالكُ بنُ إسْماعِيلَ: حدَّثنا زُهَيرٌ: حدَّثنا هِشامُ بنُ عُرْوَةَ: أنَّ عُرْوَةَ أخْبَرَهُ: أنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أخْبرَتْهُ: أنَّ أُمَّ سَلَمَةَ أخْبرَتْها: أنَّ النَّبيَّ ﷺ كانَ عِنْدَها وفي البَيْتِ مُخَنَّثٌ، فَقالَ لعَبْدِ اللهِ أخي أُمِّ سَلَمَةَ: يا عَبْدَ اللهِ، إنْ فُتِحَ لَكمْ غداً الطَّائفُ، فإنِّي أدُلُّكَ على بِنْتِ غَيلانَ، فإنها تُقْبِلُ بأرْبَعٍ وتُدْبِرُ بثمانٍ، فَقالَ النَّبيُّ ﷺ: «لا يَدْخُلَنَّ هٰؤُلاءِ عَلَيْكُنَّ».

قالَ أبو عَبْدِ اللهِ: تُقْبِلُ بأرْبَعٍ وتُدْبِرُ، يَعْنِي أرْبَعَ عُكَنِ بَطْنِها، فهِيَ تُقْبِلُ بِهِنَّ. وَقَوْلُهُ: وَتُدْبِرُ بثمانٍ: يَعْنِي أطْرَافَ هٰذِهِ العُكَنِ الأرْبَعِ لأنَّها مُحِيطَةٌ بالجَنْبَينِ حتى لَحِقَت، وإنَّما قالَ: بثَمانٍ، ولَمْ يَقُلْ: بثمانِيَةٍ، وَوَاحِدُ الأطْرَافِ وَهُوَ ذَكَرٌ؛ لأنَّهُ لَمْ يَقُلْ: بِثَمَانِيَةِ أطْرَافٍ. [راجع: ٤٣٢٤]

5887. Narrated Umm Salama that once the Prophet ﷺ was in her house, and an effeminate man was there too. The effeminate man said to 'Abdullāh, (Umm Salama's brother) "O 'Abdullāh! If Ṭā'if should be conquered tomorrow, I recommend you the daughter of Ghailān, for she is so fat that she has four curves in the front (of her belly) and eight at the back." So the Prophet ﷺ said (to his wives), "These effeminate (men) should not enter upon you (your houses)."

(٦٣) بابُ قَصِّ الشَّارِبِ،

وكانَ ابْنُ عُمَرُ يُحْفِي شارِبَهُ حتى يُنْظَرَ إلى بَياضِ الجِلْدِ، ويَأخُذُ هٰذَيْنِ، يَعني بينَ الشَّارِبِ واللِّحْيَةِ.

٥٨٨٨ - حدَّثنا المَكِّيُّ بنُ إبْرَاهِيمَ، عَنْ حَنْظَلَةَ، عَنْ نافِعٍ: قالَ

(63) CHAPTER. To cut short the moustaches.

Ibn 'Umar used to cut his moustache so short that the whiteness of his skin (above the upper lip) was visible, and he used to cut (the hair) between his moustaches and his beard.

5888. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "To get the moustaches cut short is characteristic of *Al-Fiṭrah*."[1].

(1) (H. 5888) *'Al-Fiṭrah'* to the majority of Muslim scholars, means Allāh's Islāmic=

أصحابُنا: عَنِ المَكِّيِّ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «مِنَ الفِطْرَةِ قَصُّ الشَّارِبِ». [انظر: ٥٨٩٠]

٥٨٨٩ - حدَّثَنا عَلِيٌّ: حدَّثَنا سُفْيانُ قالَ: الزُّهْرِيّ حدَّثَنا، عَنْ سَعيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رِوايَةً: «الفِطْرَةُ خَمْسٌ - أوْ خَمْسٌ مِنَ الفِطْرَةِ -: الخِتانُ، والاِسْتِحْدادُ، ونَتْفُ الإبْطِ، وَتَقْلِيمُ الأظْفارِ، وَقَصُّ الشَّارِبِ». [انظر: ٥٨٩١، ٦٢٩٧]

5889. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Five practices are characteristics of *Al-Fitrah*: circumcision, shaving the pubic hair, depilating the hair of armpits, clipping the nails and cutting the moustaches short."

(٦٤) بابُ تَقْلِيمِ الأظْفارِ

(64) CHAPTER. The clipping of nails.

٥٨٩٠ - حدَّثَنا أحمَدُ بنُ أبي رَجاءٍ: حدَّثَنا إسحاقُ بنُ سُلَيمانَ قالَ: سَمِعْتُ حَنْظَلَةَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «مِنَ الفِطْرَةِ: حَلْقُ العانَةِ، وَتَقْلِيمُ الأظْفارِ، وقَصُّ الشَّارِبِ». [راجع: ٥٨٨٨]

5890. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "To shave the pubic hair, to clip the nails and to cut the moustaches short, are characteristic of *Al-Fitrah* (i.e. Allāh's Islāmic Monotheism, see the F.N. of H. No.5588)."

٥٨٩١ - حدَّثَنا أحمَدُ بنُ يُونُسَ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ: حدَّثَنا ابنُ شِهابٍ، عَنْ سَعيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الفِطْرَةُ خَمْسٌ: الخِتانُ، والاِسْتِحْدادُ، وَقَصُّ

5891. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Five practices are characteristic of *Al-Fitrah* (i.e. Allāh's Islāmic Monotheism): circumcision, shaving the pubic hair, cutting the moustaches short, clipping the nails, and depilating the hair of the armpits."

[See the F.N. of H. No.5889].

=Monotheism and *As-Sunna* of the Prophet ﷺ. (Literally, it means 'human nature'.) Religion of pure Islāmic Monotheism (i.e. worshipping none but Allāh). *Fitra* as a verb also means 'to create' – (See the Qur'ān 30:30).

الشَّارِبِ، وَتَقْلِيمُ الأَظْفارِ، ونَتْفُ الآباطِ». [راجع: ٥٨٨٩]

5892. Narrated Nāfi': Ibn 'Umar said, "The Prophet ﷺ said, 'Do the opposite of what *Al-Mushrikūn*[1] do. Grow abundantly the beards and cut the moustaches short'." Whenever Ibn 'Umar performed the *Hajj* or *'Umra*, he used to hold his beard with his hand and cut whatever remained outside his hold.

٥٨٩٢ - **حدَّثَنا** مُحَمَّدُ بنُ مِنْهال: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا عُمَرُ بنُ مُحَمَّدِ بنِ زَيْدٍ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قالَ: «خالِفُوا المُشْرِكِينَ، وَوَفِّرُوا اللِّحَى، وأَحْفُوا الشَّوارِبَ».

وكانَ ابنُ عُمَرَ إذَا حَجَّ أوِ اعْتَمَرَ قَبَضَ عَلى لِحْيَتِهِ، فَما فَضَلَ أخَذَهُ. [انظر: ٥٨٩٣]

(65) CHAPTER. To leave the beard (i.e. not to cut it).

(٦٥) بابُ إعْفاءِ اللِّحَى،

﴿عَفَوْا﴾: كَثُرُوا وكَثُرَتْ أمْوالُهُمْ.

5893. Narrated Ibn 'Umar رَضِيَ اللهُ عَنهُما: Allāh's Messenger ﷺ said, "Cut the moustaches short and leave the beard (as it is)."

٥٨٩٣ - **حدَّثَني** مُحَمَّدٌ: أخْبرَنا عَبْدَةُ: أخْبرَنا عُبَيْدُ اللهِ بنُ عُمَرَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «أنْهِكُوا الشَّوارِبَ، وأعْفُوا اللِّحَى». [راجع: ٥٨٩٢]

(66) CHAPTER. What is said about grey hair.

(٦٦) بابُ ما يُذْكَرُ في الشَّيْبِ

5894. Narrated Muhammad bin Sīrīn: I asked Anas, "Did the Prophet ﷺ dye his hair?" Anas replied, "The Prophet ﷺ did not have except a few grey hair."

٥٨٩٤ - **حدَّثَنا** مُعَلَّى بنُ أسَدٍ: حدَّثَنا وُهَيْبٌ، عَنْ أيُّوبَ، عَنْ مُحَمَّدِ بنِ سِيرِينَ قالَ: سألْتُ أنَساً: أخَضَبَ النَّبِيُّ ﷺ؟ قال: لَمْ يَبْلُغِ الشَّيْبَ إلَّا قَلِيلاً. [راجع: ٣٥٥٠]

(1) (H. 5892) *Al-Mushrikūn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ).

5895. Narrated Thābit: Anas was asked whether the Prophet ﷺ used a hair dye or not. Anas replied, "The Prophet ﷺ had not enough grey hair to dye. I could even count the white grey hair of his beard if I would."

٥٨٩٥ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ ثابِتٍ قالَ: سُئِلَ أَنَسٌ، عَنْ خِضابِ النَّبِيِّ ﷺ فَقالَ: إِنَّهُ لَمْ يَبْلُغْ ما يَخْضِبُ، لَوْ شِئْتُ أَنْ أَعُدَّ شَمَطاتِهِ في لِحْيَتِهِ. [راجع: ٣٥٥٠]

5896. Narrated Isrā'īl: 'Uthmān bin 'Abdullāh bin Mauhab said, "My people sent me with a bowl of water to Umm Salama." Isrā'īl approximated three fingers (indicating the small size of the container in which there was some hair of the Prophet ﷺ. 'Uthmān added, "If any person suffered from evil eye or some other disease, he would send a vessel (containing water) to Umm Salama.[1] I looked into the container (in which there was the hair of the Prophet ﷺ) and saw a few red hair in it."

٥٨٩٦ - حدَّثَنا مالِكُ بنُ إِسْماعِيلَ: حدَّثَنا إِسْرائِيلُ، عَنْ عُثْمانَ بنِ عَبْدِ اللهِ ابنِ مَوْهَبٍ قالَ: أَرْسَلَنِي أَهْلِي إِلى أُمِّ سَلَمَةَ بِقَدَحٍ مِنْ ماءٍ، وَقَبَضَ إِسْرائِيلُ ثَلاثَ أَصابِعَ مِنْ قُصَّةٍ فِيها شَعَرٌ مِنْ شَعَرِ النَّبِيِّ ﷺ، وكانَ إِذا أَصابَ الإِنْسانَ عَيْنٌ أَوْ شَيْءٌ بَعَثَ إِلَيْها مِخْضَبَهُ فاطَّلَعْتُ في الجُلْجُلِ، فَرَأَيْتُ شَعَراتٍ حُمْراً. [انظر: ٥٨٩٧، ٥٨٩٨]

5897. Narrated 'Uthmān bin 'Abdullāh bin Mauhab: I went to Umm Salama and she brought out for us some of the dyed hair of the Prophet ﷺ.

٥٨٩٧ - حدَّثَنا مُوسَى بنُ إِسْماعِيلَ: حدَّثَنا سَلَّامٌ، عَنْ عُثْمانَ بنِ عَبْدِ اللهِ بنِ مَوْهَبٍ قالَ: دَخَلْتُ عَلى أُمِّ سَلَمَةَ فأَخْرَجَتْ إِلَيْنا شَعَراً مِنْ شَعَرِ النَّبِيِّ ﷺ مَخْضُوباً. [راجع: ٥٨٩٦]

5898. Ibn Mauhab also said that Umm Salama had shown him the red hair of the Prophet ﷺ.

٥٨٩٨ - وَقالَ أبو نُعَيْمٍ: حدَّثَنا نُصَيرُ بنُ الأَشْعَثِ، عَنِ ابنِ مَوْهَبٍ: أَنَّ أُمَّ سَلَمَةَ أَرَتْهُ شَعَرَ النَّبِيِّ ﷺ أَحمَرَ. [راجع: ٥٨٩٦]

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(1) (H. 5896) Umm Salama would dip those hair into the vessel and return it to the patient to drink that blessed water or wash himself with it, seeking to be healed. (See *Fath Al-Bari*)

(67) CHAPTER. The hair dye.

5899. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Jews and Christians do not dye their hair so you should do the opposite what they do."

(٦٧) بابُ الخِضَابِ

٥٨٩٩ - حدَّثنا الحُمَيْدِيُّ: حدَّثنا سُفْيانُ: حدَّثنا الزُّهْرِيُّ، عن أبي سَلَمَةَ وسُلَيْمانَ ابنِ يسارٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «إنَّ اليَهُودَ والنَّصارَى لا يَصْبُغُونَ فخالِفُوهُمْ». [راجع: ٣٤٦٢]

(68) CHAPTER. The curly hair.

5900. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was neither conspicuously tall nor short; neither very white nor tawny. His hair was neither much curled, nor very straight. Allāh sent him (as a Messenger) at the age of forty (and after that) he stayed for ten years in Makkah, and for ten more years in Al-Madīna. Allāh took him unto Him at the age of sixty, and he scarcely had twenty white hairs on his head and in his beard.

(٦٨) بابُ الجَعْدِ

٥٩٠٠ - حدَّثنا إسْماعِيلُ قالَ: حدَّثَني مالكُ بنُ أنَسٍ، عَنْ رَبِيعَةَ بنِ أبي عَبْدِ الرَّحمٰنِ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّهُ سَمِعَهُ يَقُولُ: كانَ رَسُولُ اللهِ ﷺ لَيْسَ بالطَّوِيلِ البائِنِ، ولا بالقَصِيرِ، ولَيْسَ بالأبْيَضِ الأمْهَقِ، ولَيْسَ بالآدَمِ، ولَيْسَ بالجَعْدِ القَطَطِ، ولا بالسَّبْطِ. بَعَثَهُ اللهُ على رأسِ أرْبَعِينَ سَنَةً، فأقامَ بمَكَّةَ عَشْرَ سِنِينَ وَبالمَدِينَةِ عَشْرَ سِنِينَ. وَتَوَفَّاهُ اللهُ عَلى رأسِ سِتِّينَ سَنَةً، وَلَيْسَ في رأسِهِ ولِحْيَتِهِ عِشْرُونَ شَعَرَةً بَيْضاءَ. [راجع: ٣٥٤٧]

5901. Narrated Al-Barā': I did not see anybody in a red cloak looking more handsome than the Prophet ﷺ.

Narrated Mālik: The hair of the Prophet ﷺ used to hang near his shoulders.

Narrated Shu'ba: The hair of the Prophet ﷺ used to hang down to the earlobes.

٥٩٠١ - حدَّثنا مالكُ بنُ إسْماعِيلَ: حدَّثَنا إسْرَائِيلُ، عَنْ أبي إسحَاقَ قالَ: سَمِعْتُ البَراءَ يَقُولُ: ما رأيْتُ أحداً أحْسَنَ في حُلَّةٍ حَمْراءَ مِنَ النَّبيِّ ﷺ.

قالَ بَعْضُ أصحَابي، عَنْ مالكٍ: إنَّ جُمَّتَهُ لتَضْرِبُ قَرِيباً مِنْ مَنْكِبَيْهِ.

قالَ أبو إسحاقَ: سَمِعْتُهُ يُحَدِّثُهُ غيرَ مَرَّةٍ، ما حدَّثَ بِهِ قَطُّ إلَّا ضَحِكَ. قَالَ شُعْبَةُ: شَعَرُهُ يَبْلُغُ شَحْمَةَ أُذُنِهِ. [راجع: ٣٥٥١]

5902. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Tonight I saw myself in a dream near the Ka'bah. I saw a whitish brown man, the handsomest of all brown men you might ever see. He had the most beautiful *Limma* (hair hanging down to the earlobes) you might ever see. He had combed it and it was dripping water; and he was performing the *Ṭawāf* around the Ka'bah leaning on two men or on the shoulders of two men. I asked, 'Who is this?' It was said, 'Al-Messiah, the son of Maryam (Mary).' Suddenly I saw a curly-haired man, blind in the right eye which looked like a protruding out grape. I asked, 'Who is this?' It was said, 'He is *Al-Masih Ad-Dajjāl*'."

٥٩٠٢ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «أُرَانِي اللَّيْلَةَ عِنْدَ الكَعْبَةِ فَرأيْتُ رَجُلاً آدَمَ كأحْسَنِ ما أنْتَ رَاءٍ مِنْ أُدْمِ الرِّجالِ، لَهُ لِمَّةٌ كأحْسَنِ ما أنْتَ رَاءٍ مِنَ اللِّمَمِ قَدْ رَجَّلَها، فَهِيَ تَقْطُرُ ماءً، مُتَّكِئاً عَلى رَجُلَيْنِ، أوْ عَلى عَوَاتِقِ رَجُلَينِ، يَطُوفُ بالبَيْتِ. فَسألْتُ: مَنْ هٰذَا؟ فَقِيلَ: المَسِيحُ ابنُ مَرْيَمَ. وإذَا أنا بِرَجُلٍ جَعْدٍ، قَطَطٍ، أعْوَرِ العَيْنِ اليُمْنَى، كأنَّها عِنَبَةٌ طافِيَةٌ، فَسألْتُ: مَنْ هٰذَا؟ فَقِيلَ: المَسِيحُ الدَّجَّالُ». [راجع: ٣٤٤٠]

5903. Narrated Anas رَضِيَ اللهُ عَنْهُ: The hair of the Prophet ﷺ used to hang down up to his shoulders.

٥٩٠٣ - حدَّثَنا إسحَاقُ: أخبرَنا حِبَّانُ: حدَّثَنا هَمَّامٌ: حدَّثَنا قَتادَةُ: حدَّثَنا أنَسٌ: أنَّ النَّبِيَّ ﷺ كانَ يَضْرِبُ شَعَرُهُ مَنْكِبَيْهِ. [انظر: ٥٩٠٤]

5904. Narrated Anas رَضِيَ اللهُ عَنْهُ: The head-hair of the Prophet ﷺ used to hang down to his shoulders.

٥٩٠٤ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ، حدَّثَنا أنَسٌ: كانَ يَضْرِبُ شَعَرُ النَّبِيِّ ﷺ مَنْكِبَيْهِ. [راجع: ٥٩٠٣]

5905. Narrated Qatāda: I asked Anas bin Mālik about the hair of Allāh's Messenger

٥٩٠٥ - حدَّثَني عَمْرُو بنُ عليٍّ:

ﷺ. He said, "The hair of Allāh's Messenger ﷺ was neither much straight nor much curly, and it used to hang down till between his shoulders and his earlobes.

حدَّثنا وَهْبُ بنُ جَريرٍ قالَ: حدَّثني أبي، عَنْ قَتادَةَ قالَ: سألْتُ أنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ عَنْ شَعَرِ رَسُولِ اللهِ ﷺ فَقالَ: كانَ شَعَرُ رَسُولِ اللهِ ﷺ رَجِلاً، لَيْسَ بالسَّبِطِ وَلا الجَعْدِ، بَينَ أُذُنَيْهِ وعاتِقِهِ. [انظر: ٥٩٠٦]

5906. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ had big hands, and I have never seen anybody like him after him. The hair of the Prophet ﷺ was wavy, neither curly nor straight.

٥٩٠٦ - **حدَّثَنا** مُسْلِمٌ: حدَّثَنا جَريرٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ قالَ: كانَ النَّبِيُّ ﷺ ضَخْمَ اليَدَيْنِ، لَمْ أرَ بَعْدَهُ مِثْلَهُ، وكانَ شَعَرُ النَّبِيِّ ﷺ رَجِلاً، لا جَعْدَ وَلا سَبِطَ. [راجع: ٥٩٠٥]

5907. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ had big hands and feet, and I have not seen anybody like him, neither before nor after him, and his palms were soft.

٥٩٠٧ - **حدَّثَنا** أبو النُّعْمانِ: حدَّثَنا جَريرُ بنُ حازِمٍ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ ضَخْمَ اليَدَيْنِ والقَدَمَينِ، لَمْ أرَ قَبْلَهُ وَلا بَعْدَهُ مِثْلَهُ، وكانَ بَسْطَ الكَفَّينِ. [انظر: ٥٩٠٨، ٥٩١٠، ٥٩١١]

5908, 5909. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ had big feet and a good-looking face, and I have not seen anybody like him after him.

٥٩٠٨، ٥٩٠٩ - **حدَّثَني** عَمْرُو بنُ عَلِيٍّ: حدَّثَنا مُعاذُ بنُ هانِئٍ: حدَّثَنا هَمَّامٌ: حدَّثَنا قَتادَةُ، عَنْ أنَسِ بنِ مالِكٍ - أوْ عَنْ رَجُلٍ، عَنْ أبي هُرَيْرَةَ - قالَ: كانَ النَّبِيُّ ﷺ ضَخْمَ القَدَمَينِ، حَسَنَ الوَجْهِ، لَمْ أرَ بَعْدَهُ مِثْلَهُ. [راجع: ٥٩٠٧]

5910. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ had big feet and hands.

٥٩١٠ - وَقالَ هِشامٌ، عَنْ مَعْمَرٍ، عَنْ قَتادَةَ، عَنْ أنَسٍ كانَ النَّبِيُّ ﷺ شَثْنَ القَدَمَينِ والكَفَّينِ. [راجع: ٥٩٠٧]

5911, 5912. Narrated Anas or Jābir bin 'Abdullāh: The Prophet ﷺ had big hands and feet and I have not seen anybody like him after him.

٥٩١١، ٥٩١٢ - حدَّثَنَا أبو هِلالٍ: أَنْبَأَنا قَتادَةُ، عَنْ أَنَسٍ - أَوْ جابِرِ بن عَبْدِ اللهِ -: كانَ النَّبِيُّ ﷺ ضَخْمَ الكَفَّينِ والقَدَمَينِ، لَمْ أَرَ بَعْدَهُ شَبِيهاً لَهُ. [راجع: ٥٩٠٧]

5913. Narrated Mujāhid: We were with Ibn 'Abbās رَضِيَ اللهُ عَنْهُما and the people mentioned *Ad-Dajjāl*. Someone said, "The word '*Kāfir*' (disbeliever) is written in between his (*Ad-Dajjāl's*) eyes." Ibn 'Abbās said, "I have not heard the Prophet ﷺ saying this, but he said, 'As regards Ibrahim (Abraham), he looks like your companion (i.e. the Prophet, Muḥammad ﷺ), and as regards Mūsa (Moses), he is a brown curly-haired man riding a camel reigned with a strong jute rope, as if I am now looking at him getting down in the valley and saying *Labbaik*'."

٥٩١٣ - حدَّثنا مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنِي ابنُ أَبي عَدِيٍّ، عَنِ ابنِ عَوْنٍ، عَنْ مُجاهِدٍ قالَ: كُنَّا عِنْدَ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما فَذَكَرُوا الدَّجَّالَ فَقالَ: إِنَّهُ مَكْتُوبٌ بَينَ عَيْنَيْهِ كافِرٌ. وَقالَ ابنُ عَبَّاسٍ: لَمْ أَسْمَعْهُ قالَ ذَاكَ، وَلٰكِنَّهُ قالَ: «أَمَّا إِبْراهِيمُ فانْظُرُوا إلى صَاحِبِكُمْ، وأَمَّا مُوسَى فَرَجُلٌ آدَمُ جَعْدٌ عَلى جَمَلٍ أَحْمَرَ مَخْطُومٍ بِخُلْبَةٍ كأَنِّي أَنْظُرُ إِلَيْهِ إِذِ انحَدَرَ في الوَادِي يُلَبِّي». [راجع: ١٥٥٥]

(69) CHAPTER. *At-Talbīd* (to get the hair stuck together with a sticky substance).

(٦٩) بابُ التَّلْبِيدِ

5914. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I heard 'Umar رَضِيَ اللهُ عَنْهُ saying, "Whoever braids his hair should shave it (on finishing *Iḥrām*). You'd better not do something like *Talbīd*". Ibn 'Umar used to say: I saw Allāh's Messenger ﷺ with his hair stuck together with gum.

٥٩١٤ - حدَّثَنَا أبو اليَمانِ: أَخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبرَنِي سالِمُ ابنُ عَبْدِ اللهِ: أَنَّ عَبْدَ اللهِ بنَ عُمَرَ قالَ: سَمِعْتُ عُمَرَ رَضِيَ اللهُ عَنْهُ يَقُولُ: مَنْ ضَفَّرَ فَلْيَحْلِقْ، وَلا تَشَبَّهُوا بالتَّلْبِيدِ. وكانَ ابنُ عُمَرَ يَقُولُ: لَقَدْ رأيْتُ رَسُولَ اللهِ ﷺ مُلَبِّداً. [راجع: ١٥٤٠]

5915. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ, while he was in

٥٩١٥ - حدَّثني حِبَّانُ بنُ مُوسَى

the state of *Iḥrām* and his hair was stuck together with gum, saying, "*Labbaik, Allāhumma Labbaik, Labbaik Lā Sharīka Laka Labbaik. Innal-Ḥamda Wan-Ni'mata Laka Wal-Mulk, Lā Sharīka Lak.*" He did not add anything to those words. (See *Ḥadīth* No.1549, Vol.2)

وأحمَدُ بنُ مُحَمَّدٍ قالا: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يُهِلُّ مُلَبِّداً يَقُولُ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لا شَرِيكَ لَكَ لَبَّيْكَ، إنَّ الحَمْدَ والنِّعْمَةَ لَكَ والمُلْكَ لا شَرِيكَ لَكَ». لا يَزِيدُ عَلى هٰؤُلاءِ الكَلِماتِ. [راجع: ١٥٤٠]

5916. Narrated Ḥafṣa رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: I said, "O Allāh's Messenger! Why have the people finished their *Iḥrām* after performing the '*Umra* while you have not finished your *Iḥrām* after your '*Umra*?" He said, "I have done *Talbīd* (of my hair) and have decorated my *Hady* with garlands, so I shall not finish my *Iḥrām* till I have slaughtered my *Hady* (animal for sacrifice)."

٥٩١٦ - حدَّثَني إسْماعِيلُ قالَ: حدَّثَني مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ، عَنْ حَفْصَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ ﷺ قالَتْ: قُلْتُ: يا رَسُولَ اللهِ، ما شَأْنُ النَّاسِ حَلُّوا بِعُمْرَةٍ ولَمْ تَحْلِلْ أنْتَ مِنْ عُمْرَتِكَ؟ قالَ: «إنِّي لَبَّدْتُ رأسِي، وقَلَّدْتُ هَدْيِي، فَلا أحِلُّ حتى أنْحَرَ». [راجع: ١٥٦٦]

(70) CHAPTER. (Hair) parting.

(٧٠) بابُ الفَرْقِ

5917. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to copy the people of the Scripture in matters in which there was no order from Allāh. The people of the Scripture used to let their hair hang down while *Al-Mushrikūn* used to part their hair. So the Prophet ﷺ let his hair hang down first, but later on he parted it.

٥٩١٧ - حدَّثَنا أحمَدُ بنُ يُونُسَ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ: حدَّثَنا ابنُ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ يُحِبُّ مُوافَقَةَ أهْلِ الكِتابِ فِيما لَمْ يُؤْمَرْ فِيهِ، وكانَ أهْلُ الكِتابِ يَسْدِلُونَ أشْعارَهُمْ، وكانَ المُشْرِكُونَ يَفْرُقُونَ رؤُسَهُمْ، فَسَدَلَ النَّبِيُّ ﷺ ناصِيَتَهُ، ثُمَّ فَرَقَ بَعْدُ. [راجع: ٣٥٥٨]

5918. Narrated 'Āishah رَضِيَ اللهُ عَنها: As if I am now looking at the shine of the hair of the Prophet ﷺ while he was in the state of *Iḥrām*.

٥٩١٨ - حدَّثَنا أبو الوَلِيدِ وعَبْدُ اللهِ ابنُ رَجاءٍ قالا: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ إبْرَاهِيمَ، عَنِ الأسْوَدِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كأنِّي أنْظُرُ إلى وَبِيصِ الطِّيبِ في مَفارِقِ النَّبيِّ ﷺ وَهُوَ مُحْرِمٌ.

قالَ عَبْدُ اللهِ: في مَفْرِقِ النَّبيِّ ﷺ.

(71) CHAPTER. Locks of hair.

(٧١) بابُ الذَّوَائِبِ

5919. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنهُما: Once I stayed overnight in the house of my aunt Maimūna bint Al-Ḥārith and Allāh's Messenger ﷺ was with her as it was her turn. Allāh's Messenger ﷺ got up to offer the night *Ṣalāt* (prayer). I stood on his left but he took hold of my two locks of hair and made me stand on his right.

Narrated Abū Bishr (the above *Ḥadīth*) but he quoted: Ibn 'Abbās said, "...(took hold of) my two braids on my head."

٥٩١٩ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا الفَضْلُ بنُ عَنْبَسَةَ: أخبرَنا هُشَيْمٌ: أخْبرَنا أبو بِشْرٍ. ح وحدَّثَنا قُتَيْبَةُ: حدَّثَنا هُشَيْمٌ، عَنْ أبي بِشْرٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: بِتُّ لَيْلَةً عِنْدَ مَيْمُونَةَ بِنْتِ الحارِثِ، خالَتِي، وكانَ رَسُولُ اللهِ ﷺ عِنْدَها في لَيْلَتِها، قالَ: فَقامَ رَسُولُ اللهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ، فَقُمْت عنْ يَسارِهِ، قالَ: فأخَذَ بِذُؤَابَتِي فجَعَلَنِي عَنْ يَمِينِهِ.

حدَّثَنا عَمْرُو بنُ مُحَمَّدٍ: حدَّثَنا هُشَيْمٌ: أخبرَنا أبو بِشْرٍ بِهذَا، وَقالَ: بِذُؤَابَتِي أوْ بِرأسِي. [راجع: ١١٧]

(72) CHAPTER. *Al-Qaza'* (leaving a tuft of hair here and there after shaving one's head).

(٧٢) بابُ القَزَعِ

5920. Narrated 'Ubaidullāh bin Ḥafṣ that 'Umar bin Nāfi' told him that Nāfi', *Maula* 'Abdullāh had heard Ibn 'Umar رَضِيَ اللهُ عَنهُما saying, "I heard Allāh's Messenger ﷺ forbidding *Al-Qaza'*." 'Ubaidullāh added: I

٥٩٢٠ - حدَّثَنا مُحَمَّدٌ قالَ: أخْبرَنِي مَخْلَدٌ قالَ: أخْبرَنِي ابنُ جُرَيْجٍ قالَ: أخْبرَنِي عُبَيْدُ اللهِ بنُ

said, "What is *Al-Qaza'*?" 'Ubaidullāh pointed (towards his head) to show us and added, "Nāfi' said, 'It is when a boy has his head shaved leaving a tuft of hair here and a tuft of hair there'." 'Ubaidullāh pointed towards his forehead and the sides of his head. 'Ubaidullāh was asked, "Does this apply to both girls and boys?" He said, "I don't know, but Nāfi' said, 'The boy'." 'Ubaidullāh added, "I asked Nāfi' again, and he said, 'As for leaving hair on the temples and the back part of the boy's head, there is no harm, but *Al-Qaza'* is to leave a tuft of hair on his forehead unshaved while there is no hair on the rest of his head, and also to leave hair on either side of his head.'"

حَفْصٍ: أَنَّ عُمَرَ بنَ نافِعٍ أَخْبَرَهُ، عَنْ نافِعٍ مَوْلَى عَبْدِ اللهِ: أَنَّهُ سَمِعَ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَنْهَى عَنِ القَزَعِ. قَالَ عُبَيْدُ اللهِ: قُلْتُ: وَما القَزَعُ؟ فأشارَ لَنا عُبَيْدُ اللهِ، قالَ: إذَا حُلِقَ الصَّبِيُّ وَتُرِكَ هاهُنَا شَعَرَةٌ وَهاهُنا، وَهاهُنا، فأشارَ لَنا عُبَيْدُ اللهِ إلى ناصِيَتِهِ وَجانِبَيْ رأسِهِ، قِيلَ لِعُبَيْدِ اللهِ: فالجارِيَةُ والغُلامُ؟ قالَ: لا أدرِي، هٰكذَا قالَ: الصَّبِيُّ. قالَ عُبَيْدُ اللهِ: وَعاوَدْتُهُ فَقالَ: أمَّا القُصَّةُ والقفَا للغُلام فَلا بأسَ بِهِما، وَلٰكِنَّ القَزَعَ أنْ يُتْرَكَ بناصِيَتِهِ شَعَرٌ وَلَيْسَ في رأسِهِ غَيْرُهُ، وكذٰلكَ شِقُّ رأسِهِ هٰذَا وَهٰذَا.

[انظر: ٥٩٢١]

5921. Narrated ('Abdullāh) bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ forbade *Al-Qaza'* (leaving a tuft of hair here and there after shaving one's head).

٥٩٢١ - حَدَّثَنا مُسْلِمُ بنُ إبْرَاهِيمَ: حدَّثَنا عَبْدُ اللهِ بنُ المُثَنَّى بنِ عَبْدِ اللهِ بنِ أنَسِ ابنِ مالِكٍ: حدَّثَنا عَبْدُ اللهِ بنُ دِينارٍ، عَنِ ابنِ عُمَرَ: أنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ القَزَعِ.

[راجع: ٥٩٢٠]

(73) CHAPTER. The application of perfume by the wife on her husband with her own hands.

(٧٣) بابٌ تَطْيِيبِ المَرأةِ زَوْجَها بِيدَيْها

5922. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I applied perfume to the Prophet ﷺ with my own hands when he wanted to assume the state of *Iḥrām*, and I also perfumed him at Minā before he departed from there (to perform *Ṭawāf-al-Ifāḍa*).

٥٩٢٢ - حدَّثَنا أحمَدُ بنُ مُحَمَّدٍ: أخبرَنا عَبْدُ اللهِ: أخبرَنا يَحْيى بنُ سَعِيدٍ: أخبرَنا عَبْدُ الرَّحمٰنِ بنُ القاسِمِ، عَنْ أبِيهِ، عَنْ عائشَةَ قالَتْ:

طَيَّبْتُ النَّبِيَّ ﷺ بِيَدَيَّ لِحُرْمِهِ، وطَيَّبْتُهُ بِمِنًى قَبْلَ أَنْ يُفِيضَ. [راجع: ١٥٣٩]

(74) CHAPTER. To apply scent to the head and beard.

(٧٤) بابُ الطِّيبِ في الرأسِ واللِّحْيَةِ

5923. Narrated 'Āishah رَضِيَ اللهُ عَنها: I used to perfume Allāh's Messenger ﷺ with the best scent available till I saw the shine of the scent on his head and beard.

٥٩٢٣ - حَدَّثَني إسحاقُ بنُ نَصْرٍ: حدَّثَنا يَحْيى بنُ آدَمَ: حدَّثَنا إسْرَائيلُ عَنْ أبي إسحاقَ، عَنْ عَبْدِ الرَّحمٰنِ بنِ الأسْوَدِ، عَنْ أبيهِ، عَنْ عائشَةَ قالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللهِ ﷺ بأطْيَبِ ما يَجِدُ، حتى أجِدَ وَبِيصَ الطِّيبِ في رأسِهِ ولِحْيَتِهِ.

(75) CHAPTER. Combing one's hair.

(٧٥) بابُ الامْتِشاطِ

5924. Narrated Sa'd: A man peeped into the house of the Prophet ﷺ through a hole while the Prophet ﷺ was scratching his head with a *Midra* (a certain kind of comb). On that the Prophet ﷺ said (to him), "If I had known that you had been looking, then I would have pierced your eye with that instrument, because the asking of permission has been ordained so that one would not see things unlawfully."

٥٩٢٤ - حدَّثَنا آدَمُ بنُ أبي إياسٍ: حدَّثَنا ابنُ أبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ ابنِ سَعْدٍ: أنَّ رَجُلاً اطَّلَعَ مِنْ جُحْرٍ في دارِ النَّبيِّ ﷺ، والنَّبيُّ ﷺ يَحُكُّ رأسَهُ بالمِدْرَى، فَقالَ: «لَوْ عَلِمْتُ أنَّكَ تَنْتَظِرُ لَطَعَنْتُ بِها في عَيْنِكَ، إنَّما جُعِلَ الإذْنُ مِنْ قِبَلِ الأبْصارِ». [انظر: ٦٢٤١، ٦٩٠١]

(76) CHAPTER. The combing of the hair of the husband by his menstruating wife.

(٧٦) باب تَرْجيلِ الحائضِ زَوْجَها

5925. Narrated 'Āishah رَضِيَ اللهُ عَنها: I used to comb the hair of Allāh's Messenger ﷺ during my periods.

Narrated 'Āishah رَضِيَ اللهُ عَنها: (As above, 5925).

٥٩٢٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كُنْتُ أُرَجِّلُ رأسَ رَسولِ اللهِ ﷺ وأنا

حائضٌ. [راجع: ٢٩٥]

حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالكٌ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائشَةَ مِثْلَهُ.

(77) CHAPTER. To start combing the hair from the right side.

(٧٧) **بابُ التَّرْجيلِ، والتَّيَمُّنِ فيهِ**

5926. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to like to start from the right side as far as possible in combing and in performing ablution.

٥٩٢٦ - **حدَّثَنا** أبو الوَليدِ: حدَّثَنا شُعْبَةُ، عَنْ أشْعَثَ بنِ سُلَيْمٍ، عَنْ أبيهِ، عَنْ مَسْرُوقٍ، عَنْ عائشَةَ عَنِ النَّبيِّ ﷺ أنَّهُ كانَ يُعْجِبُهُ التَّيَمُّنُ ما اسْتَطاعَ، في تَرَجُّلِهِ ووُضُوئِهِ. [راجع: ١٦٨]

(78) CHAPTER. What has been mentioned about musk (a kind of perfume).

(٧٨) **بابُ ما يُذْكَرُ في المِسْكِ**

5927. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "(Allāh said), 'Every good deed of Adam's son is for him except fasting; it is for Me, and I shall reward (the fasting person) for it.' Verily, the smell of the mouth of a fasting person is better with Allāh than the smell of musk." [See H. No.1894. Vol 2.]

٥٩٢٧ - **حدَّثَني** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامٌ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبيِّ ﷺ قالَ: «كلُّ عَمَلِ ابنِ آدَمَ لَهُ إلَّا الصَّوْمَ فَإنَّهُ لِي، وأنا أجْزِي بِهِ. ولَخَلُوفُ فَمِ الصائمِ أطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ المِسْكِ». [راجع: ١٨٩٤]

(79) CHAPTER. What kind of scent is recommended.

(٧٩) **بابُ ما يُسْتَحَبُّ مِنَ الطِّيبِ**

5928. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I used to perfume the Prophet ﷺ before his assuming the state of *Iḥrām*, with the best scent available.

٥٩٢٨ - **حدَّثَنا** مُوسَى: حدَّثَنا وُهَيْبٌ: حدَّثَنا هِشامٌ، عَنْ عُثْمانَ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كُنْتُ أُطَيِّبُ النَّبيَّ

ﷺ عِنْدَ إحْرَامِهِ بأطْيَبِ ما أجِدُ.
[راجع: ١٥٣٩]

(80) CHAPTER. Whoever did not refuse the scent.

(٨٠) بابٌ مَنْ لَمْ يرُدَّ الطِّيبَ

5929. Narrated Thumāma bin 'Abdullāh; Anas رَضِيَ اللهُ عَنْهُ never used to refuse (a gift of) scent and used to say that the Prophet ﷺ never used to refuse (a gift of) scent.

٥٩٢٩ - حدَّثَنا أبو نُعَيْم: حدَّثَنا عَزْرَةُ بنُ ثابِتٍ الأنْصارِيُّ قالَ: حدَّثَني ثُمامَةُ بنُ عَبْدِ اللهِ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ أنَّهُ كانَ لا يَرُدُّ الطِّيبَ، وَزَعَمَ أنَّ النَّبِيَّ ﷺ كانَ لا يَرُدُّ الطِّيبَ. [راجع: ٢٥٨٢]

(81) CHAPTER. *Adh-Dharīra* (a kind of scent).

(٨١) بابُ الذَّرِيرَةِ

5930. Narrated 'Āishah رَضِيَ اللهُ عَنها: During *Hajjat-ul-Wadā'*, I perfumed Allāh's Messenger ﷺ with *Dharīra* with my own hands, both on his assuming *Ihrām* and on finishing it.

٥٩٣٠ - حدَّثَنا عُثْمانُ بنُ الهَيْثَمِ - أوْ مُحَمَّدٌ عَنْهُ - عَنِ ابنِ جُرَيْجٍ: أخْبَرَني عُمَرُ ابنُ عَبْدِ اللهِ بنِ عُرْوَةَ: سَمِعَ عُرْوَةَ والقاسِمَ يُخْبِرانِ عَنْ عائشَةَ قالَتْ: طَيَّبْتُ رَسُولَ اللهِ ﷺ بِيَدَيَّ بذَرِيرَةٍ في حَجَّةِ الوَداعِ لِلْحِلِّ والإحْرَام. [راجع: ١٥٣٩]

(82) CHAPTER. Creating artificial spaces between the teeth to look beautiful.

(٨٢) بابُ المُتَفَلِّجاتِ لِلْحُسْنِ

5931. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh has cursed those women who practise tattooing and those who get themselves tattooed, and those who remove their face hairs, and those who create space between their teeth artificially to look beautiful, as such women alter the features created by Allāh تعالى.

Why then should I not curse those whom the Prophet ﷺ has cursed? And that is in Allāh's Book, i.e. His saying:

٥٩٣١ - حدَّثَنا عُثْمانُ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إبْراهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ: «لَعَنَ اللهُ الواشِماتِ والمُسْتَوشِماتِ، والمُتَنَمِّصاتِ والمُتَفَلِّجاتِ لِلحُسْنِ، المُغَيِّرَاتِ خَلْقَ اللهِ تَعالى». ما لي لا ألْعَنُ مَنْ لَعَنَ النَّبِيُّ ﷺ؟ وهُوَ في

كِتَابِ اللهِ ﴿وَمَا ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ﴾ إلى ﴿فَٱنتَهُوا۟﴾ [الحشر: ٧]. [راجع: ٤٨٨٦]

"And whatsoever the Messenger (Muhammad ﷺ) gives you take it.. (up to).. you abstain (from it)." (V.59:7)

(٨٣) بابُ وَصْلِ الشَّعَرِ

(83) CHAPTER. The use of false hair.

٥٩٣٢ - حدَّثنا إسْماعيلُ قالَ: حدَّثني مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحمٰنِ بنِ عَوْفٍ: أنَّهُ سَمِعَ مُعاوِيَةَ بنَ أبي سُفْيانَ عامَ حَجَّ، وَهُوَ عَلى المِنْبَرِ، وَهُوَ يَقُولُ، وَتَناوَلَ قُصَّةً مِنْ شَعَرٍ كانَتْ بِيَدِ حَرَسِيٍّ: أيْنَ عُلَماؤُكُمْ؟ سَمِعْتُ رَسُولَ اللهِ ﷺ يَنْهى عَنْ مِثْلِ هٰذِهِ وَيَقُولُ: «إنَّما هَلَكَتْ بَنُو إسْرائيلَ حِينَ اتَّخَذَ هٰذِهِ نِساؤُهُمْ». [راجع: ٣٤٦٨]

5932. Narrated Humaid bin 'Abdur-Rahmān bin 'Auf that in the year he performed *Hajj*, he heard Mu'āwiya bin Abī Sufyān, who was on the pulpit and was taking a tuft of hair from one of his guards, saying, "Where are your religious learned men? I heard Allāh's Messenger ﷺ forbidding this (false hair) and saying, 'The Children of Israel were destroyed when their women started using this'."

٥٩٣٣ - وَقالَ ابنُ أبي شَيْبَةَ: حدَّثنا يُونُسُ بنُ مُحَمَّدٍ: حدَّثنا فُلَيْحٌ، عَنْ زَيْدِ ابنِ أسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لَعَنَ اللهُ الواصِلَةَ والمُسْتَوْصِلَةَ، والواشِمَةَ والمُسْتَوْشِمَةَ».

5933. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh has cursed the lady who artificially lengthens (her or someone else's) hair, and the one who gets her hair lengthened and the one who tattooes (herself or someone else), and the one who gets herself tattooed."

٥٩٣٤ - حدَّثنا آدَمُ: حدَّثنا شُعْبَةُ، عَنْ عَمْرِو بنِ مُرَّةَ قالَ: سَمِعْتُ الحَسَنَ ابنَ مُسْلِمِ بنِ يَنَّاقٍ يُحَدِّثُ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أنَّ جارِيَةً مِنَ الأنْصارِ تَزَوَّجَتْ، وأنَّها مَرِضَتْ

5934. Narrated 'Āishah رَضِيَ اللهُ عَنْها: An *Ansārī* girl was married and she became sick and all her hair fell out. Intending to provide her with false hair, they asked the Prophet ﷺ who said, "Allāh has cursed the lady who artificially lengthens (her or someone else's) hair and also the one who gets her hair lengthened."

فتمَعَّطَ شَعَرُها، فأرَادُوا أنْ يَصِلُوها، فَسألُوا النَّبيَّ ﷺ فقالَ: «لَعَنَ اللهُ الوَاصِلَةَ والمُسْتَوْصِلَةَ». [راجع: ٥٢٠٥]

تابَعَهُ ابنُ إسحَاقَ عَنْ أبانَ بنِ صَالحٍ، عَنِ الحَسَنِ، عَنْ صَفِيَّةَ، عَنْ عائشَةَ،

5935. Narrated Asmā', the daughter of Abū Bakr رَضِيَ اللهُ عَنْهُما: A woman came to Allāh's Messenger ﷺ and said, "I married my daughter (to someone) but she became sick and all her hair fell out, and (because of that) her husband does not like her. May I let her use false hair?" On that the Prophet ﷺ cursed *Al-Wāṣilah* (a lady who artificially lenghtens her or someone else's hair) and *Al-Mustouṣilah* (a lady who gets her hair lengthened artificially).

٥٩٣٥ - **حدَّثني** أحمَدُ بنُ المِقْدَامِ: حدَّثَنا فُضَيْلُ بنُ سُلَيمانَ: حدَّثَنا مَنْصُورُ ابنُ عَبْدِ الرَّحمٰنِ قالَ: حدَّثَتْني أُمِّي، عَنْ أسْماءَ بِنْتِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما: أنَّ امْرأةً جاءَتْ إلى رَسُولِ اللهِ ﷺ فَقالَتْ: إنِّي أنْكَحْتُ ابْنَتي، ثُمَّ أصَابَها شَكْوَى، فَتَمَرَّقَ رأسُها وزَوْجُها يسْتَحِثُّني بها، أفأصِلُ رأسَها؟ فَسَبَّ رَسُولُ اللهِ ﷺ الوَاصِلَةَ والمُسْتَوْصِلَةَ.

[انظر: ٥٩٣٦، ٥٩٤١]

5936. Narrated Asmā', the daughter of Abū Bakr رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ has cursed *Al-Wāṣilah* [a lady who artificially lengthens (her or someone else's) hair] and also *Al-Mustouṣilah* (the one who gets her hair lengthened artificially).

٥٩٣٦ - **حدَّثَنا** آدَمُ: حدَّثَنا شُعْبَةُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنِ امْرأتِهِ فاطِمَةَ، عَنْ أسْماءَ بِنْتِ أبي بَكْرٍ قالَتْ: لَعَنَ رَسُولُ اللهِ ﷺ الوَاصِلَةَ والمُسْتَوْصِلَةَ. [راجع: ٥٩٣٥]

5937. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Allāh has cursed the lady who lengthens (her or someone else's) hair artificially, and also the one who gets it lengthened, and also a lady who tattooes (herself or someone else) and also the one who gets herself tattooed.

٥٩٣٧ - **حدَّثَنا** مُحَمَّدُ بنُ مُقاتِلٍ: أخبرَنا عَبْدُ اللهِ: أخبرَنا عُبَيْدُ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «لَعَنَ اللهُ الوَاصِلَةَ والمُسْتَوْصِلَةَ والوَاشِمَةَ والمُسْتَوْشِمَةَ». قالَ نافِعٌ:

الوَشْمُ في اللِّثَةِ. [انظر: ٥٩٤٠، ٥٩٤٢، ٥٩٤٧]

5938. Narrated Sa'īd bin Al-Musaiyab: Mu'āwiya came to Al-Madīna for the last time and delivered a *Khuṭba*. He took out a tuft of hair and said, "I thought that none used to do this (i.e. use false hair) except Jews." The Prophet ﷺ labelled such practice, (i.e. the use of false hair), as cheating.

٥٩٣٨ - حدَّثنا آدمُ: حدَّثنا شُعْبَةُ: حدَّثنا عَمْرو بنُ مُرَّةَ: سَمِعْتُ سَعيدَ بنَ المُسَيَّبِ قالَ: قَدِمَ مُعاويةُ المَدينَةَ آخِرَ قَدْمَةٍ قَدِمَها، فخَطَبَنا فأخْرَجَ كُبَّةً مِنْ شَعَرٍ، قالَ: ما كُنْتُ أرَى أحَداً يَفْعَلُ هٰذا غيرَ اليَهُودِ، إنَّ النَّبيَّ ﷺ سَمَّاهُ الزُّورَ، يَعْني الوَاصِلَةَ في الشَّعَرِ. [راجع: ٣٤٦٨]

(84) CHAPTER. Ladies who remove hair from the face, eye-brows etc.

(٨٤) **بابُ** المُتَنَمِّصاتِ

5939. Narrated 'Alqama: 'Abdullāh cursed those women who practised tattooing and those who removed hair from their faces, eye-brows etc. and those who created spaces between their teeth artificially to look beautiful, as such ladies alter the features created by Allāh.

Umm Ya'qūb said, "What is that?" 'Abdullāh said, "Why should I not curse those who were cursed by Allāh's Messenger ﷺ and are referred to in Allāh's Book?" She said to him, "By Allāh, I have read the whole Qur'ān but I have not found such a thing." 'Abdullāh said, "By Allāh, if you had read it (carefully) you would have found it. (Allāh says:)

'And whatsoever the Messenger (Muḥammad ﷺ) gives you take it and whatsoever he forbids you abstain (from it)'." (V.59:7)

٥٩٣٩ - حدَّثنا إسحاقُ بنُ إبراهيمَ: أخْبرَنا جَريرٌ، عَنْ مَنْصُورٍ، عَنْ إبْراهيمَ، عَنْ عَلْقَمَةَ قالَ: لَعَنَ عَبْدُ اللهِ الوَاشِماتِ والمُتَنَمِّصاتِ والمُتَفَلِّجاتِ لِلْحُسْنِ، المُغَيِّراتِ خَلْقَ اللهِ، فَقالَتْ أُمُّ يَعْقُوبَ: ما هٰذَا؟ قالَ عَبْدُ اللهِ: وَما لِيَ لا ألْعَنُ مَنْ لَعَنَ رَسُولُ اللهِ ﷺ وَفي كِتابِ اللهِ؟ قالَتْ: وَاللهِ لَقَدْ قَرأتُ ما بَينَ اللَّوْحَينِ فَمَا وَجَدْتُهُ، قالَ: وَاللهِ لَئِنْ قَرأتِيهِ لَقَدْ وَجَدْتِيهِ ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾ [الحشر: ٧]. [راجع: ٤٨٨٦]

(85) CHAPTER. The lady who lengthens hair artificially (by wearing false hair etc.).

(٨٥) **بابُ** المَوْصُولَةِ

5940. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ has cursed the lady who lengthens her hair artificially and the one who gets her hair lengthened, and also the lady who tattooes (herself or others) and the one who gets herself tattooed.

٥٩٤٠ - حدَّثني مُحَمَّدٌ: حدَّثنا عَبْدَةُ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَر رَضِيَ اللهُ عَنْهُما قالَ: لَعَنَ النَّبِيُّ ﷺ الواصِلَةَ والمُسْتَوْصِلَةَ، والوَاشِمَةَ والمُسْتَوْشِمَةَ. [راجع: ٥٩٣٧]

5941. Narrated Asmā': A woman asked the Prophet ﷺ saying, "O Allāh's Messenger! My daughter got measles and her hair fell out. Now that I got her married, may I let her use false hair?" He said (to her), "Allāh has cursed the lady who lengthens hair artificially and the one who gets her hair lengthened artificially."

٥٩٤١ - حدَّثنا الحُمَيْدِيُّ: حدَّثنا سُفْيانُ: حدَّثنا هِشامٌ: أنَّهُ سَمِعَ فاطِمَةَ بنتَ المُنْذِرِ تَقُولُ: سَمِعْتُ أسْماءَ قالَتْ: سألَتِ امْرأةٌ النَّبِيَّ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إنَّ ابْنَتي أصابَتْها الحَصْبَةُ فأمَّرَقَ شَعَرُها، وإنّي زَوَّجْتُها، أفأصِلُ فِيهِ؟ فَقالَ: «لَعَنَ اللهُ الواصِلَةَ والمَوْصُولَةَ». [راجع: ٥٩٣٥]

5942. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I heard the Prophet ﷺ saying (or the Prophet ﷺ said), "Allāh has cursed the lady who practises tattooing and that who gets it done for herself, and also the lady who lengthens hair artificially and that who gets her hair lengthened artificially." The Prophet ﷺ has cursed such ladies.

٥٩٤٢ - حدَّثني يُوسُفُ بنُ مُوسَى: حدَّثنا الفَضْلُ بنُ دُكَيْنٍ: حدَّثنا صَخْرُ بنُ جُوَيرِيَةَ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ النَّبِيَّ ﷺ، - أوْ قالَ النَّبِيُّ ﷺ -: «لَعَنَ اللهُ الوَاشِمَةَ وَالْمُسْتَوْشِمَةَ، والواصِلَةَ والمُسْتَوْصِلَةَ». يَعْني لَعَنَ النَّبِيُّ ﷺ. [راجع: ٥٩٣٧]

5943. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: Allāh has cursed those women who practise tatooing and those who get it done for themselves, and those who remove hair from their faces, eye-brows etc. and those who create spaces between their teeth artificially to look beautiful, and those ladies who alter the features created by

٥٩٤٣ - حدَّثني مُحَمَّدُ بنُ مُقاتِلٍ: أخبرَنا عَبْدُ اللهِ: أخبرَنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ إبْراهيمَ عَنْ عَلْقَمَةَ، عَنِ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: «لَعَنَ اللهُ الوَاشِماتِ

والـمُـسْـتَـوْشِـمَـاتِ والـمُـتَـنَـمِّـصَـاتِ، والمُتَفَلِّجاتِ لِلْحُسْنِ، المُغَيِّرَاتِ خَلْقَ اللهِ»، ما لي لا أَلْعَنُ مَنْ لَعَنَهُ رَسُولُ اللهِ ﷺ وَهُوَ مَلْعُونٌ فِي كِتابِ اللهِ؟. [راجع: ٤٨٨٦]

Allāh. Why then shall I not curse those whom Allāh's Messenger ﷺ has cursed and who are cursed in Allāh's Book too?

(٨٦) بابُ الوَاشِمَةِ

(86) CHAPTER. The woman who practises tattooing.

٥٩٤٤ - حدَّثني يَحْيَى: حدَّثنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «العَيْنُ حَقٌّ»، ونَهَى عَنِ الوَشْمِ. [راجع: ٥٧٤٠]

حدَّثنا ابنُ بَشَّارٍ: حدَّثنا ابنُ مَهْدِيٍّ: حدَّثنا سُفْيانُ قالَ: ذَكَرْتُ لِعَبْدِ الرَّحمٰنِ بنِ عابِسٍ حَدِيثَ مَنْصُورٍ، عَنْ إبْرَاهِيمَ، عنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ فَقالَ: سَمِعْتُهُ مِنْ أُمِّ يَعقُوبَ، عنْ عَبْدِ اللهِ مِثْلَ حَدِيثِ مَنْصُورٍ.

5944. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The evil eye is a fact," and he forbade tatooing.

٥٩٤٥ - حدَّثنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا شُعْبَةُ، عَنْ عَوْنِ بنِ أبي جُحَيْفَةَ قالَ: رأيْتُ أبي فَقالَ: إنَّ النَّبِيَّ ﷺ نَهَى عَنْ ثَمَنِ الدَّمِ، وثَمَنِ الكَلْبِ، وآكِلِ الرِّبا ومُوكِلِهِ، والوَاشِمَةِ والمُسْتَوْشِمَةِ. [راجع: ٢٠٨٦]

5945. Narrated Abū Juhaifa: The Prophet ﷺ forbade taking the price of blood and the price of a dog, and he also forbade the one who takes (eats) *Ribā* (usury) the one who gives *Ribā* (usury) the woman who practises tatooing and the woman who gets herself tattooed.

(٨٧) بابُ المُسْتَوْشِمَةِ

(87) CHAPTER. The woman who gets herself tattooed.

٥٩٤٦ - حدَّثنا زُهَيرُ بنُ حَرْبٍ:

5946. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A woman who used to practise tattooing was

حدَّثنا جريرٌ، عَنْ عُمارَةَ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أُتِيَ عُمَرُ بامْرأةٍ تَشِمُ، فَقامَ فَقالَ: أَنْشُدُكُمْ باللهِ، مَنْ سَمِعَ مِنَ النَّبِيِّ ﷺ في الوَشْمِ؟ فَقالَ أبو هُرَيْرَةَ: فقُمْتُ فَقُلْتُ: يا أميرَ المُؤمِنينَ، أنا سَمِعْتُ، قالَ: ما سَمِعْتَ؟ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لا تَشِمْنَ، وَلا تَسْتَوْشِمْنَ».

brought to 'Umar. 'Umar got up and said, "I beseech you by Allāh, which of you heard the Prophet ﷺ saying something about tattooing?" I got up and said, "O chief of the believers! I heard something." He said, "What did you hear?" I said, "I heard the Prophet ﷺ (addressing the ladies) saying, 'Do not practise tattooing and do not get yourselves tattooed.'"

٥٩٤٧ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيى بنُ سَعيدٍ، عَنْ عُبَيْدِ اللهِ: أخبرَني نافِعٌ، عَنِ ابنِ عُمَرَ قالَ: لَعَنَ النَّبِيُّ ﷺ الواصِلةَ والمُسْتَوْصِلةَ، والوَاشِمَةَ والمُسْتَوْشِمَةَ. [راجع: ٥٩٣٧]

5947. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ has cursed the lady who lengthens her or others hair artificially and that who gets her own hair lengthened in such a way, and the lady who practises tattooing and that who gets it done for herself.

٥٩٤٨ - حدَّثنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا عَبْدُ الرَّحمٰنِ، عَنْ سُفْيانَ، عَنْ مَنْصُورٍ، عَنْ إبْراهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: «لَعَنَ اللهُ الوَاشِماتِ والمُسْتَوْشِماتِ، والمُتَنَمِّصاتِ والمُتَفَلِّجاتِ لِلْحُسْنِ، المُغَيِّراتِ خَلْقَ اللهِ»، ما لي لا ألْعَنُ مَنْ لَعَنَ رَسُولُ اللهِ ﷺ وَهُوَ في كِتابِ اللهِ؟. [راجع: ٤٨٨٦]

5948. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh has cursed those women who practise tattooing and those who get it done for themselves, and those who remove hair from their faces, eye-brows etc. and those who artificially create spaces between their teeth to look beautiful, and those women who alter the features created by Allāh. Why should I not then curse those whom Allāh's Messenger ﷺ has cursed and that is in Allāh's Book?

(٨٨) بابُ التَّصاوِيرِ

(88) CHAPTER. Pictures.

٥٩٤٩ - حدَّثنا آدَمُ: حدَّثنا ابنُ أبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ ابنِ عُتْبَةَ، عَنِ ابنِ

5949. Narrated Abū Ṭalḥa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Angels do not enter a house in which there is a dog or there are pictures." [See *Fatḥ Al-Bārī* for details about pictures]

عَبَّاسٍ، عَنْ أبي طَلْحَةَ رَضِيَ اللهُ عَنْهُمْ قالَ: قالَ النَّبِيُّ ﷺ: «لا تَدْخُلُ المَلائِكَةُ بَيْتاً فِيهِ كَلْبٌ وَلا تَصَاوِيرُ».

وَقالَ اللَّيْثُ: حدَّثَنِي يُونُسُ، عَنِ ابنِ شِهابٍ: أخْبرَنِي عُبَيْدُ اللهِ: سَمِعَ ابنَ عَبَّاسٍ: سَمِعْتُ أبا طَلْحَةَ: سَمِعْتُ النَّبِيَّ ﷺ. [راجع: ٣٢٢٥]

(89) CHAPTER. The punishment for picture-makers on the Day of Resurrection.

(٨٩) بابُ عَذَابِ المُصَوِّرِينَ يَوْمَ القِيامَةِ

5950. Narrated Muslim: We were with Masrūq at the house of Yāsar bin Numair. Masrūq saw some images (or pictures etc.) on his terrace and said, "I heard 'Abdullāh saying that he heard the Prophet ﷺ saying, 'The people who will receive the severest punishment from Allāh will be the picture-makers'."

٥٩٥٠ - حدَّثَنَا الحُمَيْدِيُّ قالَ: حدَّثَنا سُفْيانُ قالَ: حدَّثَنا الأعمَشُ، عَنْ مُسْلِمٍ قالَ: كُنَّا مَعَ مَسْرُوقٍ في دَارِ يَسارِ بنِ نُمَيْرٍ فَرأى في صُفَّتِهِ تَماثِيلَ فَقالَ: سَمِعْتُ عَبْدَ اللهِ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إنَّ أشَدَّ النَّاسِ عَذَاباً عِنْدَ اللهِ، المُصَوِّرُونَ».

5951. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنهُما: Allāh's Messenger ﷺ said, "Those who make these pictures will be punished on the Day of Resurrection, and it will be said to them. 'Make alive what you have created.'"

٥٩٥١ - حدَّثَنا إبْراهِيمُ بنُ المُنْذِرِ: حدَّثَنا أنَسُ بنُ عِياضٍ عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ: أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أخْبَرَهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ الَّذِينَ يَصْنَعُونَ هٰذِهِ الصُّوَرَ يُعَذَّبُونَ يَوْمَ القِيامَةِ، يُقالُ لَهُمْ: أحْيُوا ما خَلَقْتُمْ». [انظر: ٧٥٥٨]

(90) CHAPTER. The obliteration of pictures.

(٩٠) بابُ نَقْضِ الصُّوَرِ

5952. Narrated 'Āishah رَضِيَ الله عَنها: The Prophet ﷺ never used to leave in the house

٥٩٥٢ - حدَّثَنا مُعاذُ بنُ فَضالَةَ:

anything carrying images or crosses but he obliterated it.

5953. Narrated Abū Zur'a: I entered a house in Al-Madīna with Abū Hurairah, and he saw a man making pictures at the top of the house. Abū Hurairah said, "I heard Allāh's Messenger ﷺ saying that Allāh said, 'Who would be more unjust than the one who tries to create the like of My creatures? Let them create a grain: let them create a gnat'." Abū Hurairah then asked for a water container and washed his arms up to his armpits. I said, "O Abū Hurairah! Is this something you have heard from Allāh's Messenger ﷺ!" He said, "The limit for ablution is up to the place where the ornaments will reach on the Day of Resurrection."

(91) CHAPTER. (What about) pictures made on things that are to be trodden on (i.e., carpets, mats, etc.).

5954. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ returned from a journey when I had placed a curtain of mine having some images (or pictures etc.) over (the door of) a chamber of mine. When Allāh's Messenger ﷺ saw it, he tore it and said, "The people who will receive the severest punishment on the Day of Resurrection will be those who try to make the like of Allāh's creations." So we turned it (i.e., the curtain) into one or two cushions.

حدَّثَنا هِشامٌ، عَنْ يَحْيى، عَنْ عِمْرَانَ بنِ حِطَّانَ: أنَّ عائشَةَ رَضِيَ اللهُ عَنْها حدَّثَتْهُ: أنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ يَتْرُكُ في بَيْتِهِ شَيْئاً فِيهِ تَصالِيبُ، إلَّا نَقَضَهُ.

٥٩٥٣ - **حدَّثَنا** مُوسَى: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا عُمارَةُ: حدَّثَنا أبو زُرْعَةَ قالَ: دَخَلْتُ مَعَ أبي هُرَيْرَةَ داراً بالمَدِينَةِ، فَرأى في أعْلاها مُصَوِّراً يُصَوِّرُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «قالَ اللهُ تَعالى: وَمَنْ أظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي، فلْيَخْلُقُوا حَبَّةً ولْيَخْلُقُوا ذَرَّةً» ثُمَّ دَعا بِتَوْرٍ مِنْ ماءٍ، فَغَسَلَ يَدَيْهِ حتى بَلَغَ إبْطَهُ فَقُلْتُ: يا أبا هُرَيْرَةَ، أشَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ؟ قال: مُنْتَهى الحِلْيَةِ. [انظر: ٧٥٥٩]

(٩١) بابُ ما وُطِئَ مِنَ التَّصاوِيرِ

٥٩٥٤ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: سَمِعْتُ عَبْدَ الرَّحمٰنِ بنَ القاسِمِ - وَما بالمَدِينَةِ يَوْمَئِذٍ أفْضَلُ مِنْهُ - قالَ: سمعت أبي قالَ: سَمِعْتُ عائشَةَ رَضِيَ اللهُ عَنْها: قَدِمَ رَسُولُ اللهِ ﷺ مِنْ سَفَرٍ، وَقَدْ سَتَرْتُ بِقِرَامٍ لي عَلَى سَهْوَةٍ لي فيها تَماثِيلُ. فَلَمَّا رآهُ رَسُولُ اللهِ ﷺ هَتَكَهُ وَقالَ: «أشَدُّ النَّاسِ عَذاباً يَوْمَ القِيامَةِ، الَّذِينَ يُضاهُونَ بِخَلْقِ اللهِ».

قالَتْ: فجَعَلْناهُ وِسادَةً أوْ وِسادَتَيْنِ.
[راجع: ٢٤٧٩]

5955. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ returned from a journey when I had hung a thick curtain having some images (or pictures etc.) (in front of a door). He ordered me to remove it and I removed it.

٥٩٥٥ - حدَّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ اللهِ بنُ داوُدَ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائشَةَ قالَتْ: قَدِمَ النَّبيّ ﷺ مِنْ سَفَرٍ وَعَلَّقْتُ دُرْنُوكاً فِيهِ تَماثِيلُ، فأمَرَني أنْ أنْزِعَهُ فَنزَعْتُهُ.
[راجع: ٢٤٧٩]

5956. 'Āishah added: The Prophet ﷺ and I used to take a bath from one container (of water).

٥٩٥٦ - وكُنْتُ أغْتَسِلُ أنا والنَّبيُّ ﷺ مِنْ إناءٍ وَاحِدٍ. [راجع: ٢٥٠]

(92) CHAPTER. Whoever disliked to sit on pictures.

(٩٢) بابٌ مَنْ كَرِهَ القُعُودَ عَلى الصُّوَرِ

5957. Narrated 'Āishah رَضِيَ اللهُ عَنها: I purchased a cushion with pictures on it. The Prophet ﷺ (came and) stood at the door but did not enter. I said (to him), "I repent to Allāh for what I have done." He said, "What is this cushion?" I said, "It is for you to sit on and recline on." He said, "The makers of these pictures will be punished on the Day of Resurrection and it will be said to them, 'Make alive what you have created.' Moreover, the angels do not enter a house where there are pictures."

٥٩٥٧ - حدَّثنا حَجَّاجُ بنُ مِنْهالٍ: حدَّثنا جُوَيْرِيَةُ، عَنْ نافِعٍ، عَنِ القاسِمِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أنَّها اشْتَرَتْ نُمْرُقَةً فِيها تَصاوِيرُ، فَقامَ النَّبيُّ ﷺ بالبابِ فَلَمْ يَدْخُلْ فَقُلْتُ: أتُوبُ إلى اللهِ مِمَّا أذْنَبْتُ. قالَ: «ما هٰذِهِ النُّمْرُقَةُ؟» قُلْتُ: لِتَجْلِسَ عَلَيْها وَتَوَسَّدَها. قالَ: «إنَّ أصحابَ هٰذِهِ الصُّوَرِ يُعَذَّبُونَ يَوْمَ القِيامَةِ، يُقالُ لَهُمْ: أحْيُوا ما خَلَقْتُمْ، وإنَّ المَلائكَةَ لا تَدْخُلُ بَيْتاً فيهِ الصُّوَرُ». [راجع: ٢١٠٥]

5958. Narrated Abū Ṭalḥa: Allāh's Messenger ﷺ said, "Angels (of mercy) do not enter a house where there are pictures." The subnarrator Busr added: "Then Zaid fell ill and we paid him a visit. Behold! There was

٥٩٥٨ - حدَّثنا قُتَيْبَةُ: حدَّثنا اللَّيْثُ، عَنْ بُكَيْرٍ، عَنْ بُسْرِ بنِ سَعيدٍ، عَنْ زَيْدِ بنِ خالِدٍ عَنْ أبي

hanging at his door, a curtain decorated with a picture. I said to 'Ubaidullāh Al-Khaulānī, the stepson of Maimūna, the wife of the Prophet ﷺ "Didn't Zaid tell us about the picture the day before yesterday?" 'Ubaidullāh said, "Didn't you hear him saying: 'Except a design in a garment'?"

طَلْحَةَ صَاحِبِ رَسُولِ اللهِ ﷺ قالَ: إِنَّ رَسُولَ اللهِ ﷺ قالَ: «إِنَّ المَلائكَةَ لا تَدْخُلُ بَيْتاً فِيهِ صُورَةٌ». قالَ بُسْرٌ: ثُمَّ اشْتَكَى زَيْدٌ فَعُدْناهُ، فإذَا على بابِهِ سِتْرٌ فِيهِ صُورَةٌ، فَقُلْتُ لِعُبَيْدِ اللهِ الخَوْلانِيِّ رَبِيبِ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ: أَلَمْ يُخْبِرْنا زَيْدٌ عَنِ الصُّوَرِ يَوْمَ الأَوَّلِ؟ فَقالَ عُبَيْدُ اللهِ: أَلَمْ تَسْمَعْهُ حِينَ قَالَ: «إِلَّا رَقْماً في ثَوْبٍ».

وَقالَ ابنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، هُوَ ابنُ الحارِثِ: حدَّثَهُ بُكَيْرٌ: حدَّثَهُ بُسْرٌ: حدَّثَهُ زَيْدٌ حدَّثَهُ أبو طَلْحَةَ عَنِ النَّبِيِّ ﷺ. [راجع: ٣٢٢٥]

(93) CHAPTER. It is disliked to offer *Salāt* (prayer) wearing clothes with pictures.

(٩٣) بابُ كَراهِيَةِ الصَّلاةِ في التَّصاوِيرِ

5959. Narrated Anas رَضِيَ اللهُ عَنْهُ: 'Āishah had a thick curtain (having pictures on it) and she screened the side of her house with it. The Prophet ﷺ said to her, "Remove it from my sight, for its pictures are still coming to my mind in my *Salāt* (prayers)."

٥٩٥٩ - حدَّثَنا عِمْرَانُ بنُ مَيْسَرَةَ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا عَبْدُ العَزِيزِ بنُ صُهَيْبٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ قِرَامٌ لِعائشَةَ، سَتَرَتْ بِهِ جانِبَ بَيْتِها، فَقالَ لَهَا النَّبِيُّ ﷺ: «أَمِيطِي عَنِّي، فإنَّهُ لا تَزَالُ تَصَاوِيرُهُ تَعْرِضُ لي في صَلاتي». [راجع: ٣٧٤]

(94) CHAPTER. Angels do not enter a house in which there are pictures.

(٩٤) بابٌ: لا تَدْخُلُ المَلائكَةُ بَيْتاً فِيهِ صُورَةٌ

5960. Narrated Sālim's father: Once Jibrīl (Gabriel) promised to visit the Prophet ﷺ but he delayed and the Prophet ﷺ got worried about that. At last he came out and found Jibrīl (Gabriel) and complained to him

٥٩٦٠ - حدَّثَنا يَحْيى بنُ سُلَيْمانَ قالَ: حدَّثَنِي ابنُ وَهْبٍ قالَ: حدَّثَنِي عُمَرُ بنُ مُحَمَّدٍ، عَنْ سالِمٍ، عَنْ أَبِيهِ

قالَ: وَعَدَ جِبْرِيلُ النَّبِيَّ ﷺ فَرَاثَ عَلَيْهِ، حتى اشْتَدَّ على النَّبِيِّ ﷺ، فخَرَجَ النَّبِيُّ ﷺ فلَقِيَهُ، فَشَكا إِلَيْهِ ما وَجَدَ، فَقالَ لَهُ: إِنَّا لا نَدْخُلُ بَيْتاً فِيهِ صُورَةٌ وَلا كَلْبٌ. [راجع: ٣٢٢٧]

of his grief (for his delay). Jibrīl (Gabriel) said to him, "We do not enter a place in which there is a picture or a dog."

(٩٥) بابٌ مَنْ لَمْ يَدْخُلْ بَيْتاً فِيهِ صُورَةٌ

(95) CHAPTER. Whoever does not enter a house which has a picture in it.

٥٩٦١ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ نافِعٍ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ ﷺ أَنَّها أَخْبَرَتْهُ أَنَّها اشْتَرَتْ نُمْرُقَةً فِيها تَصاوِيرُ، فَلَمَّا رآها رَسُولُ اللهِ ﷺ قامَ عَلى البابِ فَلَمْ يَدْخُلْ، فعَرَفَتْ في وَجْهِهِ الكَرَاهِيَةَ، قالَتْ: يا رَسُولَ اللهِ، أَتُوبُ إِلى اللهِ وإِلى رَسُولِهِ، ماذَا أَذْنَبْتُ؟ قالَ: «ما بالُ هٰذِهِ النُّمْرُقَةِ؟» فَقالَت: اشْتَرَيْتُها لِتَقْعُدَ عَلَيْها وَتَوَسَّدَها، فَقالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَصحابَ هٰذِهِ الصُّوَرِ يُعَذَّبُونَ يَوْمَ القِيامَةِ وَيُقالَ لَهُمْ: أَحْيُوا ما خَلَقْتُمْ». وَقالَ: «إِنَّ البَيْتَ الَّذي فِيهِ الصُّوَرُ لا تَدْخُلُهُ المَلائِكَةُ». [راجع: ٢١٠٥]

5961. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: I bought a cushion having pictures on it. When Allāh's Messenger ﷺ saw it, he stopped at the gate and did not enter. I noticed the signs of hatred (for that) on his face. I said, "O Allāh's Messenger! I turn to Allāh and His Messenger in repentance. What sin have I committed?" He said, "What about this cushion?" I said, "I bought it for you to sit on and recline on." Allāh's Messenger ﷺ said, "The makers of these pictures will be punished (severely) on the Day of Resurrection and it will be said to them, 'Make alive what you have created'." He added, "Angels do not enter a house in which there are pictures."

(٩٦) بابٌ مَنْ لَعَنَ المُصَوِّرَ

(96) CHAPTER. Whoever cursed a picture-maker.

٥٩٦٢ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَني مُحَمَّدُ بْنُ جَعْفَرٍ غُنْدَرٌ:

5962. Narrated Abū Juḥaifa that he had bought a slave whose profession was cupping and then said: The Prophet ﷺ forbade

حدَّثنا شُعْبَةُ، عَنْ عَوْنِ بنِ أبي جُحَيْفَةَ، عَنْ أبيهِ أنَّهُ اشْتَرَى غُلاماً حَجَّاماً، فقالَ: إنَّ النَّبيَّ ﷺ نَهى عَنْ ثَمنِ الدَّمِ، وثَمنِ الكَلْبِ، وكَسْبِ البَغِيِّ، ولَعَنَ آكِلَ الرِّبا ومُوكِلَهُ، والوَاشِمةَ والمُسْتَوْشِمَةَ والمُصَوِّرَ.

[راجع: ٢٠٨٦]

taking the price of blood and the price of a dog and the earnings of a prostitute, and cursed the one who took or gave *Ribā*[1] (usury), and the lady who tattooes (herself or others) and also the one who gets herself tattooed, and the picture-maker.

(٩٧) **بابُ مَنْ صَوَّرَ صُورَةً كُلِّفَ يَوْمَ القِيامَةِ أنْ يَنْفُخَ فِيها الرُّوحَ ولَيْسَ بنافخ**

(97) CHAPTER. Whoever makes a picture will be asked to put life into it on the Day of Resurrection, but he will not be able to do so.

٥٩٦٣ - حدَّثنا عَيَّاشُ بنُ الوَلِيدِ: حدَّثنا عَبْدُ الأعْلَى: حدَّثنا سَعِيدٌ قالَ: سَمِعْتُ النَّضْرَ بنَ أنَسِ بنِ مالكٍ يُحدِّثُ قَتادَةَ قالَ: كُنْتُ عِنْدَ ابنِ عَبَّاسٍ وَهُمْ يَسألُونَهُ وَلا يَذْكُرُ النَّبيَّ ﷺ حتى سُئِلَ فَقالَ: سَمِعْتُ مُحَمَّداً ﷺ يَقُولُ: «مَنْ صَوَّرَ صُورَةً في الدُّنْيا كُلِّفَ يَوْمَ القِيامَةِ أنْ يَنْفُخَ فِيها الرُّوحَ وَلَيْسَ بنافِخٍ».

[راجع: ٢٢٢٥]

5963. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I heard Muḥammad ﷺ saying, "Whoever makes a picture in this world will be asked to put life into it on the Day of Resurrection, but he will not be able to do so."

(٩٨) **بابُ الارْتِدافِ عَلى الدَّابَّةِ**

(98) CHAPTER. To ride behind a rider as a companion-rider on an animal.

٥٩٦٤ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ قالَ: حدَّثنا أبو صَفْوانَ، عَنْ يُونُسَ بنِ يَزِيدَ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ أُسامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ رَكِبَ عَلى

5964. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ rode a donkey saddled with a saddle covered with a *Fadakiya* velvet sheet, and he made me ride behind him (as a companion-rider).

(1) (H. 5962) *Ribā*: see the glossary.

حِمارٍ عَلى إكافٍ عَلَيْهِ قَطِيفَةٌ فَدَكِيَّةٌ، وأرْدَفَ أُسامَةَ وَرَاءَهُ.

(٩٩) بابُ الثَّلاثَةِ عَلى الدَّابَّةِ

(99) CHAPTER. Three (riders) on one animal.

٥٩٦٥ - حدَّثَنا مُسَدَّدٌ قَالَ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ اسْتَقْبَلَهُ أُغَيْلِمَةُ بَنِي عَبْدِ المُطَّلِبِ فحَمَلَ وَاحِداً بينَ يَدَيْهِ وآخَرَ خَلْفَهُ.

[راجع: ١٧٩٨]

5965. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ arrived at Makkah, the children of Banī 'Abdul-Muṭṭalib received him. He then mounted one of them in front of him and the other behind him.

(١٠٠) بابُ حَمْلِ صَاحِبِ الدَّابَّةِ غَيرَهُ بَينَ يَدَيْهِ،

وَقالَ بَعْضُهُمْ: صَاحِبُ الدَّابَّةِ أحَقُّ بصَدْرِ الدَّابَّةِ، إلَّا أنْ يَأذَنَ لَهُ.

(100) CHAPTER. The mounting of the owner of animal and somebody else in front of him.

Some people said, "The owner of animal has the right to sit in front except when he permits somebody else to sit in front."

٥٩٦٦ - حَدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا عَبْدُ الوَهَّابِ: حدَّثَنا أيُّوبُ: ذُكِرَ شَرُّ الثَّلاثَةِ عِنْدَ عِكْرِمَةَ فَقالَ: قالَ ابنُ عَبَّاسٍ: أتَى رَسُولُ اللهِ ﷺ وَقَدْ حَمَلَ قُثَمَ بَينَ يَدَيْهِ والفَضْلَ خَلْفَهُ، أوْ قُثَمَ خَلْفَهُ والفَضْلَ بَينَ يَدَيْهِ، فأيُّهُمْ شَرٌّ أوْ أيُّهُمْ خَيرٌ؟.

[راجع: ١٧٩٨]

5966. Narrated Ayyūb: The evil of three (persons riding one animal) was mentioned in 'Ikrima's presence. 'Ikrima said, "Ibn 'Abbās said, '(In the year of the conquest of Makkah) the Prophet ﷺ came and mounted Quṯham in front of him and Al-Faḍl behind him, or Quṯham behind him and Al-Faḍl in front of him.' Now which of them was the evil and which was the best?"(1)

(١٠١) بابُ إرْدَافِ الرَّجُلِ خَلْفَ الرَّجُلِ

(101) CHAPTER. To mount a man behind another man on an animal (as a companion-rider).

٥٩٦٧ - حدَّثَنا هُدْبَةُ بنُ خالِدٍ حدَّثَنا هَمَّامٌ: حدَّثَنا قَتادَةُ: حدَّثَنا

5967. Narrated Mu'āḏh bin Jabal رَضِيَ اللهُ عَنْهُ: While I was riding behind the Prophet ﷺ

(1) (H. 5966) 'Ikrima wants to refute the saying of those who claim that there is evil in having three persons on one animal.

(as a companion-rider) and between me and him there was only the back of the saddle, he said, "O Mu'ādh!" I replied, "*Labbaik*, O Allāh's Messenger, and *Sa'daik*!" he said, "Do you know what is Allāh's right upon His slave?" I said, "Allāh and His Messenger know better." He said, "Allāh's right upon His slaves is that they should worship Him (Alone) and not worship anything else besides Him." Then he proceeded for a while and then said, "O Mu'ādh bin Jabal!" I replied, "*Labbaik*, O Allāh's Messenger, and *Sa'daik*!" He said, "Do you know what is the right of the slaves upon Allāh if they do that?" I replied, "Allāh and His Messenger know better." He said, "The right of the slaves upon Allāh is that He will not punish them (if they do that)."

أَنَسُ بنُ مالكٍ، عَنْ مُعاذِ بنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنا أنا رَدِيفُ النَّبِيِّ ﷺ لَيْسَ بَيْنِي وَبَيْنَهُ إلَّا آخِرَةُ الرَّحْلِ، فَقالَ: «يا مُعاذُ»، قُلْتُ: لَبَّيْكَ رَسُولَ اللهِ وسَعْدَيْكَ. ثُمَّ سارَ ساعةً ثُمَّ قالَ: «يا مُعاذُ»، قُلْتُ: لَبَّيْكَ رَسُولَ اللهِ وسَعْدَيْكَ، ثُمَّ سارَ ساعَةً ثُمَّ قالَ: «يا مُعاذُ»، قُلْتُ: لَبَّيْكَ رَسُولَ اللهِ وسَعْدَيْكَ، قالَ: «هَلْ تَدْرِي ما حَقُّ اللهِ على عِبادِهِ؟» قُلْتُ: اللهُ وَرَسُولُهُ أعْلَمُ. قالَ: «حَقُّ اللهِ عَلى عِبَادِهِ أنْ يَعْبُدُوهُ وَلا يُشْرِكُوا بِهِ شَيْئاً». ثُمَّ سارَ ساعةً ثُمَّ قالَ: «يا مُعاذُ بنَ جَبَلٍ»، قُلْتُ: لَبَّيْكَ رَسُولَ اللهِ وسَعْدَيْكَ، قالَ: «هَلْ تَدْرِي ما حَقُّ العِبادِ عَلى اللهِ إذَا فَعَلُوهُ؟» قُلْتُ: اللهُ وَرَسُولُهُ أعْلَمُ. قالَ: «حَقُّ العِبادِ عَلى اللهِ أنْ لا يُعَذِّبَهُمْ».

[راجع: ٢٨٥٦]

(102) CHAPTER. To mount a woman behind a man who is *Dha-Maḥram*.

(١٠٢) بابُ إرْدَافِ المَرأةِ خَلْفَ الرَّجُلِ ذا مَحْرَمٍ

5968. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We were coming from Khaibar along with Allāh's Messenger ﷺ, while I was riding behind Abū Ṭalḥa and he was proceeding. One of the wives of Allāh's Messenger ﷺ was riding behind Allāh's Messenger ﷺ, suddenly the foot of the camel slipped and I (or Abū Ṭalḥa) said, "The woman!" and alighted (hurriedly). Allāh's Messenger ﷺ said, "She is your mother." So I (or Abū Ṭalḥa) re-saddled the she-camel and Allāh's

٥٩٦٨ - حدَّثَنا الحَسَنُ بنُ مُحَمَّدِ بنِ صَبَّاحٍ: حدَّثَنا يَحْيَى بنُ عَبَّادٍ: حدَّثَنا شُعْبَةُ: أخْبرَنِي يَحْيَى بنُ أبِي إسْحَاقَ قالَ: سَمِعْتُ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: أقْبَلْنا مَعَ رَسُولِ اللهِ ﷺ مِنْ خَيْبَرَ، وإنِّي لَرَدِيفُ أبِي طَلْحَةَ وَهُوَ يَسِيرُ، وَبَعْضُ

Messenger ﷺ mounted it. When he approached or saw Al-Madīna, he said, "*Āyibūn, tā'ibūn, 'ābidūn, li-Rabbinā ḥāmidūn*."(1)

نِساءِ رَسُولِ اللهِ ﷺ رَديفُ رَسُولِ اللهِ ﷺ، إذْ عَثَرتِ الناقةُ فَقُلْتُ: المرْأةَ، فَنزَلْتُ. فَقالَ رَسُولُ اللهِ ﷺ: «إنَّها أُمُّكُمْ»، فَشَدَدْتُ الرَّحْلَ وَرَكِبَ رَسُولُ اللهِ ﷺ، فَلَمَّا دَنا أوْ رأى المَدِينَةَ قالَ: «آيِبُونَ تائِبُونَ عابِدُونَ، لِرَبِّنا حامِدُونَ». [راجع: ٣٧١]

(103) CHAPTER. To put one leg on the other while lying down.

(١٠٣) بابُ الاسْتِلْقاءِ وَوَضْعِ الرِّجْلِ عَلى الأُخْرَى

5969. Narrated 'Abbād bin Tamīm's uncle: I saw the Prophet ﷺ lying down in the mosque and placing one leg on the other.

٥٩٦٩ - حدَّثَنا أحْمَدُ بنُ يُونُسَ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ: حدَّثَنا ابنُ شِهابٍ، عَنْ عَبَّادِ بنِ تَمِيمٍ، عَنْ عَمِّهِ: أنَّهُ أبْصَرَ النَّبِيَّ ﷺ يَضْطَجِعُ في المَسْجِدِ، رَافِعاً إحْدَى رِجْلَيْهِ عَلى الأُخْرَى. [راجع: ٤٧٥]

(1) (H. 5968) "Coming back with repentance, worshipping Allāh and glorifying His Praises."